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PRINCIPAL OF KING'S COLLEGE, LONDON.

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A

BIOGRAPHICAL DICTIONARY.

JEPHSON, (Robert,) a dramatic writer, born in Ireland in 1736. He entered early into the army, and attained the rank of captain in the 73d regiment of foot on the Irish establishment. He became acquainted with William Gerard Hamilton, Dr. Johnson, Burke, Charles Townsend, Garrick, Goldsmith, &c. He afterwards became master of the horse to lord viscount Townsend, then appointed lord-lieutenant of Ireland. In Mr. Jephson's case, this office was accompanied by a seat in the Irish House of Commons. His natural inclination was for literary pursuits; and he supported lord Townsend's government in the Bachelor, a set of periodical essays, which he wrote in conjunction with Mr. Courtenay, the Rev. Mr. Burroughs, and others. He died in 1803. He wrote, Braganza, The Count of Narbonne, The Law of Lombardy, Julia, and The Conspiracy, all tragedies; The Hotel, a farce; The Campaign, an opera; Love and War, 1787, and Two Strings to your Bow, 1791, farces. He afterwards acquired a considerable share of poetical fame from his Roman Portraits, a poem, or rather collection of poems, characteristic of the Roman heroes, published in 1794, 4to. About the same time he published anonymously, The Confession of James Baptiste Couteau, 2 vols, 12mo, a kind of satire on the perpetrators of the revolutionary atrocities in France. Horace Walpole addressed to him, Thoughts on Tragedy, in three letters.

JEREMIAH, metropolitan of Larissa, was raised to the patriarchal chair of Constantinople in 1572, when only in the thirty-sixth year of his age. The Lutherans presented to him the Confession of Augsburg, in hopes of his approbation; but he opposed it, both in his speeches and writings. He seemed even not far from uniting the Greek to the Roman church, and had adopted the reformation of Gregory XIII. in the calendar. His correspondence with the Lutherans was printed at Wittemberg, in Greek and Latin, 1584, fol. It had previously been published by a Roman Catholic, in Latin, 1581. The date of his death is not known.

JERNINGHAM, (Edward,) a poet, was born in 1727. He was educated in the English Roman Catholic college at Douay, and at Paris, where he improved himself in classical attainments. The first production which raised him into public notice was a poem in recommendation of the Magdalen Hospital; and Jonas Hanway, one of its most active patrons, often declared that the success of the charity was very much promoted by this poem. He wrote, The Shakspeare Gallery; Enthusiasm; The Rise and Fall of Scandinavian Poetry (this is highly commended by Burke); The Old Bard's Farewell; Essay on the mild Tenour of Christianity; Essay on the Eloquence of the Pulpit in England (prefixed to Bossuet's Select Sermons and Orations); Poems and Plays; Select Sermons and Funeral Orations, translated from the French of Bossuet, bishop of Meaux; The Dignity of Human Nature, an Essay; The Alexandrian School, or a Narrative of the First Christian Professors in Alexandria; and, The Siege of Berwick, the Welsh Heiress, and The Peckham Frolic—these are dramatic pieces of little merit. He died in 1812.

JEROME, (St.) the most learned of all the Latin Fathers of the Church, was born at Strido, a town situated on the confines of Dalmatia and Pannonia, about 342. His father, Eusebius, who was a Christian, and a person of rank and opulence, sent him early to Rome, where he was placed under the tuition of the celebrated grammarian Donatus, author of Commentaries upon Terence and Virgil; and of Victorinus, a professor of rhetoric,

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and a Christian philosopher of the Platonic school. To the study of rhetoric he paid particular attention; and his progress was considerable in theological knowledge and ecclesiastical history. He also began that acquaintance with the Hebrew language, which he afterwards greatly improved. He continued his studies at Rome till he was of adult age, when he was baptized; after which he set out on his travels, for the sake of further improvement. He visited every part of Gaul, diligently examining all the libraries wherever he came; and, while at Treves, he transcribed with his own hand the Commentary of Hilary of Poitiers upon the Psalms, and also that author's large work concerning Synods. From Treves he went to Aquileia, where he contracted an intimate friendship with Ruffinus, a presbyter in that city; and he returned thence to Rome. At this time he appears to have collected a valuable library, by which he was desirous of profiting in a life of studious retirement. For prosecuting such a design he considered Rome to be an improper place, on account of the incessant bustle and noise of that city; and to a settlement in his native country he had strong objections, arising partly from the character of the inhabitants, and partly from the irregular manner in which the bishop Lupicinus conducted himself. After consulting, therefore, with his friends, he determined to withdraw to some distant scene; and, accordingly, relinquishing his parents, and his worldly prospects, and reserving nothing but his books, and a sufficient sum of money to defray the expenses of his journey, he left Italy, and set out for the Eastern part of the world, and, after passing through Dalmatia, Thrace, and various provinces of Asia Minor, he arrived at Antioch; whence he proceeded to Jerusalem, for the purpose of visiting the holy places. After some stay at Jerusalem he returned to Antioch, where he was attacked by a dangerous illness. Scarcely was his health re-established, when he devoted himself to the severities of the monastic life; and, after passing through different countries, and making trial of different situations for seclusion, he at last retired into the deserts of Syria. He was thirty years of age when he entered on this recluse life; and he spent his time in study, devotion, and the practice of the most rigorous austerities. He particularly made it his business to become intimately conversant with the sacred Scriptures, and to gain that insight into the Oriental languages, which was necessary in order to his understanding their true meaning. In these employments he spent four years with such intenseness of application, that his health became impaired, and he was obliged to return to Antioch in order to recruit his strength. He was ordained a presbyter by Paulinus, the bishop of that city, in 378, when he was about thirty-six years of age. Soon after his ordination he went to Bethlehem, which he appears to have fixed upon from this time as his favourite place of final settlement; but his present stay there was only for a short time, as he had projected a visit to Constantinople. His design in taking this excursion was to avail himself of the advice and instructions of Gregory Nazianzen, on whom he diligently attended for a considerable time; and he professes that from him he learned the right method of expounding the holy Scriptures. In 382, his friend Paulinus, bishop of Antioch, and Epiphanius, bishop of Salamis in Cyprus, being cited by imperial letters to attend at Rome, on the subject of their contests with other Eastern prelates, Jerome attended them to that city, whither the fame of his piety and learning had for some time preceded him. Here his merit soon gained him the esteem and confidence of Damasus, who made him his secretary, and availed himself of his talents and zeal for the Catholic faith, in answering the difficult questions which were proposed to him from all parts, and in carrying on his negotiations for extending the authority of the papal power. He was also constituted by Damasus the spiritual director of those Roman ladies who had renounced the world, and devoted themselves to the religious life. During his residence at Rome he lodged in the house of a matron of this description, named Paula, a lady of rank and fortune, who afterwards followed him with her daughters into the East. At Rome his enemies, the followers of Origen, propagated false and scandalous reports concerning his connexion *with* Paula; he therefore determined to quit that city, and to return *to the East.* After the death of Damasus, in 385, he, accompanied by a number of monks, and several females whom he had persuaded to embrace the monastic life, embarked for Cyprus, and paid a visit to Epiphanius; and afterwards he proceeded to Antioch, where his friend Paulinus received him gladly. From Antioch he went to Jerusalem, where he pretends to have been

witness to a number of miracles, for which neither the Protestant, nor the most respectable Romish ecclesiastical historians, consider him to be a sufficient voucher. In the following year he took a journey into Egypt, where he attended the lectures of Didymus, president of the celebrated catechetical school at Alexandria; and afterwards he visited the monasteries in the desert of Nitria. Finding, however, the monks zealously attached to the principles of Origen, his growing hatred to the memory of that great man led him soon to take his leave of those solitaries, and to return to Palestine. Having settled at Bethlehem, he was soon joined there by Paula, and the other ladies who had followed him from Rome, with the resolution of embracing the monastic life; and the fame of his great piety and learning speedily attracted to the same place crowds of both sexes, from all parts, to submit to his instructions in the ascetic discipline. In order that they might be properly accommodated, Paula founded at Bethlehem a church, and four monasteries, one for men, which was committed to the care of Jerome, and three for women, over which she herself presided. Jerome now pursued his studies with astonishing ardour, and wrote a variety of learned and useful works, among which were the greatest part of his translations and expositions of the Scriptures. His opposition to the writings and disciples of Origen involved him in acrimonious contests with John, bishop of Jerusalem, and Ruffinus, of Aquileia. He was also engaged in controversies with Pelagius, Helvidius, Jovinian, Vigilantius, and others. In 410, when the Goths ravaged Italy and besieged Rome, Jerome afforded an asylum in his monastery to many of the fugitives who fled to the Holy Land; but he carefully excluded from this hospitality all those who were favourers of Origen's opinions. He died at Bethlehem in 420, about the age of seventy-eight. Jerome was well skilled in philological learning, ecclesiastical and profane history, and philosophy; and he has adorned his writings with noble passages from the Greek and Latin poets, historians, orators, and philosophers. His style, however, is more declamatory than argumentative; and we are led rather to admire his eloquence and ingenuity, than the solidity of his judgment, or the accuracy of his reasoning. But what principally disgraces him as a writer, is the virulence, acrimony, and total want of candour, which appear in his controversial productions. "His complexion," says Mosheim, "was excessively warm and choleric; his bitterness against those who differed from him extremely keen; and his thirst of glory insatiable. He was so prone to censure, that several persons, whose lives were not only irreproachable, but even exemplary, became the objects of his unjust accusations." Cave, who will not be suspected of want of justice to the fathers, says of him, "he was a very hot and furious man, who exercised no command over his passions. When once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Ruffinus, who was once his friend, John of Jerusalem, Jovinian, Vigilantius, and others. Upon these men, when they gave him the slightest provocation, he poured forth a torrent of all the abusive terms which he could devise, without any regard to their persons, dignity, or learning." But notwithstanding all Jerome's defects and faults, which Le Clerc has fully exposed in his Quæstiones Hieronymianæ, by his learned labours he rendered such service to the cause of revelation, as will hand down his name with honour to the latest posterity. The most useful of his productions are, his interpretations of the sacred Scriptures, and those of his Letters which contain critical remarks and dissertations on particular texts and expressions in the Bible. The principal of his works are, a new Latin version of the whole Old Testament, from the Hebrew, accompanied with a corrected edition of the ancient Latin version of the New Testament, which met at first with much opposition, but was afterwards adopted by the Roman Catholic church, and is commonly known by the name of the Vulgate; Commentaries, on the Prophetical Books of the Old Testament, on the Gospel of St. Matthew, and some of St. Paul's Epistles; A Treatise on the Lives and Writings of ecclesiastical Authors; A Continuation of the Chronicle of Eusebius; Moral, critical, historical, and miscellaneous Letters, &c. The first printed edition of his works appeared at Basle, under the care of Erasmus, 1516—1526, in 6 vols, fol.; which was followed, at different periods, by impressions at Lyons, Rome, Paris, and Antwerp. The best edition is that published at Paris by father Martianay, a Benedictine monk, of the congregation of St. Maur, and Anthony Pouget, 1693—

1706, in 5 vols, fol. There is an edition by Vallarsius, Verona, 1734—1740, in 11 vols, fol.

JEROME, (de Santa Fé,) a learned Spanish Jew, whose original name was Joshua Larchi. After a careful examination of the prophecies relating to the Messiah, he became a convert to Christianity, and upon his baptism changed his Jewish name for that under which he is described above. He was physician to Peter de Luna, who was chosen pope by the cardinals at Avignon, in opposition to Boniface IX., and who took the name of Benedict XIII. When that pontiff was in Spain, in 1412, he ordered a public conference to be held in his presence, at Tortosa, between some learned Christians and the most celebrated Jewish rabbies in Arragon and Catalonia, on the subject of the Messiah's character, and the evidence brought forward to prove that Jesus was that person; in which disputation Jerome acquitted himself with credit. In 1413, he presented to the pope a treatise in confutation of the errors of the Jews, and another against the Talmud; which are said to have produced such an impression upon the Jews, that the perusal of them led more than five thousand of that people to become Christians. They were both published at Frankfort, under the title of, Hebræo-mastigis, 1602, 8vo; and are inserted in the twenty-sixth volume of the Bibl. Patr. The author's treatise against the Talmud had been printed before at Zurich, in 1552; and a folio impression of his other piece had also been published before the appearance of the Frankfort edition, without any mention of the place where, or the time when, it was printed.

JEROME OF PRAGUE, was born in the city whence he derives his surname, but in what year is not known. After pursuing his studies in the university of Prague, he went to the universities of Paris, Heidelberg, and Cologne; and he is also said to have studied at Oxford, and to have there copied the writings of Wickliff, which he carried back with him to Bohemia. Upon his return to Prague, in 1400, he entered into a strict intimacy with John Huss. In 1410 he was involved in the sentence pronounced by Subinco, archbishop of Prague, against those doctors who had not complied with his mandate to bring in their copies of Wickliff's writings; and in the same year he went into Poland, at the request of the king, to regulate the university of Cracow. From Poland he passed into Hungary, in which country an accusation of heresy was preferred against him; and from thence he went to Vienna, where he was imprisoned on account of his opinions, but was liberated at the solicitation of the university of Prague. When, in 1415, he was apprised of the arrest and imprisonment of Huss, he repaired to Constance, to vindicate the cause of his persecuted friend; but, alarmed at the violence of spirit which seemed to rage against reputed heretics, he withdrew to Uberlingen, and wrote from thence to the emperor and to the council to demand a safe-conduct. A pretended instrument of that kind was sent to him, which promised him protection in coming to Constance, but not freedom to depart from that city, or security to his person during his return to Bohemia; and this instrument was accompanied with a citation from the council to appear before them, and answer to the charge of heresy. Jerome refused to obey this citation, and set out on his return to Bohemia; but he was arrested at Hirsaw by the officers of the duke of Sulzbach, who sent him in chains to Constance. The severity with which he was there treated, the importunity of some of his prosecutors, and his solitary meditations on the dreadful catastrophe of Huss, at length shook his constancy, and on the 15th of September, 1415, he read, in open council, a recantation of his errors, and subscribed to the council's condemnation of the doctrines of Wickliff and of Huss. He was detained, however, in close confinement, and new articles were exhibited against him; to which he pleaded in a solemn assembly of the council, held for that purpose, having resumed his fortitude, and expressed the greatest shame and compunction for the cowardice which had led him to make his submission, in violation of his conscience, and from an unmanly fear of death. He denied the whole impeachment, as a fiction invented by the malice of his enemies. Among others an article was read, which accused him of being a detractor of the apostolic see, an oppugner of the Roman pontiff, an enemy of the cardinals, a persecutor of the prelates, and an adversary of the Christian clergy. When this charge was read, he rose, and stretching out his hands, he said in a pathetic tone of voice, "Fathers! to whom shall I have recourse for succour? Whose assistance shall I implore? Unto whom shall I appeal, in protestation of my innocence? Unto you?

But these my persecutors have prejudiced your minds against me, by declaring that I entertain hostility against all my judges. Thus have they artfully endeavoured, if they cannot reach me by their imputations of error, so to excite your fears, that you may be induced to seize any plausible pretext to destroy your common enemy, such as they most falsely represent me to be. Thus, if you give credit to their assertion, all my hopes of safety are lost." When he was asked what were his sentiments concerning the sacrament, he replied, that it was by nature bread; but that at the time of consecration, and afterwards, it was the true body of Christ. As, on account of the number and importance of the articles exhibited against him, the cause could not be determined at that sitting, the court was adjourned to another day, on which the proofs of each article of impeachment were read over, and confirmed by more witnesses. Then he rose and said, "Since you have attended so diligently to my adversaries, I have a right to demand that you should also hear me with patience." Though many objected violently to this demand, it was at length conceded to him that he should be heard in his defence. He then began by solemnly praying to God so to influence his mind, and so to inspire his speech, that he might be enabled to plead to the advantage and salvation of his soul. Afterwards he entered on his defence, which he delivered in so impressive a manner, that everybody listened to him with fixed attention. He next began to praise John Huss, who had been condemned to the flames, calling him a good, just, and holy man, a man who had suffered death in a righteous cause. He professed that he himself also was prepared to undergo the severest punishment with an undaunted and constant mind, declaring that he submitted to his enemies, and to witnesses who had testified such shameful falsehoods; who would, however, on some future day, give an account of what they had said to a God who could not be deceived. He was never terrified by the clamour of his adversaries, but uniformly maintained the firmness and intrepidity of his mind. It is a wonderful instance of the strength of his memory, that though he had been confined three hundred and forty days in a dark dungeon, where it was impossible for him to read, and where he must have daily suffered from the utmost anxiety of mind, yet he quoted so many learned writers in defence of his opinions, and supported his sentiments by the authority of so many doctors of the church, that any one would have been led to believe that he had devoted all the time of his imprisonment to the peaceful and undisturbed study of philosophy. His voice was sweet, clear, and sonorous; his action dignified, and well adapted to express indignation, or to excite compassion; which, however, he neither asked nor wished for. As he was allowed two days for repentance, several learned men, and among the rest the cardinal of Florence, visited him, with the view of persuading him to change his sentiments. But as he persisted in them, he was condemned as guilty of heresy, and consigned to the flames. When he arrived at the place of execution (30th of May, 1416), he stripped himself of his garments, and knelt down before the stake, to which he was soon after tied with wet ropes and a chain. Then great pieces of wood, intermixed with straw, were piled as high as his breast. When fire was set to the pile he began to sing a hymn, which was scarcely interrupted by the smoke and flame. When the executioner was going to apply the fire behind him, in order that he might not see it, he said, "Come this way, and kindle it in my sight; for if I had been afraid of it, I should never have come to this place." Being burnt to death, his ashes, like those of John Huss, were thrown into the Rhine. The celebrated Romish writer, Poggio Bracciolini, who was present at the council where Jerome made his defence, has delineated the martyr's character in language of the highest admiration in a letter to Leonard Aretin.

JERUSALEM, (John Frederic William,) an eminent German divine, born at Osnaburgh in 1709. He evinced in early life a strong passion for the acquisition of all kinds of information, and travelled for his improvement in France and England. After a residence of three years in London he returned to his own country, and was made tutor to the son of the duke of Brunswick Wolfenbuttel, and almoner to the court. His works on education led to the establishment of the Collegium Carolinum, at Brunswick; and the duke gave him the abbey of Riddagshausen, and made him grand provost of the monastery of St. Giles. He established at the former place a school, of which he was for forty years the director and principal professor. He was reckoned one of the most original and

most able defenders of religion that the eighteenth century had produced. His principal works are, Sermons, 2 vols; Letters on the Mosaic Religion and Philosophy, (this work contains a demonstration that Moses really wrote the five books attributed to him, and observations on the book of Genesis;) Life of Prince Albert Henry of Brunswick Lunenburgh; Thoughts on the principal Truths of Religion, (this is reckoned a very capital performance;) Character of Prince William Adolphus of Brunswick; Thoughts on the Union of the Church; and an elegant and judicious letter on German literature; this is an able answer to the Treatise of Frederic the Great on the same subject. He died in 1789. The posthumous works of Jerusalem were published at Brunswick, in 1792-93, in 2 vols, 8vo, by his daughter.—His son was the unfortunate young man whom Göthe has made the hero of his well-known novel, entitled Werther.

JERVAS, (Charles,) a painter, was born in Ireland, and studied under Kneller. He obtained permission to copy the pictures in the collections of King William and queen Anne, and made small copies of the cartoons at Hampton-court, which he sold to Dr. George Clark, of Oxford, under whose patronage he was enabled to visit France and Italy. At Rome, though at the age of thirty, he first applied himself to drawing; and probably the low degree of excellence he attained was owing to his want of this part of instruction. So defective was the public taste in his day in England, that he was characterised in the Tatler, as "the last great painter that Italy has sent us," and rose to the head of his profession in portrait. Yet, according to Walpole, he was deficient in drawing, colouring, composition, and even in the talent of taking a likeness. His pictures are described by that writer as a flimsy kind of fan-painting, as large as life; yet a few of his works are highly coloured, and he made some good copies from his favourite master, Carlo Maratti. He was extremely vain; and having married a widow of large fortune, he stood high in society. It is said that he ventured to look with a lover's eyes upon the beautiful daughter of the duke of Marlborough, lady Bridgewater. Pope, who had, or thought he had, a taste for painting, put himself under the tuition of Jervas, and repaid him with a poetical epistle, which is more languid, and less happy, than any of his other verses. Some letters of Jervas to him have been printed in the additional volumes of Pope's works. Jervas was a writer, and published a very good translation of Don Quixote. He died in 1739.

JERVIS, (John,) earl of St. Vincent, a brave naval officer, was the second son of Swynfen Jervis, Esq., auditor of Greenwich Hospital, and was born at Meaford hall, in the county of Stafford, on the 9th of January, 1734, and educated at the grammar-school of Burton-upon-Trent. At the age of fourteen he was rated a midshipman on board the *Gloucester*, 50, on the Jamaica station; and in 1755, he served as lieutenant under Sir Charles Saunders, in the expedition against Quebec. Soon after he proceeded to the Mediterranean, where he was appointed acting captain of the *Experiment*, 20. In 1760 he obtained the rank of post-captain, and was appointed to the *Gosport*, 40. In 1769 he was appointed to the *Alarm*, 32, which was the first ship in the British navy that was coppered, by way of experiment. In 1774 he commanded the *Foudroyant*, 84, in which he fought in the action between admiral Keppel and the French admiral, count d'Orvilliers, off Ushant, on the 27th July, 1778. In April 1782, being then under the orders of admiral Barrington, he engaged and took the *Pégase*, 74, commanded by the chevalier de Cillart. In consequence of this gallant action he was honoured, on the 28th of May following, with the insignia of a knight of the Bath. In October 1782, he accompanied lord Howe to the relief of Gibraltar. In 1784 he became a member of the House of Commons. In 1787 he was made rear-admiral, and in 1790 rear-admiral of the white. In the latter year he was returned to Parliament for Chipping-Wycombe. In 1794, having accepted the command of a squadron equipped for the West Indies, he reduced Martinique, Guadaloupe, and St. Lucie; for which services he received the thanks of Parliament, and the freedom of the city of London in a gold box. In 1795 he was made admiral of the blue, and soon after succeeded admiral Hotham in the Mediterranean. On the 14th of February, 1797, being then in command of the Mediterranean fleet of fifteen sail, he engaged and defeated, off Cape St. Vincent, the Spanish admiral Don Josef de Cordova, commanding twenty-seven ships of the line, the smallest carrying 74 guns, and seven of them mounting from 112 to 130 each. In this action the heroic Nelson signally distinguished

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himself, boarding, successively, the *San Nicolas*, 84, and the *San Josef*, 112. For his services on this occasion admiral Jervis was raised to the English peerage, by the titles of baron Jervis and earl of St. Vincent. To this was added a pension of 3000*l.* a year, and a gold chain and medal from the king. In July, in the same year, he repressed, by the prompt decision of his judicious measures, the alarming mutiny which had broken out in the fleet off Cadiz. In 1798, divining, with his accustomed sagacity, the secret destination of the vast armament equipped by the French Directory at Toulon, he despatched Nelson with a large portion of his fleet up the Mediterranean to watch the motions of the enemy—a movement which issued in the glorious victory of the Nile, on the 1st of August, 1798. In 1800 he took the command of the Channel fleet, and in the following year he was made first lord of the Admiralty; in which capacity he undertook and executed many salutary reforms in naval expenditure, but resigned his post to lord Melville in 1804. In 1806, under the administration of Fox, he once more took the command of the Channel fleet. In May 1814, he was appointed a general of marines, and July 19, 1821, admiral of the fleet. He died March 15, 1823, in his eighty-ninth year, and a monument was erected to his memory in St. Paul's cathedral. Lord St. Vincent was of short stature; his look was full of intelligence, and his eye was keen and penetrating. In his temper he was fiery and impetuous. He was a sturdy politician of the Whig school, and a rigid disciplinarian.

JESHUA, or JESUS, (Ben Sirach,) the author of the apocryphal book of Ecclesiasticus, was a native of Jerusalem, as he himself informs us, and appears to have lived in the time of the high-priest Simon I., about B.C. 300. Some writers maintain that he was of the sacerdotal order. His book contains a summary of the ethics received among the Jews after the period of the prophets. It was originally written in Hebrew; it has reached modern times, however, only in a Greek version, which was made by the author's grandson, at the beginning of the reign of Ptolemy Euergetes. It was formerly read by the Jews in their synagogues; but after suffering much interpolation, it was prohibited. There is a Latin translation of it by Luther, and another by J. Drusius. The best edition of the Greek text is that of Bretschneider, Ratisbon, 1806, 8vo, with a Latin version, and notes.

JESSEY, (Henry,) a learned nonconformist divine of the seventeenth century, was born at West Rowton, in Yorkshire, of which place his father was minister, and educated at St. John's college, Cambridge, where he distinguished himself by his proficiency in the Oriental languages. Having been episcopally ordained in 1627, he obtained a living, from which he was soon ejected for nonconformity. He was then received into the family of Sir M. Boynton, and, removing with his patron to Uxbridge, in 1635, he became minister of a congregation in London. After having opposed the Episcopalians before the civil war, he engaged in controversy with the triumphant party under Cromwell, on the subject of infant baptism, to which he objected. He, however, held the living of St. George's, Southwark, which he lost at the Restoration. He then officiated as minister of a Baptist congregation; and after having been imprisoned on account of his nonconformity, he died September 4, 1663. He principally deserves commemoration on account of his having been engaged in making a new translation of the Bible, which he was prevented from completing by the changes in ecclesiastical affairs, consequent on the return of Charles the Second.

JESTYN, (Ap Gwrgant,) prince of Glamorgan, was deprived of his right to the sovereignty on his father's death, in 1030, in consequence of his ungovernable temper, but succeeded the next king, his uncle Howell, in 1043. By his dissension with the neighbouring princes, the English were invited to support the weaker party, and thus the country became the property of the artful invaders.

JESUA, (Levita,) a Spanish rabbi in the fifteenth century, was the author of a work useful to those who wish to understand the Talmudical writings. It is entitled, Halicoth Olam, or, The Ways of Eternity; and explains, with much accuracy, the ways of reasoning by which the authors of those writings drew their decisions from the text of the written law. There have been numerous editions of this piece, in rabbinical Hebrew; and Constantine l'Empereur published one in Hebrew and Latin, at Leyden, 1634. Another good edition of it, in Hebrew and Latin, was published by Bashuysen, at Hanover, 1714, 4to.

JEUFFROY, (R. V.) an engraver of gems, born of parents in humble life, at Rouen, in 1749. After having acquired some skill in designing, he travelled to

Italy for improvement, and remained for some years at Rome, where he became an assistant to Pickler, who sold the productions of the young artist as antiques. Returning to Paris, he was made director of the school of gem engraving, at the Institution for the Deaf and Dumb. He died in 1826. Jeuffroy also engraved medals; among which are the heads of the three consuls, the Venus de Medicis, and the prison of the Temple.

JEUNE, (John le,) a celebrated French preacher, descended from an ancient and noble family, and born at Poligni, in Franche-Comté, in 1592. When young he was nominated to a canonry in the cathedral church of Arbois, by the archduke Albert of Austria; but, having become acquainted with M. Berulle, when the latter was on a visit to the Carmelites at Dole, of which order he was superior-general, Le Jeune entered so thoroughly into his views, that he determined to resign his preferment, to renounce all prospects of wealth or dignity, and to become a member of M. Berulle's newly-founded congregation of the Oratory, into which he was admitted in 1613 or 1614, and distinguished himself by the zeal with which he submitted to the most arduous injunctions of the order, by his exemplary piety, and unaffected humility. In the character of a public preacher he embarked on missions through different parts of the kingdom; and his labours are said to have produced wonderful effects in the reformation of the vicious, and the conversion of unbelievers, or of persons tinctured with heretical opinions. He lost his sight while he was preaching a course of Lent sermons at Rouen, when he was about thirty-five years of age; but he did not suffer this affliction to depress his spirits, nor to render him less frequent in the exercise of his pulpit services. Twice in the course of his life he was obliged to be cut for the stone; and he submitted to that painful operation with astonishing fortitude. He was held in high esteem by many of the French prelates, and was finally persuaded by the bishop of Limoges to settle in his diocese, where he spent the last twenty years of his life. He died in 1672, at the age of eighty. He was the author of, Sermons, in 10 large 8vo volumes. They are written in a style which is simple and insinuating, though rather too antiquated for modern taste; and they were much studied and admired by Massillon. A Latin version of them was printed at Mayence, 1667, 4to. A French translation of Grotius's treatise, De Veritate Religionis Christianæ, by a Protestant minister of the same name, has been erroneously ascribed to Père le Jeune.

JEVERI, (Ismael Ben Hammad,) an Arabian lexicographer, born at Farab, in Transoxiana, about the middle of the tenth century. He resided for some time in Egypt, where he applied himself to the study of Arabic, and returning to Khorasan, published there, in 999, his Sihah alloghat, The Pure Language. Golius has inserted a great part of this work in his Lexicon Arabicum; and Meninski has introduced a translation of it into his Thesaurus Linguarum Orientalium. It was translated into Turkish by Vancouli, Constantinople, 1728, and republished for the third time at Scutari, in 1803. Jeveri died, according to some authors, in 1003.

JEVON, (Thomas,) a dramatic author and actor of the seventeenth century. The Devil of a Wife, or the Comical Transformation, London, 1695, 4to, claims him as its author, being the original of the standard farce of The Devil to Pay.

JEWEL, (John,) a learned prelate, and deservedly reputed one of the fathers of the English church, was descended from an ancient family at Buden, in the parish of Berry Narber, in Devonshire, where he was born May 24, 1522. After learning the rudiments of grammar under his maternal uncle, Mr. John Bellamy, rector of Hamton, and being sent to school at Branton, South Molton, and Barnstaple, he was removed to Merton college, Oxford, in July 1535, under the tuition of Parkhurst, afterwards bishop of Norwich. In August 1539 he was chosen scholar of Corpus Christi college, where he pursued his studies with indefatigable industry, usually rising at four o'clock in the morning, and studying till ten at night; by which closeness of application he injured his health, which was still further impaired by a cold, that brought on a lameness in one of his legs, which accompanied him to his grave. In October 1540 he proceeded B.A. He soon became a celebrated tutor, and was chosen reader of humanity and rhetoric in his college. In February 1544 he commenced M.A. He had early imbibed Protestant principles, and inculcated them among his pupils; but this was carried on privately till the accession of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, who was pro-

fessor of divinity at Oxford. Jewel was one of his most constant hearers, and used to take down his lectures in shorthand. In 1551 he took the degree of B.D. At the same time he preached and catechized every other Sunday at the church at Sunningwell, in Berkshire, of which he was rector. His zeal in promoting the principles of the Reformation led to his being expelled from the college by the fellows, upon their private authority, before any law was made, or order given, by queen Mary. At his departure he took leave of the college in a Latin speech, full of pathetic eloquence. Unwilling, however, to quit the university, he took chambers in Broadgate hall, now Pembroke college, whither many of his pupils followed him. But the strongest testimony to his literary merit was given by the university, who made him their orator, and employed him to write their first congratulatory address to the queen. Being called upon, however, soon after, in St. Mary's church, to subscribe some of the popish doctrines under the severest penalties, he took his pen and subscribed with great reluctance. Yet this compliance, of which his conscience severely accused him, was of no avail; for the dean of Christ Church, Dr. Martial, alleging his subscription to be insincere, laid a plot to deliver him into the hands of bishop Bonner. He escaped with difficulty to the continent, in 1554, and, upon his arrival at Frankfort, he made a public confession of his sorrow for his late subscription to popery; and he soon afterwards went to Strasburg, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made Jewel his vice-master. He also visited Padua, where he contracted a friendship with Signior Scipio, a Venetian gentleman, to whom he afterwards addressed his Epistle concerning the Council of Trent. Soon after the news arrived of the death of Mary (1558) and the accession of her sister Elizabeth, Jewel returned to England; and he was one of the sixteen divines appointed by the queen to hold a disputation in Westminster Abbey with the same number of Papists. In July 1559 he was in the commission constituted to visit the dioceses of Sarum, Exeter, Bristol, Bath and Wells, and Gloucester, in order to exterminate Popery in the west of England; and he was consecrated bishop of Salisbury on the 21st of January following. In 1565 the university of Oxford conferred on him the degree of D.D., in which character he attended the queen to Oxford the following year, and presided at the divinity disputations held before her majesty on that occasion. He had before greatly distinguished himself, by a sermon preached at St. Paul's Cross, soon after he had been made a bishop, in which he gave a public challenge to all the Roman Catholics in the world, to produce but one clear and evident testimony, out of any father or famous writer who flourished within six hundred years after Christ, of the existence of any one of the articles which the Romanists maintain against the Church of England; and two years afterwards he published his famous Apology for the Church of England, in elegant Latin. Amidst his episcopal duties the care of his health was too much neglected. He rose at four o'clock in the morning; and after prayers with his family at five, and in the cathedral about six, he was so intent on his studies all the forenoon, that he could not be drawn from them. After dinner he gave audience to all persons who had any requests to make to him; he then heard, with impartiality and patience, such causes debated before him, as either devolved on him as a judge, or were referred to him as an arbitrator; and, if he could spare any time from these, he reckoned it as clear gain to his study. About nine at night he called all his servants to an account how they had spent the day, and then went to prayers with them: from the chapel he withdrew again to his study, till near midnight, and from thence to his bed; in which when he was laid, the gentleman of his bedchamber read to him till he fell asleep. Humfrey, who relates this, observes, that this watchful and laborious life, without any recreation, except what his necessary refreshments at meals, and a very few hours of rest, afforded him, contributed to injure his health, and bring on a decline. He died at Monkton Farleigh, in Wiltshire, on the 22d of September, 1571, at three o'clock in the afternoon, in the fiftieth year of his age. He was buried in his cathedral. Bishop Jewel was of a thin habit of body, which he exhausted by intense application to his studies. In his temper he was cheerful and affable, modest, meek, temperate, and perfectly master of his passions. And when bishop, he became most remarkable for his apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He had naturally a very strong

NATIONAL LIBRARY OF INDIA

memory, which he greatly improved by art. He was also a great master of the ancient languages, and was well skilled in the German and Italian. His works are, Exhortatio ad Oxonienses; Exhortatio in Collegio CC. sive Concio in Fundatoris Foxi Commemorationem; Concio in Templo B. M. Virginis, Oxon. 1550, preached for his degree of B.D.; Oratio in Aulâ Collegii CC.; his farewell speech on his expulsion in 1554; De Usurâ; Epistola ad Scipionem Patricium Venetum, (this is reprinted in the Appendix to father Paul's History of the Council of Trent, in English, by Brent;) Letters between him and Dr. Henry Cole; A Sermon preached at St. Paul's Cross, the second Sunday before Easter, 1560, (Dr. Cole wrote several letters to him on this subject;) A Reply to Mr. Hardynge's Answer, &c. 1566; Apologia Ecclesiæ Anglicanæ, 1562, 8vo; this was translated into German, Italian, French, Spanish, and Dutch; and a Greek translation of it was printed at Oxford, in 1614, 8vo; it was likewise translated into Welsh, Oxford, 1571; the English translation by the lady Bacon, wife to Sir Nicolas Bacon, was entitled, An Apology or Answer in Defence of the Church of England, &c. 1562, 4to; A Defence of the Apology, &c. 1564, 1567, fol.; again in Latin, by Tho. Braddock, fellow of Christ college, Cambridge, at Geneva, 1600, fol.; the Apology was ordered by queen Elizabeth, James I., Charles I., and four successive archbishops, to be read and chained up in all parish churches throughout England and Wales; An Answer to a Book written by Mr. Hardynge, entitled, A Detection of sundry foul Errors, &c. 1568 and 1570, fol.; A View of a seditious Bull sent into England from Pius V. &c. 1582, 8vo; A Treatise of the Holy Scriptures; Exposition on the two Epistles to the Thessalonians; A Treatise of the Sacraments, &c. 1583; Certain Sermons preached before the Queen's Majesty at Paul's Cross, and elsewhere. All these books (except the first eight), with the Sermons and Apology, were printed at London, 1609, fol., with an abstract of the author's life, by Featly.

JEZED I., fifth khalif, or successor of Mahomet, began his reign in 680. He assassinated Hussein, son of Ali, whom the Arabs had raised to the throne in opposition to him, and he showed himself cruel and revengeful against his rivals and enemies. Jezed had a taste for literature. He died in 683.

JEZZAR, or DJEZZAR, (Ahmed,) surnamed the Butcher, on account of his ferocious cruelty, was a native of Bosnia. When young he was purchased by a slave merchant, who took him to Egypt, and sold him to the celebrated Ali Bey. He rose there from the condition of a common Mameluke to the dignity of governor of Cairo. In 1773 he was made governor of Beyrout, in Syria, by the emir Yousouf, whose authority he ungratefully cast off, and declared himself a subject of the sultan. He was compelled, however, to submit to the arms of Daher, aided by Russia; and after the death of that chief, in 1775, he was made by Hassan pacha of Acre and Saida, in which post he so effectually curbed the insurrectionary spirit of the Bedouins and Druses, that he was made a pacha of three tails, with the title of vizier, in 1784. For twenty years he inflicted the greatest cruelties upon the people of Syria, and held his power in spite of the efforts of the Porte to dislodge him. When Buonaparte, after his Egyptian campaign, marched against Acre, Jezzar, from terror, was meditating the surrender of that fortress to the French, when he was encouraged to resistance by Sir Sidney Smith, and, under the direction of that brave officer, valiantly defended the fortress for sixty-one days, and, at length, on the 21st of May, 1799, compelled Buonaparte to raise the siege. He died in May 1804, leaving immense treasures.

JOACHIM, abbot of Corazzo, and afterwards of Flora, in Calabria, distinguished for his pretended prophecies and remarkable opinions, was born at Celico, near Cosenza, in Calabria, in 1130. He was of the Cistercian order, and had several monasteries subject to his jurisdiction. He taught erroneous notions respecting the Holy Trinity, which amounted fully to tritheism; he also maintained that the morality of the Gospel is imperfect, and that a better and more complete law is to be given by the Holy Ghost, which is to be everlasting. These reveries gave birth to a book erroneously attributed to Joachim, entitled, The Everlasting Gospel, or, The Gospel of the Holy Ghost. The title of this senseless production is taken from Rev. xiv. 6; and it contained three books. The first was entitled, Liber Concordiæ Veritatis, or the book of the harmony of truth; the second, Apocalypsis Nova, or new Revelation; and the third, Psalterium decem Chordarum. Joachim died in 1202.

His works were published at Venice, 1507—1517, and contain propositions which have been condemned by several councils. The part of his works most esteemed is his commentaries on Isaiah, Jeremiah, and the Apocalypse. His life was written by a Dominican named Gervaise, and published in 1745, 12mo.

JOACHIM, (George,) surnamed also, from the country of his birth, Rheticus, a celebrated astronomer and mathematician, was born at Feldkirch, in the Tyrol, in 1514, and was educated at Zurich, and at Wittemberg. In 1535 he was admitted to the degree of M.A. at the latter seminary; and two years afterwards he was appointed joint-professor of the mathematics with Reinhold. The duties of this office he discharged with universal applause, until the fame which Copernicus had acquired by his system of the world, and his own zeal for astronomical pursuits, determined him to resign the flattering prospects which his situation opened to him, in order to become the disciple of that great man. While he continued with this master, he joined with his other friends in constantly urging him to complete and publish his great work, De Revolutionibus; and when at length Copernicus was prevailed upon to consent to its appearance, Joachim undertook to get it printed at Nuremberg, under the superintendence of his friend Osiander. His canon of sines, tangents, and secants, to every ten seconds, was perfected and published after his death, in 1596, by his disciple Valentine Otho, mathematician to the electoral prince palatine. An improved edition of this work was published in 1613, by Bartholomew Pitiscus, under the title of Thesaurus Mathematicus, which is highly commended by Montucla, Bernoulli, and Lalande. Joachim returned out of Prussia, after the death of Copernicus, in 1543, and was again admitted to his professorship of mathematics at Wittemberg. Afterwards he filled the mathematical chair at Leipsic; whence he removed into Poland. He died of apoplexy on the 4th of December, 1576. He wrote, Narratio de Libris Revolutionum Copernici, Dantzic, 1540, 4to; this was afterwards added to the editions of Copernicus's works; and he also composed and published, Ephemerides, according to the doctrine of Copernicus. He likewise projected other works, astronomical, astrological, geographical, chemical, &c. and partly executed them, though they were never published. Particular mention of them is made in the author's letter to Peter Ramus in 1568.

JOAN, (Pope,) whose story, now universally admitted to be fabulous, is briefly this:—About the middle of the ninth century, between the pontificates of Leo IV. and Benedict III. (853-5), a woman, called Joan, was promoted to the pontificate, by the name of John; whom Platina, and almost all other historians, have reckoned as the eighth of that name, and a few others as the seventh. This female pope was born at Mentz, where she went by the English name of John, whether because she was of English extraction, or for what other reason, is not known. She had from her infancy an extraordinary passion for learning and travelling, and, in order to satisfy this inclination, put on the male habit, and went to Athens, in company with one of her friends, who was called her favourite lover. From Athens she went to Rome, where she taught divinity; and, in the garb of a doctor, acquired so great reputation for understanding, learning, and probity, that she was unanimously elected pope in the room of Leo IV. She, however, became pregnant, and one day as she was proceeding to the Lateran Basilica, she was seized in child-labour in the middle of the street, between the Colosseum and the church of St. Clement; and it is added that she died there, after having held the pontifical see for two years five months and four days. The first who mentions the circumstance is Marianus Scotus, a monk of the abbey of Fulda, who died in 1086. Platina relates the story upon the authority of Martinus Polonus; but Panvinius, Platina's continuator, in a note, refutes the tale, which is still more clearly disproved by David Blondel.

JOAN I., queen of Naples, born about 1326, was the eldest daughter of Charles, duke of Calabria, son of Robert, king of Naples. After the death of Charles, Robert made a marriage between his grand-daughter Joan and her cousin Andrew, second son of Charles, king of Hungary. On the death of Robert, 19th January, 1343, Joan was proclaimed queen of Naples. She had already begun to entertain an aversion for her spouse, who was of a gross and heavy disposition. Her kinsman, Louis of Tarentum, with the other princes and barons, formed a conspiracy against Andrew, in consequence of which he was strangled on the 18th September, 1345, in the convent of Aversa. Joan was strongly suspected

of being privy to this deed. Violent disturbances immediately followed, and the kingdom was divided into two parties, one consisting of adherents to the queen, the other headed by Charles, duke of Durazzo, and the principal barons. In the meantime, Louis, king of Hungary, brother of Andrew, marched with an army to Naples, for the purpose of avenging his brother's death. Joan, who had now (1347) married the prince of Tarentum, on the king of Hungary's approach fled to Provence, of which she was countess; and all Naples fell under the power of that king. Joan went to Avignon, then the papal residence, and was received by the pope, Clement VI. and the cardinals, with a respect which augured favourably for the issue of a formal trial for her husband's death, which she underwent before a public consistory. She pleaded her cause with great eloquence, and was declared not only innocent, but free from all suspicion: this sentence, however, was supposed to have been considerably promoted by an advantageous sale of Avignon and its territory, which she granted to the pope, for the sum of 30,000 florins, (19th June, 1348.) The return of the king of Hungary to his own dominions, in consequence of the plague, was soon followed by an invitation from the Neapolitan barons to Joan to resume her crown; accordingly she fitted out a fleet, and re-entered Naples amidst general acclamations. She was afterwards, with her husband Louis, solemnly crowned at Naples. In 1362 Louis died. Joan the next year contracted a third marriage with James of Arragon, called the Infant of Majorca. She became a widow again about 1375, and in the following year she took for a fourth husband Otho, of the house of Brunswick. As Joan had no issue, Charles, duke of Durazzo, who had married her niece Margaret, stood next in prospect of the crown of Naples; but his ambition disinclined him to wait for the succession, and circumstances arose which favoured his designs. In the papal schism which took place in 1378, Joan first acknowledged Urban VI.; but this pontiff privately intriguing with the duke of Durazzo, the queen deserted his cause, and declared for the anti-pope Clement VII. Urban thereupon resolved to depose her; and having prevailed upon the king of Hungary to assist the duke of Durazzo, he launched a sentence of excommunication and deposition against her in 1380. Charles of Durazzo received the crown at his hands in Rome; while Joan attempted to strengthen herself by adopting for her heir Louis duke of Anjou, brother of Charles V. of France. Charles of Durazzo marched to Naples; Joan was shut up in one of the castles of that city; and an attempt for her relief by her husband proving unsuccessful, she was constrained to capitulate. She was kept some months a prisoner in the castle of Muro, in Basilicata; but on the 12th May, 1382, Charles thought proper to secure his crown by putting her to death. Writers differ about the manner of her execution; it is generally supposed that she was smothered or strangled. She died in the fifty-sixth year of her age, and thirty-ninth of her reign. Joan was a woman of great accomplishments, and possessed of many good qualities, though sullied by early dissoluteness and vicious principles. She was a great friend to men of learning, several of whom have been defenders of her memory.

JOAN II., queen of Naples, daughter of Carlo Durazzo, was born in 1370, and succeeded her brother Ladislaus on the 6th of August, 1414. She was noted for the unabashed profligacy of her character; and after the death of her first husband, William, son of Leopold III., duke of Austria, she married (1415) James, count de la Marche, who put to death her paramour, Pandolfello Alopo, and imprisoned Joan; but an insurrection restored her to liberty, and thrust her husband into a dungeon, from which he escaped to France, and led a monastic life at Besançon. Joan died in 1435, after having appointed for her successor, René of Anjou, from whom the kingdom was afterwards wrested by Alphonso of Arragon.

JOAN OF ARC, commonly called the Maid of Orleans, one of the most remarkable heroines in history, was the daughter of James d'Arc, and of Isabella Romée, his wife, two persons of low rank, in the village of Domremi, near Vaucouleur, on the borders of Lorraine, where she was born in 1410. At this time the affairs of France were in a desperate condition, and the city of Orleans, the most important place in the kingdom, was besieged by the English regent, the duke of Bedford, as a step to prepare the way for the conquest of all France. The French king used every expedient to supply the city with a garrison and provisions; and the English left no method unemployed for reducing it. The eyes of all Europe were turned towards this scene of action,

and after numberless feats of valour on both sides, the attack was so vigorously pushed by the English, that the king (Charles VII.) gave up the city for lost, when relief was brought from a very unexpected quarter. Joan, influenced by the reports she heard of the rencounters at this memorable siege, and affected with the distresses of her country and king, was seized with a wild desire of relieving him; and as her inexperienced mind worked day and night on this favourite object, she fancied she saw visions, and heard voices, exhorting her to re-establish the throne of France, and expel the English invaders. Enthusiastic in these notions, she went to Vaucouleur, and made known her intentions to Baudricourt, the governor, who sent her to the French court, then at Chinon (February 24th, 1429.) Here, on being introduced to the king, she offered to raise the siege of Orleans, and conduct his majesty to Rheims, to be there crowned; and she demanded, as the instrument of her future victories, a particular sword which was kept in the church of St. Catharine à Fierbois. Her request was granted, and she was exhibited to the whole people, on horseback in military habiliments. On this sight, her dexterity in managing her steed was regarded as a fresh proof of her mission, and she was received with the loudest acclamations by persons of all ranks. The English at first affected to speak with derision of the maid and her mission, but were secretly struck with the strong persuasion which prevailed in all around them. On the 29th of April, 1429, the maid entered the city of Orleans at the head of a convoy, arrayed in her military garb, and displaying her consecrated standard. She was received as a celestial deliverer by the garrison and its inhabitants; and with the instructions of count Dunois, commonly called the Bastard of Orleans, who commanded in that place, she obliged the English to raise the siege of the city, after driving them from their entrenchments, and defeating them in several desperate attacks. The king then advanced, unmolested by the enemy, to Rheims, where he was crowned on the 17th of July, in the presence of the victorious heroine. He also ennobled all her family, which took the name of Dulys. The town of Domremi, also, where she was born, was exempted from all taxes, aids, and subsidies, for ever. The Maid of Orleans, as she is called, declared after this coronation, that her mission was now accomplished, and expressed her inclination to retire to the occupations and course of life which became her sex. But Dunois, sensible of the great advantages which might still be reaped from her presence in the army, exhorted her to persevere till the final expulsion of the English. On the 7th of September she was wounded at the siege of Paris; and on the 24th of May, 1430, she was taken prisoner at Compiègne; and no efforts having been made by the French court to deliver her, she was condemned by the English to be burnt alive, as a sorceress, at Rouen, on the 31st of May, 1431, which sentence she sustained with great courage.

JOAN D'ALBRET, queen of Navarre, daughter of Henry d'Albret and Margaret of Valois, was born in 1528. At the age of eleven she was espoused to the duke of Cleves, by the authority of Francis I., but the marriage was afterwards declared null. She married, in 1548, Antony of Bourbon, duke of Vendome. In her third pregnancy she was sent for by her father to Pau, where she brought into the world a son, who was afterwards Henry IV. of France. Her father promised that he would put his will into her hands as soon as she was delivered, provided she would sing him a song during her labour; and she gave this proof of her fortitude by singing an old ditty to the Virgin in the dialect of Bearn. By her father's decease, in 1555, she became queen of Navarre, and her husband took the title of king. They showed themselves favourable to the reformed religion, and would probably have openly professed it, had they not feared the resentment of the king of France, Henry II. After his death they avowed their conversion to Calvinism, of which Joan was ever after the zealous protector. Antony, on the other hand, renounced his new faith, and was a principal commander against the Protestants in the civil war, in which he lost his life at the siege of Rouen, A.D. 1562. In 1568 Joan quitted her states, to join the chiefs of the French Protestants; and at Cognac she had an interview with the prince of Condé, to whom she presented her son, then of the age of fifteen, with her jewels, as devoted to the service of the cause. She withdrew to Rochelle, whence she wrote a pathetic letter to Elizabeth of England, describing the calamities and oppressions which had induced the Protestants to take up arms. During her absence, the Roman Catholics

NATIONAL ARCHIVES OF INDIA

of Bearn revolted, and took possession of almost the whole country; but her general, the count of Montgomery, recovered it, and re-established her authority. Her prudence was lulled to sleep by the flattering proposal of Charles IX. to marry his sister to her son; and she came to Paris to make preparations for the nuptials. In the midst of them she was seized with a disease of which she died, June 1572, in her forty-fourth year. Her death was not without suspicion of poison, which, if not contradicted by the circumstances, would be rendered sufficiently credible by the character of that court, which soon after acted the horrible tragedy of the massacre of St. Bartholomew's-day.

JOBERT, (Louis,) a learned Jesuit, and able antiquarian, born at Paris in 1637. He taught polite literature in his own order, and distinguished himself as a preacher. He died at Paris in 1719. He wrote, La Science des Médailles, of which the best edition is that of Paris, in 1739, 2 vols, 12mo, but this superiority it owes to the editor, Bimard de la Bastie. Pinkerton, who expresses a very low opinion of this work, affirms that Jobert borrowed much from Charles Patin's Introduction to the History of Medals, without acknowledgment.

JOCHANAN, (Ben Eliezer,) a Jewish rabbi, who flourished probably in the sixth century. He collected together the additional comments and illustrations of the Mishna, undertaken by rabbies Chiiam and Oschaiam, and others, disciples of rabbi Juda, the compiler of that work. To this collection of commentaries and additions was given the name of Gemara, signifying Supplement, or Completion. Rabbi Jochanan's work was afterwards called the Jerusalem Gemara, or Talmud, to distinguish it from another work, made at Babylon, and known by the name of the Babylonish Gemara, or Talmud, which is less obscure than that of Jerusalem, and is generally preferred to it on that account.

JOCONDUS, or JUCUNDUS, (John,) an architect, born at Verona in the sixteenth century. He was a Dominican, and practised as an architect at Rome and at Paris, in which last city he built two bridges over the Seine. While resident there he recovered some of the epistles of Pliny the younger, and the works of Julius Obsequens on Prodigies, which he fitted for publication, and sent to Aldus, by whom they were printed in 1508. He illustrated Cæsar's Commentaries with notes, and figures. On his return to Italy he published an edition of Vitruvius. After the death of Bramante, he was employed on the church of St. Peter, at Rome. His last architectural work was a bridge over the Adige at Verona. He died about 1530.

JODELLE, (Stephen,) lord of Lymodin, was born at Paris in 1532. He was one of the Pleiades, or seven French poets mentioned by Ronsard. He was the first Frenchman who wrote plays in his own language, and with choruses in imitation of the Greek. His Cleopatra was acted with great applause before the king; but in general his plays are long and tedious. He was also an orator, and was well skilled in architecture, sculpture, and painting. He died in 1573. A volume of his works was published in 1574, and at Lyons, in 1597, containing, besides Cleopatra and Dido, tragedies, Eugène, a comedy, and Songs, Sonnets, Elegies, and Odes.

JODRELL, (Richard Paul,) a dramatic writer and classical critic, was born in 1745, and educated at Eton, and at Hertford college, Oxford. Among his dramatic productions may be mentioned, A Widow and no Widow, a farce; Seeing is Believing, in one act; The Persian Heroine, a tragedy; and, The Disguise, a comedy. He was also the author of Illustrations of Euripides, 1781—1790, 2 vols, 8vo. In 1772 he was chosen a fellow of the Royal Society, and of the Society of Antiquaries in 1784; he was also created D.C.L. at Oxford in 1793. He died in 1831.

JŒCHER, (Christian Gottlieb,) professor of history at Leipsic, was born there in 1694, and educated at Gera, Zittau, and Leipsic. He was the first who taught Wolf's system at the university of the last-mentioned place, and he soon attracted a numerous concourse of pupils. His father having died in narrow circumstances in 1720, he found himself reduced to the necessity of writing and lecturing with more diligence. Rabener, who was editor of the German Acta Eruditorum, finding the labour too heavy for him, admitted Jöcher as his colleague in 1718, and in 1720, on engaging in another occupation, resigned to him the whole management of that work, which he conducted till 1739. In 1730 he was appointed professor of philosophy, and in 1732 he succeeded the celebrated Mencken as professor of history; and in 1742 he was made librarian to the university. He died

NATIONAL CYCLOPEDIA

in 1758. The best of his philosophical writings, is his Examen Paralogismorum Woolstoni; but that which has rendered him most celebrated, is his Dictionary of Learned Men. It appeared at first in 8vo, under the title of, A Compendious Dictionary of Learned Men, arranged alphabetically, according to the Plan of I. B. Mencken. After the publication of the third edition, in 1733, Jöcher began to make preparations for another improved one, in which he corrected the faults of the former editions; it was published under the title of, A General Dictionary of Learned Men, &c. Leipsic, 1750-51, 4 vols, 4to. Two supplementary volumes, which go as far as the *letter I*, have been published by Adelung, entitled, A Continuation of, and Supplement to, Jöcher's General Dictionary of Learned Men, Leipsic, 1784—1787, 4to.

JOHN, sometimes surnamed Scholasticus, but more commonly Climachus, a saint in the Greek and Roman calendars, was born in 525. He embraced the ascetic life at the age of sixteen, and fixed upon mount Sinai for the place of his retreat. After leading the life of a hermit for forty years, the fame of his sanctity occasioned his being chosen abbot of the monastery of mount Sinai, over which he presided for many years. He died at a very advanced age in the early part of the seventh century. He composed his κλιμαξ, or Scale of Paradise, intended for the instruction of monks in the virtues and discipline proper to their station. For several ages it was held in esteem by the monastic orders, at first among the Greeks, and afterwards among the Latins. The last and best edition of it was published at Paris, in 1733, fol.—There was another JOHN, also named Scholasticus, who flourished at the same period. He was a Syrian, born in the territory of Antioch, and derived his surname from having followed for some time the profession of the bar. Afterwards he embraced the ecclesiastical life, and was ordained presbyter of the church of Antioch. In 564, when Justinian deposed Eutychius, and sent him into exile, John was raised to the patriarchal see of that city, which he held till his death in 578. He was the author of, A Collection of the Canons, which has been improperly ascribed to Theodoret; and of another, Collection of Civil and Ecclesiastical Laws and Chapters. These works were published, in Greek and Latin, by Henry Justell and William Voell, in the second volume of the Biblioth. Juris Canonici.

JOHN I., emperor of the East, surnamed Zimisces. After the death of Romanus the younger, he assisted Nicephorus Phocas in his elevation to the empire, and slew him A.D. 969, upon which he was immediately declared emperor. The reign of John was chiefly spent in military transactions, in which his valour and good fortune were equally conspicuous. After defeating the Rossi, or Russians, and entering Constantinople in triumph, he made an expedition into the eastern provinces. He proceeded as far as Damascus in a career of success, and resided for some time in that city in order to restore the public tranquillity. Observing in this journey that the wealth of these provinces had been chiefly engrossed by the eunuchs about the court, he incautiously expressed his indignation on the subject. The report of this is supposed to have led to his being cut off by poison, on his journey to Constantinople, in December 975, after a reign of six years.

JOHN II. surnamed Calo-Johannes, emperor of the East, of the family of Comnenus, born in 1088, succeeded his father Alexius in 1118. Few possessors of a throne have graced it with purer manners or more humane principles. Soon after his accession a conspiracy was excited by his sister, the celebrated Anna Comnena, to depose him in favour of her husband Bryennius. The conspirators were seized and convicted; but the emperor's clemency limited their punishment to the forfeiture of their estates, which he afterwards restored. In the second year of his reign he marched against the Turks, who had made an inroad into Phrygia, and, after several defeats, forced them back within their former limits. He repulsed the Scythians, who had crossed the Danube and invaded Thrace; and he obtained victories over the Servians and Huns. In a second expedition into Asia, he again drove back the Turks, and made himself master of all Armenia. As he was hunting the wild boar in the valley of Anazarbus, in Cilicia, a poisoned arrow from his own quiver gave him a wound in the hand, of which he died on the 8th of April, 1143.

JOHN III., (Ducas,) surnamed Vataces, emperor of the East, born in 1193, at Didymoticum, in Thrace, succeeded, in 1222, Theodore Lascaris, whose daughter, Helena, he had married. His capital was then Nice, or Nicæa, in Bithynia;

for Constantinople was in the hands of the Latins. When Baldwin II. had succeeded to the throne of Constantinople, under the guardianship of John de Brienne, king of Jerusalem, John Ducas, in conjunction with Azan, laid siege to that capital, 1235, but was obliged to retreat with great loss. John, however, recovered all the other places which the Latins had taken from the empire of the East, and reduced under his dominion the European territories almost to the gates of Constantinople. He encouraged agriculture and the useful arts, and promoted simplicity and regularity of manners. After a glorious reign of thirty-three years, he died in 1255, at the age of sixty-two.

JOHN IV. (Lascaris,) succeeded, at the age of six, his father Theodore the younger on the throne of Constantinople, in 1259. His sceptre was seized by Michael Palæologus, who put out his eyes, and confined him for the rest of life in a prison. He died under Andronicus II.

JOHN V. See CANTACUZENE.

JOHN VI. (Palæologus,) succeeded his father Andronicus the younger on the throne of Constantinople, in 1341, and freed himself from the power of John Cantacuzenus, his father-in-law, who had usurped his sceptre. He afterwards defended himself against the Turks. A more formidable opposition awaited him in the rebellion of his son Andronicus, who imprisoned him and his sons; and during these civil commotions the Turks renewed their attacks against Constantinople, and imposed upon the emperor very disgraceful terms. This weak and unfortunate monarch died in 1391.

JOHN VII. (Palæologus,) emperor of Constantinople after his father Emanuel (1425,) was unfortunate in his opposition against his Turkish invaders, and solicited the assistance of the Latins. More effectually to secure the support of the princes of the West, he meditated an union between the two churches, and the pope, Eugenius IV., favouring the plan, called a council at Ferrara, where the emperor attended in person, and where a short-lived reconciliation took place in 1439. John died in 1448, after a reign of twenty-three years.

JOHN, king of England, surnamed Sansterre, or Lackland, was born at Oxford, on the 24th of December, 1166. He was the youngest son of Henry II. by queen Eleanor of Guienne. Ireland being intended by his father to be his apanage, the young prince was sent over in March 1185, to complete the conquest of that country; but the insolence with which he and the nobles with him treated the Irish chieftains, raised such a repugnance to the English dominion, that it was necessary to recall him in December in the same year. Though he was his father's favourite, and had on that account been an object of jealousy to his brother Richard, he ungratefully joined that prince in his unfilial projects, and partook with him in the curse pronounced by his heart-broken father when upon his death-bed. John was left without any particular provision; which circumstance gave him the surname of Lackland. His brother Richard, however, on his accession, was very liberal to him, conferring upon him the county of Montague in Normandy, together with six earldoms and various estates in England, and marrying him to the heiress of the earl of Gloucester. These favours were incapable of attaching John, whose disposition was utterly void of honour or generosity; and he formed secret intrigues with Richard's rival, and inveterate foe, Philip Augustus of France. These broke out into open hostilities upon the captivity into which Richard fell on his return from the Holy Land; and while Philip invaded his French dominions, John, who had had an interview with that king in Normandy, came over to England, and seized the castles of Windsor and Wallingford, pretending that his brother was dead. When Richard had regained his liberty, (March 1194,) John, finding that his hopes from arms were at an end, deserted Philip, and threw himself upon his brother's mercy. So thoroughly was Richard reconciled to him, that at his death, in April 1199, he revoked his former bequest of the kingdom to Arthur of Brittany, son of John's elder brother Geoffrey, and left all his dominions, with three-fourths of his treasure, to John. The French provinces of Anjou, Touraine, and Maine, however, declared for Arthur, whom king Philip took under his protection. A war between the kings ensued, which was terminated the next year; John recovering his revolted provinces, and receiving homage from Arthur for the duchy of Brittany, which that prince inherited in right of his mother. In this year (1200), John married, for a second wife, Isabella, daughter of the count of Angoulême, after making a pretext for divorcing his first wife. Some disturbances in his French pro-

vinces led him in 1201 to make an expedition thither; but many of the English barons refused to follow him. Philip gave encouragement to the French malcontents; and Arthur, full of the spirit of youth, and eager to recover his birth-right, openly joined them. A new war was now kindled, one of the first events of which was the capture of young Arthur, (August 1st, 1202,) as he was besieging his grandmother queen Eleanor in the castle of Mirabeau, in Poitou. The unfortunate prince was confined first in the castle of Falaise, and afterwards at Rouen, where John resided, and he was never heard of more. It was generally believed that the king stabbed him with his own hands. The states of Brittany summoned John to answer the charge of murder before his liege-lord king Philip; and, upon his refusal to appear, Philip gladly assumed the execution of a sentence of forfeiture against him. All John's French provinces successively fell into the hands of his rival; and in 1205 Rouen itself was obliged to capitulate, and the whole of Normandy returned to the French crown, after it had been alienated from it for three centuries. John made some ineffectual attempts to recover his lost possessions, till in 1206, by the mediation of Innocent III., a truce for two years was concluded between the two kings. A contested election of an archbishop of Canterbury, in which appeal was made to the papal court, gave Innocent a pretext to fill the see with a creature of his own—cardinal Stephen Langton. This quarrel continued for some years. In 1208 the kingdom was laid under an interdict; in 1209 a bull of excommunication was issued against John; and in 1212 his subjects were absolved from their allegiance, and he was formally deposed. In order to give some lustre to his administration, he undertook expeditions to Scotland, Ireland, and Wales, in which he was successful. In Ireland, particularly, he quelled all opposition to his authority, and established the English laws and standard of money throughout the island. Philip of France undertook to put in execution the pope's sentence of deposition, on the promise of being rewarded with the possession of the English crown. For this purpose he assembled a great fleet in the sea-ports of Normandy and Picardy, and levied a powerful army. John was not wanting in vigorous efforts to oppose the threatened invasion; but Pandulph, the pope's legate, in an interview with the king at Dover, was able to impress him with so much dread of the approaching contest, that he yielded to an agreement which has covered his name with eternal infamy. In return for absolution from the pope's censures, and his good offices in mediating in his behalf, John consented not only to receive archbishop Langton, but absolutely to resign his kingdoms of England and Ireland to Innocent and his successors, and take them again under a tribute as fiefs of the holy see, of which he acknowledged himself a vassal. This most ignominious compact was executed at Dover on the 13th of May, 1213. Innocent then called upon Philip to desist from hostilities against a country now under the protection of the holy see. But the French king received this mandate with great indignation, and resolved not to abandon an enterprise which promised so much success. He was, however, brought to reason by a complete victory obtained over his fleet in the harbour of Damme, in June, by the English navy under the command of the earl of Salisbury, in which three hundred of Philip's ships were taken, and one hundred were destroyed. In 1214 John carried an army over to Poitou, which, after the death of queen Eleanor, acknowledged his authority, and he took some places; but the news of the entire defeat of the emperor Otho and his allies at Bovines, (July 27th, 1214,) and the approach of prince Louis, induced him to reimbark with disgrace. The English barons, who had long felt aggrieved by the usurpations of the Norman princes, and had particularly suffered under the tyranny of John, determined to control his power and assert their privileges. Langton produced to them a copy of a charter of rights given by Henry I., of which, in a numerous assembly, they swore to obtain a renewal. At a general meeting in the Temple, at London, January 6th, 1215, they laid before the king a statement of their demands, which he attempted to elude by delay. The barons next chose Robert Fitzwalter for their leader, and immediately proceeded to warlike operations. They were received without opposition into London, (May 17th,) and so intimidated the king and his party, that he was obliged to submit to such articles of agreement as they thought fit to dictate. At Runnymede, on the bank of the Thames, about midway between London and Odiham, in Hampshire, on June 15th, 1215, John signed the famous Magna Charta. The passive manner in

which John yielded to the demands of the barons indicated a secret intention of freeing himself from his obligations as soon as he should be able. The pontiff, at his secret request, issued a bull, annulling a charter which had been extorted from his vassal contrary to the dignity of the holy see; and he pronounced a sentence of excommunication upon all who should attempt to enforce it. Thus furnished with temporal and spiritual arms, John left his retreat, and carried war and devastation through his kingdom. He took Rochester castle, which William d'Albiney had held for the insurgents for seven weeks, and proceeded to the borders of Scotland, burning villages, towns, and castles, throughout his course. The barons, taken by surprise, could make no effectual resistance. Several took refuge in Scotland; whilst the remainder, despairing of mercy from their own king, sent a deputation to France, offering the crown to Louis, Philip's eldest son, on condition of his assistance. Philip gladly accepted the proposal; and Louis, with a fleet of six hundred vessels, landed at Sandwich, (May 30th, 1216,) took Rochester castle, and proceeded to London, where he was received as a lawful sovereign. John was immediately deserted by most of his foreign troops, as well as by many of his English adherents. It is very doubtful what the issue of the struggle might have been if the life of John had been prolonged; but on the 14th of October he had the misfortune, in a march from Lynn across the sands to Lincolnshire, to lose, by the sudden flow of the tide, all his carriages, with his treasure and baggage. Being already in a bad state of health, the vexation of this disaster so aggravated his disorder, that he died at the castle of Newark, on the 18th, in the forty-ninth year of his age, and seventeenth of his reign, and was buried in the cathedral of Worcester. He was succeeded by his son Henry III. No prince in English history has been transmitted to posterity in darker colours than John. Ingratitude, perfidy, and cruelty, were habitual in his character. His private life was stained by licentiousness. The best part of his conduct as a sovereign was the attention he paid to commerce and maritime affairs. More charters of boroughs and incorporations for mercantile purposes date from him than from any other of our early kings; and the popular constitution of the corporation of London was his gift.

JOHN II., king of France, succeeded his father, Philippe de Valois, in 1350, being then forty-one years of age. One of his first acts was to put to death without trial Raoul, count d'Eu and Guines, constable of France, who was suspected of intriguing with Edward III. of England. This arbitrary severity occasioned much disaffection among the nobility, whom John attempted to conciliate by the institution of the order of the Star, in imitation of Edward's order of the Garter; but the profusion with which its honours were distributed brought it into contempt. The civil commotions which ensued favoured the invasion of the country by the English. Edward, having in 1354 crossed the sea with a large force, ravaged the surrounding country, but retired to Calais at the approach of John. The Black Prince, taking advantage of the public disorder, advanced from Guienne into Auvergne, Berri, and Poitou. John marched to oppose him, and at Maupertuis, about six miles from Poitiers, with sixty thousand men, came in presence of the English army of twelve thousand. The Black Prince, hemmed in and cut off from provisions, offered to resign his booty and prisoners, and sign a truce of seven years, for permission to return unmolested; but John, in confidence of his superiority, required him to surrender himself prisoner, with the chief officers of his army. Had the French abstained from fighting, they might probably have forced the English to comply with their terms, but the natural impetuosity of the nation brought on the famous battle of Poitiers, September 9th, 1356, in which John, after great exertions of valour, was taken prisoner. He was carried over to England, and was lodged in the Savoy palace, in London, and received every token of respect from the royal family and the nobility, which he returned with an affability that rendered him extremely popular. At length the treaty of Bretigny, in 1360, put an end to his captivity. By it he resigned Guienne, Poitou, Saintonge, and Limousin, to the king of England, and agreed to pay a ransom of three millions of gold crowns. At the persuasion of Urban V. he resolved upon an expedition to the Holy Land. The execution of this project was, however, cut short by the escape of his son Louis, duc d'Anjou, from England, where he had been detained as a hostage. The king's high sense of honour inspired him with the resolution of returning to England in his

stead. He landed in January 1364, and was received by Edward with great magnificence; but he was shortly afterwards attacked with a disease, of which he died at the Savoy on the 8th of April, in the fifty-sixth year of his age, and fourteenth of his reign. He was succeeded by Charles V.

JOHN I., pope, was a Tuscan by nation, and upon the death of Hormisdas, in 523, was elected his successor. In 524 the emperor Justin issued an edict, by which the Arians were deprived of all their churches, which were ordered to be delivered up to the Catholics. In this extremity, the Arians applied for protection to Theodoric, king of Italy, who professed the same creed with themselves. Theodoric wrote to the emperor most pressing letters in favour of his subjects; and when he found that no regard was paid to them, knowing the weight which the advice and counsels of the pope had at the imperial court, he ordered John to proceed to Constantinople, with the character of his ambassador, to remonstrate, in his name, against the persecution of the Arians. The pope, much against his will, undertook this embassy; but executed it in such a manner that, on his return to Ravenna, Theodoric ordered him to be conducted to prison, where he died in 526.

JOHN II., surnamed Mercurius, and a Roman by birth, succeeded Boniface II. on the 23d of January, 533. In the following year the dispute concerning the proposition of the Scythian monks, that "one of the Trinity suffered in the flesh," was revived with great warmth at Constantinople. In this dispute the emperor Justinian took a part, and declared all those to be heretics who dissented from the proposition of the monks. John decided in favour of the orthodoxy of Justinian's confession, and thus declared the sentence of his predecessor, Hormisdas, who had sided with the opposite party, to be erroneous. John died on the 18th of May, 535, and was succeeded by Agapetus.

JOHN III. succeeded Pelagius I. in 560, and died on the 3d of July, 573, and was succeeded by Benedict I.

JOHN IV., a native of Salona, in Dalmatia, succeeded Severinus, on the 26th of December, 640. In the following year he condemned the famous edict of the emperor Heraclius, called the Ecthesis, or Exposition of the Faith, and anathematized the doctrine of the Monothelites. He died on the 12th of October, 642, and was succeeded by Theodorus.

JOHN V., a native of Antioch, in Syria, succeeded Benedict II. on the 23d of July, 685, and died on the 2d of August, 686. He was succeeded by Conon.

JOHN VI., a Greek by nation, was elected successor to Sergius I. on the 3d of October, 701. He held a council at Rome, in which the haughty and turbulent Wilfrid, who had been driven from the see of York, and banished from England, was declared innocent of the crimes laid to his charge. John died on the 11th of January, 705, and was succeeded by John VII.

JOHN VII., a native of Greece, was raised to the papal throne, 1st of March, 705, after the death of John VI. He owed the pontificate to the protection of the emperor Justinian. He died on the 18th of October, 707, and was succeeded by Sisinnius.

JOHN VIII., a Roman, succeeded Adrian II. in 872, and crowned Charles the Bald emperor in 875. He held a council at Troyes in 878, but was called back to Italy by the invasion of the Saracens, who proved so successful, that they obliged him to pay an annual tribute. He was prevailed upon by Basil, emperor of the East, to acknowledge as patriarch Photius, who had artfully banished the lawful possessor Ignatius; but he afterwards excommunicated the usurper. He had disputes with the marquis of Tuscany, and the duke of Spoleto; and in 881 he crowned Charles le Gros, of France, in St. Peter's. He died on the 11th December, 882, and was succeeded by Martin II. About 300 of his Letters are preserved.

JOHN IX., a native of Tivoli, was elected pope after the death of Theodore II. in 898. He died on the 26th of March, 900, and was succeeded by Benedict IV. This pope is styled John IX. by those who believed the story of pope Joan, whom they call John VIII.

JOHN X., a bishop of Bologna, and archbishop of Ravenna, was elected pope in 914 or 915, by the intrigues of Theodora, his mistress. He was more capable of leading an army, than of governing the Church, and he defeated the Saracens, who ravaged Italy; but he was afterwards driven from Rome by Guido, duke of Tuscany. He was put in prison by Marosia, daughter of Theodora, and died July 2d, 928. He was succeeded by Leo VI.

JOHN XI., son of Alberic, duke of Spoleto, and Marosia, the wife of Guido, duke of Tuscany, was made pope at the age

of twenty-five, by the intrigues of his mother, in 931. He was confined in the castle of St. Angelo, with his licentious mother, by his brother Alberic, and died there in 933. He was succeeded by Leo VII.

JOHN XII., a Roman noble, son of Alberic, was elected pope, March 20th, 956, at the age of eighteen, and was the first who changed his name, by assuming that of John, instead of Octavian. He solicited the assistance of the emperor Otho, against the tyranny of Berenger, who had established his power over Italy, and when he had succeeded in driving away his enemy, he crowned his illustrious ally, and swore to him inviolable fidelity over the body of St. Peter. This alliance was of short duration; the pope became the friend of the son of Berenger, and united himself against his ancient ally and benefactor, in consequence of which Otho invaded Italy, and, in a general council in 963, accused the pope of various crimes. John, convicted of adultery, violence, and oppression, was deposed, and Leo VIII. was placed in his room; but no sooner was the emperor returned to his dominions, than the exiled pontiff entered Rome, and with the most barbarous cruelty mutilated his enemies. He died on the 14th of May, 964.

JOHN XIII., a Roman, was elected pope in 965, by the emperor Otho, against the wishes of the Roman people. This violent step was productive of dissension, and the new pontiff was banished the next year by Peter, prefect of Rome; but the emperor reinstated him, and exiled his opponent. John died the 6th of September, 972, and was succeeded by Benedict VI.

JOHN XIV., bishop of Pavia, and chancellor of Otho II., succeeded Benedict VII. on the 19th of October, 984. He was imprisoned in the castle of St. Angelo, by the anti-pope Boniface VII., and died there either of poison or of grief, August 30th, 985.

JOHN XV., pope after John XIV., died soon after his elevation, and even before his consecration, according to some.

JOHN XVI., a Roman, was elected to the papal dignity on the 25th of April, 986. Soon after the commencement of his pontificate, Crescentius, a man of great power at Rome, who aspired at the sovereignty of the city, seized the castle of St. Angelo, and assumed the title of consul. The pope withdrew into Tuscany, whence he wrote to the emperor Otho III., entreating him to come to the relief of the holy see, and to deliver Rome from the new tyranny which threatened its destruction. Otho having sent an answer to the pope, that if necessary he would come with his whole army, and support the apostolic see with the same zeal which his father and grandfather had displayed; John took care to inform Crescentius of the imperial promise. Upon this the latter, recollecting the late executions, and knowing his incapacity to oppose the emperor, sent some of the principal of his party to invite his holiness back to Rome, with the strongest assurances not only of safety, but of all the respect which was due to the successor of St. Peter. With this invitation the pope complied, and was suffered to live unmolested till towards the latter end of his pontificate. In 993, at a council held in the Lateran palace, the pope, after hearing read an account of the life and supposed miracles of Ulderic, bishop of Augusta, and consulting with the bishops, declared that Ulderic might from that time be worshipped and invoked as a saint reigning in heaven with Christ. This is the first instance on record of the solemn canonization of a meritorious character. About 995 Crescentius began to resume his ambitious projects at Rome, and gave John so much disturbance, that he was again obliged to entreat the emperor to come to his assistance. Upon this Otho marched into Italy; but John died when he had advanced as far as Ravenna, in 996. He was succeeded by Gregory V.

JOHN XVII., a Roman, was elected pope in 1003, after the death of Sylvester II., and died the same year. There was an anti-pope of that name, who was seized by the soldiers of Otho III., who inhumanly cut off his hands and ears, and tore out his tongue, 998. His name was Philagathius.

JOHN XVIII., whose former name was Fasanus, a Roman, was elected pope on the 19th of March, 1004. He died in 1009; but we meet with no particulars concerning his pontificate which are deserving of being noticed, except his sending St. Bruno to preach Christianity to the Russians, and his terminating the schism between the Eastern and Western churches. He was succeeded by Sergius IV. The history of the popes during this period is very obscure, and the chronology confused.

JOHN XIX., originally called Romanus, was the son of Gregory, count of Tusculum, and brother of Benedict VIII.,

whom he succeeded July 19th, 1024. In 1026 Conrad, king of Germany, having entered Italy with an army, and reduced all the towns which had shaken off the imperial yoke, went to Rome, where the pope crowned him emperor, in 1027. On this occasion, Rudolph, king of Burgundy, and Canute, king of England, who had undertaken a pilgrimage to Rome, were present. John died on the 8th of November, 1033, and was succeeded by Benedict IX.

JOHN XX., pope, or XXI., according to the generality of ecclesiastical writers, was born at Lisbon, and succeeded Adrian V. in 1276. The first act of his pontificate was to pass a decree, revoking the famous Constitution of Gregory X., which provides that the cardinals shall be shut up in the conclave during the vacancy of the papal see. He afterwards forbade Philippe le Hardi of France to invade the territories of Alphonso of Castile, and commanded him to turn his arms against the infidels. He also condemned the erroneous doctrines which were then taught in the University of Paris. Having added a new room to his palace at Viterbo, the roof suddenly fell in upon him, and so bruised him, that he died within a few days, (16th of May, 1277,) after a pontificate of only eight months. He was succeeded by Nicholas III.

JOHN XXII., previously called James de Ossa, or de Eusa, a Frenchman, born at Cahors, was elected successor to Clement V. at Lyons, on the 7th of August, 1316. He took up his residence at Avignon. He was an active pontiff, and founded several abbeys, and established some bishoprics in central towns. At the time of John's election there was a war between Louis, duke of Bavaria, and Frederic, duke of Austria, who were competitors for the empire. The pope took it for granted that the decision of this contest belonged to his jurisdiction, and commenced his interference by writing to both, exhorting them to adjust their differences in an amicable manner, and to forbear shedding more Christian blood. As the two competitors for the empire paid no regard to his letter, John sent a peremptory summons to both to appear in person, or by their deputies, at the tribunal of the apostolic see, and lay their different claims before the only lawful judge of the controversy. When he found that they paid no more attention to that summons than they had before to his exhortations, he declared the empire vacant, and appointed Robert, king of Sicily, vicar of the empire during the vacancy of the imperial throne. The pope assisted Robert against the Guibelines of Lombardy. But Castruccio Castracani, Cane della Scala, and the Visconti, kept the fate of the war in suspense, and Louis sent troops to their assistance, went himself to Italy in 1327, and, after being crowned at Milan with the iron crown, he proceeded to Rome, where the Colonna and other Guibelines roused the people in his favour, and drove away the papal legate. Louis was also crowned emperor in St. Peter's by the bishops of Venice and of Aleria. He next proceeded to depose the pope, and to appoint in his stead Peter de Corvara, a monk of Abruzzo, who assumed the name of Nicholas V. Louis now returned to the north of Italy, and thence to Germany. Castruccio and Cane della Scala died, and the Guelphs and the papal legate began to resume the preponderance. John died at Avignon, on the 4th of December, 1334, in the ninety-first year of his age. It was under his pontificate that the clergy and people of the towns were deprived of the right of electing their bishops, which right he reserved to himself, on payment of certain fees by the person elected. He is commended by all contemporary writers as a man of parts and learning, and a friend to learned men; but that he was ambitious, arrogant, and of an imprudent obstinate temper, will sufficiently appear from the preceding narrative. Petrarch says, that he was wholly addicted to study, and took delight in nothing so much as in reading. In passing this encomium upon him, he seems to have forgotten the pope's predominant passion for accumulating wealth. He is charged with having been daily intent on finding out new methods of gratifying that passion. He is supposed to have invented the *annates*, or first-fruits, obliging every priest preferred to a benefice to pay into the apostolic chamber one year's income before he took possession of it. He was well skilled in medicine, and was the author of, Thesaurus Pauperum; of a treatise, On the Transmutation of Metals; On the Disorders of the Eyes; On the Gout; and, On the Formation of the Fœtus. He was succeeded by Benedict XII.

JOHN XXIII. (Balthasar Cossa,) a Neapolitan, who was legate at Bologna, and chamberlain to Boniface IX., was raised to the popedom on the 14th of May, 1410, after the death of Alexander V. He sided with Louis of Anjou against

Ladislaus, king of Naples, who, however, defeated his rival, and, marching to Rome, compelled John to flee to Florence. Wishing to secure the favour of the emperor Sigismund, he proposed to him the convocation of a general council to restore peace to the Church, and Sigismund fixed on the city of Constance as the place of assembly. There he promised to resign the tiara, if Gregory XII. and Peter de Lune, or Benedict XIII., would also abandon their pretensions. Though these conditions were accepted and ratified with due formality in the council, John had the art to withdraw, and to re-assume the office and insignia of sovereign pontiff; but he was soon after deposed, and imprisoned, (29th of May, 1415,) at Heidelberg. Three years after he was restored to liberty, and compelled to acknowledge the election of Martin V., by whom he was treated with great kindness. He died at Florence, 22d of November, 1419.

JOHN III., king of Sweden, born in December 1537, was the second son of Gustavus Vasa, who settled upon him the dukedom of Finland. He was sent in 1560 to England, in order to forward the proposed union of his elder brother Eric with queen Elizabeth, and appeared with great splendour at her court. Eric was deposed in 1568, and John ascended the throne in his stead. His queen's attachment to the Roman Catholic religion induced John to take measures in its favour; and at length he secretly abjured Lutheranism before the Jesuit Anthony Poissevin. Though many of the clergy were gained over by views of ambition and emolument, yet a large party attached to the Reformation, with the king's brother, Charles duke of Sudermania, made an opposition which was near involving the kingdom in a civil war. John, from a desire of propagating the Romish faith in Sweden, published a liturgy conformable to it, the use of which he enjoined to the clergy under severe penalties. The flame of religious discord was rekindled, and the duke Charles again stood forth as the defender of the Protestant church. John died of a sudden illness in 1592, after a reign of twenty-four years.

JOHN, of Brienne, king of Jerusalem, and regent-emperor of Constantinople, was the son of Errard, count of Brienne, in Champagne. He was one of the crusaders who took Constantinople in 1204, and was judged by Philip Augustus the most worthy champion of the Holy Land. In the fifth crusade he led a large army of Latins to Egypt, and took Damietta in 1218. He was obliged in 1226 to resign all his rights to the kingdom of Jerusalem to the emperor Frederic II., who had married his daughter. In 1229 the French barons of the East elected John regent of the Constantinopolitan empire during the minority of Baldwin II. Two years of his regency, however, passed in inaction, till he was roused by the hostile approach of John Ducas, or Vataces, and the king of Bulgaria, who invested his capital with a mighty force by sea and land. John had with him only one hundred and sixty knights, with a few followers. "I tremble to relate," says Gibbon, "that the hero made a sally at the head of this cavalry; and that, of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword." John foiled the attempts of the besiegers, and in the following year, 1236, they met with a second repulse. He died in 1237.

JOHN II., son of Henry III., was, in 1406, at the age of two years, proclaimed king of Castile. Though educated in indolence and effeminacy by his mother, he bravely repelled the attacks of the kings of Navarre and Arragon, whom he obliged to sue for peace. He afterwards turned his arms against the Moors of Grenada, and defeated them with great slaughter. He died in 1454, in the fiftieth year of his age.

JOHN II., king of Navarre, succeeded his brother Alphonsus on the throne of Arragon in 1428. He made war for a long time against Henry IV. of Castile, and died at Barcelona in 1479, aged 82. He left his kingdoms of Arragon and Sicily to his son Ferdinand the Catholic, and Navarre to his daughter Donna Leonora.

JOHN, of Luxemburg, called the Blind, son of the emperor Henry VII., was born in 1295, and was, at the age of fourteen, elected king of Bohemia against the intrigues of the duke of Carinthia. He displayed great valour, and, after conquering Silesia, he was declared king of Poland. In his expedition against the Lithuanians he had the misfortune to lose one of his eyes, and a Jew, to whom he applied at Montpellier for a cure, deprived him of the other. This misfortune did not, however, abate his courage; he assisted Philippe de Valois against the English, and in the battle of Crecy, with his horse led by the bridle

by two knights, he displayed singular acts of valour, and was mortally wounded August 25th, 1346. He was succeeded by his son, afterwards Charles IV.

JOHN I., king of Portugal, natural son of Peter I., was born in 1357, and was raised to the throne in 1384, though against the rights of Beatrix, daughter of his brother Ferdinand I. His elevation was opposed by John, king of Castile, who had married Beatrix; but the usurper established himself in his power by the defeat of his opponents at the battle of Aljubarota (14th of August, 1385); afterwards John turned his arms against the Moors of Africa, and took Ceuta, and other places. He died on the 14th of August, 1433. Under his reign the Portuguese began their famous maritime discoveries.

JOHN II., king of Portugal, surnamed the Perfect, born in 1455, succeeded his father Alphonsus V. in 1481. He was successful in his suppression of some insurrections, the leaders of which he punished with death; he then carried his arms into Africa, and was at the taking of Arzile and Tangiers. He afterwards (1476) defeated the Castilians at the battle of Toro; and with wise policy he encouraged the maritime excursions of his subjects, and favoured their settlements on the coasts of Africa, and in the Indies. He died in 1495.

JOHN III., king of Portugal, succeeded his father, Emmanuel, in 1521. The beginning of his reign was marked by dreadful earthquakes, which destroyed his cities and swallowed up the inhabitants; but John relieved the miseries of his subjects, and encouraged commerce and navigation. His fleets penetrated far into the East, and discovered Japan; and, to ensure the tranquillity of his Indian settlements, he sent among them the celebrated Francis Xavier. He died in 1557, aged fifty-five.

JOHN IV., surnamed the Fortunate, head of the dynasty of Braganza, was born in 1604. He nobly exerted himself to obtain the emancipation of his country, of which the Spaniards had been masters since 1580, and, by the assistance of his countrymen, he shook off the yoke, and was proclaimed king in 1640. He died at Lisbon in 1656.

JOHN V., born in 1689, succeeded Peter II. on the throne of Portugal in 1705. He espoused the cause of the allies in the wars of the Spanish succession; and when the peace of Utrecht, in 1713, restored tranquillity to Europe, he devoted himself to the encouragement of commerce and of literature. He died in 1750, and was succeeded by his son Joseph Emmanuel.

JOHN VI., king of Portugal, born at Lisbon in 1767, became regent in 1793, when his mother, Maria Frances Elizabeth, the queen regnant, was afflicted with mental incapacity. On the 27th of November, 1807, when Portugal was invaded by the French, he sailed for Brazil, and arrived at Rio Janeiro on the 7th of March, 1808, and took the title of emperor. In July 1821 he returned to Lisbon, and, after sanctioning the constitution of the Cortes, abolished it. Soon after Brazil declared itself independent. He died on the 10th of March, 1826, leaving his favourite daughter, Isabella Maria, princess regent.—He left also two sons, Don Pedro, and Don Miguel, who afterwards contended for the crown.

JOHN, king of Denmark, born in 1455, succeeded his father, Christiern I. in 1481. He was urged by his courtiers to make his way to the Swedish throne by force of arms. In 1497 he raised an army, consisting chiefly of foreign mercenaries, with which he took Calmar, and ravaged the Swedish coasts. He then proceeded to Stockholm, and invested it by land and sea. The city, in consequence, capitulated, and the nobles made their peace with John, who was crowned king of Sweden. His death took place in February 1513, in consequence of a fall from his horse, in the fifty-eighth year of his age, and thirty-second of his reign. The Danish historians are lavish in his praises both as a man and a king.

JOHN, of Austria, (Don,) natural son of the emperor Charles V., supposed by Barbara Blomberg, was born at Ratisbon in 1546. He was brought up in ignorance of his descent, till, after the death of Charles, Philip II. sent for him to Valladolid, acknowledging him for a brother, and caused him to be educated at court. In the revolt of the Moors of Granada, 1569, Don John was appointed captain-general of the Spanish galleys, and was sent to Carthagena to take the command. The holy league against the Turks for the protection of the Venetians being formed between the king of Spain, the pope, and the Italian states, Don John was nominated, in 1571, general-in-chief, and assembled the united fleet at Corfu. On October the 7th, he engaged with the Turkish fleet in the gulf of Lepanto, and obtained that celebrated victory which stands conspicuous in the

series of actions between the Christian and Mahometan powers. In 1576 he was appointed to succeed Requesens as governor of the Low Countries; and on the 31st of December, 1577, being reinforced by a body of troops under the duke of Parma, he gave the Netherlanders a signal defeat at Gemblours, and afterwards took Louvain, Limburg, Philipsburg, and other places. In October 1578, he was taken off after a short illness in his camp near Namur, in the thirty-second year of his age.

JOHN OF GAUNT, or GHENT, duke of Lancaster, third son of Edward III., was born at Ghent in 1340, and distinguished himself by his valour in the field. In consequence of his marriage with Constance, the natural daughter of Peter the Cruel, king of Castile and Leon, he laid claim to the throne on the death of his father-in-law, but was opposed by Henry of Transtamare, and enjoyed nothing but the empty title of king. In the wars of the Black Prince, his brother, in France, he supported him by his intrepidity, and after his death succeeded to the management of affairs. On the accession of Richard II. he was dragged from the retirement which he loved, to clear himself from the accusations of the courtiers, who charged him with attempts to seize the crown, because he countenanced the doctrines of Wickliff, against the overbearing power of the pope. He afterwards resigned his claims to the throne of Castile to his only daughter by Constance, who in 1386 married the heir apparent of that kingdom, and he received in return an honourable pension. John had for his third wife Catharine Swinford, the governess of his children, and the sister of Chaucer's wife; and from his patronage of that poet he derived deserved reputation. He died in 1399, highly respected for his valour and prudence. His son Henry succeeded to the English throne after the deposition of Richard II.

JOHN III., king of Poland. See SOBIESKI.

JOHN SANS-PEUR, count of Nevers, and duke of Burgundy, born at Dijon in 1371, distinguished himself at Nicopolis against Bajazet, who sold him his liberty for an exorbitant ransom. Restored to France, he employed his influence in promoting sedition and civil war in the kingdom against the dauphin, afterwards Charles VII., and the partizans of the duke of Orleans. He murdered the duke of Orleans (23d of November, 1407), and afterwards, being reconciled to the dauphin, he was assassinated in his presence by one of his courtiers, 10th of September, 1419.

JOHN V., duke of Brittany, was surnamed the Conqueror, for the brave defence which he made against the emperor, and against the king of France, who wished to strip him of his dominions. He died at Nantes, on the 2d of November, 1399.

JOHN VI., duke of Brittany, son of the preceding, was in the service of Charles VII. of France, and fought bravely against the English. He died in 1443, much lamented by his subjects.

JOHN, surnamed De Dieu, a saint in the Roman calendar, and first founder of that kind of charitable institutions for the relief of the sick which are called after his surname, was born, of poor parents, at Monte-major-el-Novo, in Portugal, in 1495. When he was only nine years of age, he was persuaded by a monk to follow him into Spain. When they had arrived at the city of Oropesa in Castile, the monk deserted him; upon which he was taken into the service of a benevolent person, who sent him to a house which he had in the country, to tend his flocks. Having borne arms for several years, during which he led a dissipated life, he at length returned to Spain, where he was so affected by a charity sermon which he heard at Granada, that he determined from that time to renounce the world, and to consecrate the rest of his life to the service of God, and the relief of the sick. In pursuance of his determination he retired to the hospital of Granada, and there drew up the plan of a charitable institution, which received the approbation of Pius V. in 1572. He erected at Granada a noble hospital for the reception and relief of the sick, which became a model for many similar establishments throughout Europe. The archbishop of Granada supplied him with considerable sums for the support of his benevolent undertakings, as did the bishop of Thui, president of the royal chamber of Granada, who gave him the surname of De Dieu. He died in 1550.

JOHN DE YEPEZ, more commonly known by the name of John de Santa Crusa, a saint in the Roman calendar, and the associate of St. Theresa in reforming the Carmelite order, was descended from a noble family at Ontiveros, in Old Castile, where he was born in 1542. They instituted a new branch of

the order at Valladolid, known by the name of the *Barefooted* Carmelites; and succeeded in introducing them into many of the old establishments, as well as into new houses, which they founded for both sexes. John died in 1591. The reforms which he was the principal instrument of introducing, had proved such a source of animosity and discord, that, in 1580, Gregory XIII. found it necessary to separate the *Barefooted* Carmelites from the others, and to form them into a distinct body.

JOHN DE CHELM, whose surname is derived from the see of Chelm in Poland, of which he was bishop at the commencement of the sixteenth century, wrote, Onus Ecclesiæ: seu Excerpta varia ex diversis Auctoribus, potissimumque Scripturâ, de Afflictione, Statu perverso, et Necessitate Reformationis Ecclesiæ, 1531, fol.—He is to be distinguished from another JOHN, bishop of Chiemsee, in Bavaria, who about the same time published, Onus Ecclesiæ, qua ennarrantur admiranda et obstupenda de septem Ecclesiæ Statibus, Abusibus, et futuris Calamitatibus, Cologne, 1531, fol.

JOHN, of Salisbury, a learned Englishman, who flourished in the reign of Henry II. In his youth he was in the service of the abbot of Rheims, and then studied at Oxford, and at Paris, where he took his degrees. He visited Rome, and on his return to Paris opened a school there. He afterwards was in England, and lived with Theobald, the primate, and with Thomas à Becket, and in 1164 was chosen bishop of Chartres by the clergy of that diocese, at the recommendation of Louis, the young king of France. He was an able prelate, and distinguished himself at the council of Lateran. He died in 1182. His writings are lost, except Becket's Life; a Collection of Letters; and, Polycraticon, de Nugis Curialibus et Vestigiis Philosophorum. This last work was printed at Paris, 1513, and at London, 1595.

JOHN, of Paris, a celebrated Dominican, theological professor at Paris. He supported the cause of Philip the Fair against Boniface VIII. in his treatise De Regia Potestate et Papali; but the doctrines which he asserted with respect to transubstantiation proved highly offensive to the Roman see, and he was suspended from his ecclesiastical offices by the archbishop of Paris. He appealed to Rome, but died in that city before his cause was heard, in 1304. He wrote besides, Determinatio de Modo existendi Corporis Christi in Sacramento Altaris; and, Correctorium Doctrinæ S. Thomæ.

JOHN, of Pisa, a distinguished sculptor and architect of the thirteenth century. He erected the famous Campo Santo, or public cemetery at Pisa, which contains fifty ship-loads of earth brought from Jerusalem, in 1228. He also designed and executed, in Perugia, the monuments of popes Martin IV., Urban IV., and Benedict IX.; the Castello dell' Novo, at Naples; the façade of the cathedral of Sienna; and the marble table of the great altar at Arezzo, besides many other works, at Bologna and elsewhere.

JOHN, of Ragusa, a learned Popish prelate, who flourished in the fifteenth century. He entered when young among the preaching friars, and made a considerable progress in the Oriental languages. On visiting Paris, he was admitted to the degree of doctor by the faculty of the Sorbonne. In 1426 he was nominated by Martin V. one of his divines at the council of Basle, and he presided at that council in 1431. In 1433 he was the principal disputant against the doctrines of the Hussites. Afterwards he was sent on different legations to Constantinople, with the hopeless design of bringing about a union between the Eastern and Western churches. He is generally thought to have lived till after the year 1443. His Discourse pronounced in the Council of Basle against the Hussites is inserted in the twelfth volume of the Collect. Concil., and in Bzovius's Annal. Eccl., under the year 1433.

JOHN, of Udino, a celebrated painter, who studied under Giorgione at Venice, and Raffaelle at Rome. His fruits, animals, flowers, &c., exhibited great powers of execution. He died at Rome in 1564, aged 70.

JOHNES, (Thomas,) an ingenious gentleman, was born at Ludlow, in Shropshire, in 1748, and educated at Shrewsbury School, at Eton, and at Jesus college, Oxford. After he had made the tour of Europe, he was elected into parliament for the borough of Cardigan. He was also appointed auditor for the principality of Wales, and colonel of the Caermarthenshire militia. In 1795 he was returned knight of the shire for the county of Radnor. He devoted much attention to the improvement of his estates at Hafod, in Cardiganshire, where he planted an immense number of trees, and built a noble mansion, which was enriched with a valuable library; and he had also

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a printing press, from whence issued several elegant productions. He died in 1816. His publications are, A Cardiganshire Landlord's Advice to his Tenants; Palaye's Mémoires of Froissart, translated from the French; The Chronicles of Sir John Froissart, 4 vols, 4to, and 10 vols, 8vo; Translation of De Joinville's Mémoires of St. Louis, 2 vols, 4to; Travels of Bertrandon de la Brocquiere in Palestine, 8vo; and, The Chronicles of Monstrelet, 4 vols, 4to.

JOHNSON, (Thomas,) a botanist, born at Selby, in Yorkshire, and brought up to the business of an apothecary in London. He became, according to Wood, the best herbalist of his time. He wrote, Iter in Agrum Cantuanum, 1629; Ericetum Hamstedianum, 1632, (this was the first catalogue of plants published in England;) Gerard's Herbal improved; and, An Essay on the Bath Waters, &c. He was a lieutenant-colonel in the royal army, and was made M.D. by the university of Oxford for his services. He died in consequence of a wound which he received in the shoulder at the siege of Basinghouse, in September 1644.

JOHNSON, (Samuel,) a learned divine, born in 1649, in Warwickshire, and educated at St. Paul's School, and at Trinity college, Cambridge. In 1670 he was presented to the living of Corringham, in Essex, which, on account of its unhealthy situation, he confided to the care of a curate, and settled in London. Here he plunged into the vortex of politics, and soon distinguished himself, and became the friend of lord Essex, and of lord William Russell, who made him his domestic chaplain. He inveighed severely in his discourses from the pulpit against Popery, and spoke with warmth against the succession of the duke of York to the throne. While his political friends wielded the weapons of eloquence in parliament, he himself attacked Dr. Hickes, the champion of passive obedience, in a pamphlet called, Julian the Apostate. The work was answered by Dr. Hickes, in a pamphlet called, Jovian; and Johnson had already prepared a rejoinder, which the imprisonment of his patron, lord William Russell, prevented him from publishing. His abilities, however, and his zeal were too conspicuous to be disregarded. After lord Russell's death, Johnson was summoned before the privy-council, and questioned by the lord-keeper North about the answer he had written to Dr. Hickes, called, Julian's Arts and Methods to undermine and extirpate Christianity; but when he declared that he had suppressed it, and when his persecutors could procure no copy of it, though it was entered at Stationers' Hall, he was dismissed. But soon after he was prosecuted for the publication of Julian the Apostate; and, though ably defended by counsellor Wallop, he was condemned before Jeffreys, and sentenced to pay 500 marks, and to be imprisoned till the fine was paid. But in spite of imprisonment, Johnson still wrote against Popery; and when the army was assembled on Hounslow Heath in 1686, he drew up, An Humble and Hearty Address to all the Protestants in the present Army, which, after the dispersion of 1000 copies, was seized, and exposed the author to fresh persecution. He was in consequence of this condemned to stand in the pillory, in Palace-yard, at Charing-cross, and the Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after being degraded from the priesthood. The degradation took place by the hands of bishops Crewe, Sprat, and White, in the Chapter House of St. Paul's; and on the 1st of December, 1686, the sentence was executed. The stripes which he received were 317, from a whip of nine cords knotted, which he endured with great firmness, and even alacrity. The king appointed a successor to his living; but as, in the divesting him of his sacerdotal habit, either by accident or design, he had been permitted to retain his cassock, his degradation was considered as incomplete, and the bishop refused to admit the new incumbent without indemnity; and when he presented himself to the parish, the people refused to receive him in the room of Johnson, who thus retained his living. At the Revolution, the parliament, in 1689, resolved that the proceedings in the King's Bench against Johnson were cruel and illegal; and they therefore recommended him to the king for some ecclesiastical preferment suitable to his services and sufferings. The deanery of Durham, in consequence of this, was offered to him; but he refused it, as a reward inadequate to his merits; at the solicitation, however, of lady Russell, and through the influence of Tillotson, a pension of 300*l.* a-year, out of the Post Office, was obtained from William III., for Johnson's and his son's life, besides a gratuity of 1,000*l.* In 1692 his house in Bond-street was forcibly entered very early in the morning by seven assassins, who seemed to have been actuated to vengeance and murder by

the publication of his book, called, Argument to prove the Abrogation of King James, &c. Though he was thus threatened with instant death, the cries of his wife prevailed upon the ruffians, who left him, after inflicting some severe bruises on his body, and two wounds on his head. His constitution was weakened by this violence, and by the persevering spirit of his persecutors, though his zeal against Popery remained unshaken. He died in May 1703. All his treatises were published in 1710, fol.; a second edition of which appeared in 1713, fol.

JOHNSON, (Thomas,) a classical scholar and editor, was born at Stadhampton, in Oxfordshire, and educated at King's college, Cambridge, or, according to some authorities, at Magdalen college, of which he became fellow. He had also an Eton fellowship, and was assistant at the school. He was likewise teacher at Ipswich, Brentford, and other places. The date of his death is not known. He is best known as the editor of Sophocles, Oxon. and London, 1705, and 1746, 3 vols. He published also, Gratius, de Venatione, cum notis, Lond. 1699, 8vo; Cebetis Tabula, Lond. 1720, 8vo; Græcorum Epigrammatum Delectus, for the use of Eton school; The Iliad of Homer made English from the French version of Madame Dacier, revised and compared with the Greek; Questiones Philosophicæ in usum juventutis Academicæ; and an edition of Puffendorff, De Officio Hominis et Civis; An Essay on Moral Obligation, with a view towards settling the controversy concerning moral and positive duties; A Letter to Mr. Chandler, in vindication of a passage in the bishop of London's second Pastoral Letter. He was one of the editors of the edition of Stephens' Thesaurus Linguæ Latinæ, which was published in 1734.

JOHNSON, (Martin,) a seal engraver, better known as a painter. His landscapes are excellent, and are very scarce. He died in the beginning of James II.'s reign.

JOHNSON, (John,) an eminent divine among the non-jurors, was born in 1662 at Frindsbury, near Rochester, where his father was vicar, and educated in the king's school in Canterbury, and at Magdalen college, and Corpus Christi college, Cambridge. He entered into orders, and in 1687 was collated to the vicarage of Boughton under the Blean, by Dr. Sancroft, archbishop of Canterbury, and at the same time he was allowed to hold the adjoining vicarage of Hern-hill. In 1697 he was presented by archbishop Tenison to the vicarage of St. John, in the Isle of Thanet (to which the town of Margate belongs), and to the vicarage of Appledore, on the borders of Romney Marsh, in 1697. He was afterwards (1707) collated by the same patron to the vicarage of Cranbrook, where he continued till his death, in 1725. In 1710, and again in 1713, he was chosen by the clergy of the diocese of Canterbury to be one of their proctors for the Convocation. He published, a Paraphrase with Notes on the Book of Psalms, according to the Translation retained in our Common Prayer Book; Clergyman's Vade-Mecum; (this is a valuable work;) Propitiatory Oblation in the Eucharist; The Unbloody Sacrifice; and, A Collection of Ecclesiastical Laws.

JOHNSON, (Charles,) a member of the Middle Temple, who left the profession of the law for dramatic poetry. He wrote some plays, which, by the friendship of Wilks, were acted on the stage, and received applause. He married a young widow, with a moderate fortune, and opened a tavern in Bow-street, Covent-garden, which he relinquished at his wife's death. His dramatic pieces are nineteen in number. He is immortalized in Pope's Dunciad, "because," says the note, "he was famous for writing a play every year, and for being at Button's coffee-house every day, and for falling a martyr to obesity, and the rotundity of his parts." He died in 1748.

JOHNSON, (Richard,) a classical commentator and grammarian, who was head master of the new school at Nottingham, from 1707 to 1720. He published, Noctes Nottinghamicæ; Grammatical Commentaries; Aristarchus Anti-Bentleianus, &c. He had been in a desponding state for some time, and was found drowned, near Nottingham, in 1720.

JOHNSON, (Samuel,) an American divine, was born at Guildford, in Connecticut, and educated at the college of Saybrook. He came to England to obtain ordination. On his return, he settled at Stratford. He received the degree of D.D. from Oxford, in 1743; and was chosen president of the college at New York, on its establishment in 1754. He held this situation until 1763, when he returned to Stratford, where he continued till his death, in 1772.

JOHNSON, (Maurice,) an eminent antiquary, born, of an ancient and respectable family, at Spalding, in Lincoln-

shire, where he established a Gentleman's Literary Society. He was of the Middle Temple, and was bred to the bar. He was one of the last of the founders of the Antiquarian Society; and by his benevolence, and the liberality of his various communications, he fully deserved the handsome eulogium written on him by Dr. Stukeley, and inserted in the Minutes of the Society, to whose Memoirs he largely contributed. He made a curious collection for the history of Carausius. He died, after suffering much from a vertiginous disorder, in 1755.

JOHNSON, (Samuel,) a dramatic writer and actor. He was a native of Cheshire, and was at first a dancing-master. He wrote, Hurlothrumbo, or the Supernatural, a comedy; Cheshire Comics, 1730; The Blazing Comet; The Mad Lovers, or the Beauties of the Poets; All Alive and Merry; A Fool made Wise; and, Sir John Falstaff in Masquerade. He died in 1773.

JOHNSON, (Sir William,) a military officer, a native of Ireland. Early in life he went to America, under the care of his uncle, Sir Peter Warren, and entering into the army, he rose to the rank of colonel. In 1755 he was appointed to the command of an expedition fitted out against the French fort of Crown Point, when he defeated a body of Indian, Canadian, and French troops, commanded by baron Dieskau, whom he took prisoner. He was rewarded for his conduct on this occasion with a baronetcy, and a gratuity from parliament of 5,000*l.* He died at his seat, in the province of New York, in 1774. He wrote a paper on the Customs, Manners, and Languages of the Northern Indians of America, which was published in the 63d volume of the Philosophical Transactions.

JOHNSON, (Samuel,) was born on the 18th of September, 1709, at Lichfield, where his father, Michael, a native of Derbyshire, of obscure extraction, followed the trade of bookseller and stationer. Samuel was the elder of two sons: Nathaniel, the younger, died in his twenty-fifth year. In his infancy he was afflicted with the scrofula, which injured his sight; and he was carried to London to be touched by queen Anne. He received his earlier education at the school of his native place, whence he removed to the school of Stourbridge, in Worcestershire. Thence he returned home, where he remained about two years without any regular application. On the 31st October, 1728, he was entered a commoner of Pembroke college, Oxford. Here, at the instance of his tutor, Mr. Jordan, he translated Pope's Messiah into Latin verse, as a Christmas exercise. When Jordan left college to accept of a living, Johnson became the scholar of Dr. Adams, who was afterwards the head of Pembroke, and with whom Johnson maintained a strict friendship to the last hour of his life. During the vacation in the following year, he suffered severely from an attack of his constitutional melancholy, accompanied by alternate irritation, fretfulness, and languor. Penury at length compelled him to leave college without a degree, and in 1731 he returned to Lichfield. His father died a few months after, leaving his widow in very narrow circumstances. In the following year he accepted the place of usher of the school of Market Bosworth, in Leicestershire; an employment which he soon threw up in disgust. For six months after he resided at Birmingham as the guest of Mr. Hector, an eminent surgeon, and is supposed during that time to have furnished some periodical essays for a newspaper printed by Warren, a bookseller in that town. Here, too, he abridged and translated Father Lobo's Voyage to Abyssinia, which was published in 1735 by Bettesworth and Hitch, in Paternoster-Row, London. For this he received the trifling sum of five guineas. In 1734 he returned to Lichfield, and issued proposals for an edition of the Latin poems of Politian, with the life of that writer, and the history of Latin poetry, from the era of Petrarch to the time of Politian; but the project fell to the ground, for want of encouragement. He now offered his services to Cave, the proprietor and editor of the Gentleman's Magazine, in the management of which Johnson suggested some improvements. In 1736 he married Mrs. Porter, a lady who was twenty years older than himself, and the widow of a mercer of Birmingham. She had a fortune of 800*l.*, and with part of this he hired a house at Edial, near Lichfield, which he fitted up as an academy. Three pupils only appeared, one of whom was David Garrick. With these he made a shift to keep the school open for about a year and a half. During his residence at Edial he wrote a considerable part of his Irene, which his friend, Mr. Gilbert Walmsley, registrar of the ecclesiastical court of Lichfield, advised him to prepare for the stage; and it was probably by this gentleman's advice that he determined to

try his fortune in the metropolis. His pupil Garrick had formed the same resolution; and in March 1737 they arrived in London together. Johnson took lodgings at Greenwich, and proceeded to complete his tragedy. He also renewed his application to Cave, sending him a specimen of a translation of the History of the Council of Trent; of this twelve sheets were printed, for which Johnson received 49*l.*; but another translation being announced about the same period (1738) by a rival, whose name was also Samuel Johnson, librarian of St. Martin's-in-the-Fields, this design was also dropped. In the course of the summer he went to Lichfield, where he had left Mrs. Johnson, and there, during a residence of three months, finished his tragedy. On his return to London with his wife, he vainly endeavoured to prevail on Fleetwood, the patentee of Drury-lane theatre, to accept Irene. He had now become personally known to Cave, and began to contribute to the Gentleman's Magazine original poetry, Latin and English translations, biographical sketches, and other miscellaneous articles, particularly the debates in parliament, under the name of the Senate of Lilliput. It appears that he was considered as the conductor or editor of the Magazine for some time, and received 100*l.* per annum from Cave. In May 1738 he published his London, a poem in imitation of the Third Satire of Juvenal, for which Dodsley gave him ten guineas. This version was honoured with the commendation of Pope, and passed to a second edition in one week. About this time an offer was made to him of the mastership of the school of Appleby, in Leicestershire, the salary of which was about 60*l.*; but the laws of the school required that the candidate should be a master of arts. The University of Oxford, when applied to, refused to grant Johnson this degree. Earl Gower was then solicited, in his behalf, by Pope, who knew him only as the author of London. His lordship accordingly wrote to Swift, soliciting a diploma from the University of Dublin; but, for what reason we are not told, this application, too, was unsuccessful. Johnson was now obliged to resume his contributions to the Gentleman's Magazine. In 1744 he published his Life of Savage; and in the following year his Miscellaneous Observations on the Tragedy of Macbeth, with remarks on Sir Thomas Hanmer's edition of Shakspeare, to which he affixed proposals for a new edition of the works of the great dramatist. Little notice was taken of his proposals, and Warburton was known to be engaged in a similar undertaking. Warburton, however, had the liberality to praise his Observations on Macbeth, as the production of a man of parts and genius; and Johnson never forgot the favour. Warburton, he said, praised him when praise was of value. In 1747 he resumed his labours in the Gentleman's Magazine, and wrote for his friend Garrick the admired verses on the opening of Drury-lane theatre. In this year also he issued his plan for a Dictionary of the English Language, the design of which was first suggested by Dodsley. Johnson entered into an agreement with the booksellers for the sum of fifteen hundred guineas, which he was to receive in small payments proportioned to the quantity of MS. sent to the press. He now hired a house in Gough-square, Fleet-street, engaged six amanuenses, and began a task which he carried on by fits, as inclination and health permitted, for nearly eight years. During the period in which his Dictionary was on hand he accepted some inferior employment from the booksellers, and produced some of the most valuable of his original works. In 1749 he published his imitation of the Tenth Satire of Juvenal, under the title of the Vanity of Human Wishes, for which he received from Dodsley only fifteen guineas. In the same year Garrick produced his Irene at Drury-lane theatre; but the play had not much success. Dodsley, however, bought the copyright for 100*l.* In 1750 Johnson commenced The Rambler, for which Mr. John Payne, a bookseller in Paternoster-row, engaged to pay him at the rate of two guineas for each paper. It began Tuesday, March 20, 1749-50, and closed on Saturday, March 14, 1752, when the mind of the writer was subdued by grief at the alarming illness of his wife, who died in three days after. She was buried at Bromley, and Johnson placed a Latin inscription on her tomb. She left a daughter by her former husband, and by her means Johnson became acquainted with Mrs. Anne Williams, the daughter of Zachary Williams, a physician in South Wales, who died about this time. Mrs. Williams was a woman of considerable talents. She was left in poverty by her father, and had the additional affliction of being totally blind. Johnson took her home to his house in Gough-square, procured her a benefit play from Garrick, and assisted her in publishing a volume of poems, by both of

which schemes she raised about 300*l.* With this fund she became an inmate in Johnson's house, where she passed the remainder of her days. When he had in some measure recovered from the shock of Mrs. Johnson's death, he contributed several papers to the Adventurer, which was carried on by Dr. Hawkesworth and Dr. Warton. In 1751 he was imposed upon by the fraud of Lander, who had accused Milton, upon forged evidence, of being a plagiary. But when the cheat was detected by Dr. Douglas, Johnson was one of the first to reprehend it. Early in 1755 the degree of M.A. was conferred upon him by the university of Oxford, and in May his Dictionary was published, in two large volumes, folio. In the following year he abridged his Dictionary into an 8vo size, and undertook to superintend a monthly publication, entitled, The Literary Magazine, or Universal Register. The most celebrated of his reviews, and one of his most finished compositions, both in point of style, argument, and wit, was that of Soame Jenyns's Free Inquiry into the Nature and Origin of Evil. The magazine continued about two years, after which it was dropped for want of encouragement. He wrote also in 1756 some essays in the Universal Visitor, another magazine, which lasted only a year. His friend Cave died in 1754, and Johnson's regular contributions to the Gentleman's Magazine thenceforth ceased. We find him, in the month of March, arrested for the sum of five pounds eighteen shillings, and relieved by Mr. Richardson. His proposal for an edition of Shakspeare was again revived, and subscription tickets were issued; but it did not go to press for many years after. In 1758 he began to contribute to Newbery's Universal Chronicle, or Weekly Gazette, a series of short papers, which he entitled, The Idler. When the Universal Chronicle was discontinued, these papers were collected into two small volumes. No. 41 alludes to the death of his mother, which took place in 1759. On this event he wrote his Rasselas, with a view to raise a sum sufficient to defray the expenses of her funeral, and pay some little debts she had left. He wrote the whole of this elegant and philosophical fiction during the evenings of one week, and sent it to press in portions as it was written. He received 100*l.* from Messrs. Strahan, Johnston, and Dodsley, for the copy, and 25*l.* more, when it came, as it soon did, to a second edition. Johnson's high services were not destined to pass unrewarded; in May 1762 George III., through his minister, lord Bute, granted him a pension of 300*l.* per annum, and his days of penury were at an end. He now took a house in Bolt-court, Fleet-street. In the following year he was introduced to his biographer, Boswell. In 1765 he was introduced to Mr. and Mrs. Thrale, who resided at Streatham; a circumstance which contributed much to alleviate the solicitudes of life, and furnished him with the enjoyment of an elegant table and refined society. He also accompanied the family in their various summer excursions, which tended to exhilarate his mind, and to render the returns of his constitutional melancholy less frequent. In the same year he received a diploma from Trinity college, Dublin, complimenting him with the title of doctor of laws; and, after many delays, his edition of Shakspeare was published in eight volumes, 8vo. The preface is universally acknowledged to be one of the most elegant and acute of all his compositions. In 1767 he had the honour to be admitted to a personal interview with the king, in the library of Buckingham House. In 1770 his first political pamphlet, entitled, False Alarm, made its appearance; it was written to justify the conduct of the ministry and the House of Commons in expelling Mr. Wilkes, and afterwards declaring colonel Luttrel to be duly elected representative for the county of Middlesex, notwithstanding Mr. Wilkes had the majority of votes. In 1771 he published, Thoughts on the late Transactions respecting Falkland Islands, from materials partly furnished by the ministry, but highly enriched by his vigorous style and peculiar train of thought. In 1773, in company with Boswell, he visited the Western Isles of Scotland. He arrived at Edinburgh on the 18th of August, and finished his journey on the 22d of November. Of this tour he afterwards published a very popular narrative. The rupture between Great Britain and America once more roused Johnson's political energies, and led to the composition of his Taxation no Tyranny, which appeared in 1775. A few months after the publication of this last pamphlet, he received his diploma of LL.D. from the university of Oxford, in consequence of a recommendation from the chancellor, lord North. In the autumn of this year he went on a two months' tour to France with Mr. and

Mrs. Thrale. In 1777 he was engaged by the London booksellers to write short Lives, or Prefaces, to an edition of the English Poets; this was the last of his literary labours, and it was completed in 1781. For this he received 300*l*. The infirmities of age were now undermining a constitution that had kept perpetual war with hereditary disease, and his most valued friends were dropping into the grave before him. He lost Mr. Thrale and Mrs. Williams; his home became cheerless, and much visiting was no longer convenient. His health began to decline more visibly from the month of June 1783, when he had a paralytic stroke; and although he recovered so far as to be able to take another journey to Lichfield and Oxford towards the close of the year, symptoms of a dropsy indicated the probability of his dissolution at no distant period. In Midsummer 1784 he visited Derbyshire. The dropsy and asthma now made rapid advances. During this period he was, alternately, resigned to die, and tenacious of life; tranquil in the views of eternity, and disturbed by gloomy apprehensions. But at last his mind was soothed with the consolatory hopes of religion; and although the love of life occasionally recurred, he adjusted his worldly concerns with composure and exactness, as one who was conscious that he was soon to give an account. On Monday, the 13th of December, 1784, he tried to obtain a temporary relief by puncturing his legs, as had been before performed by the surgeon; but no discharge followed the operation, and about seven o'clock in the evening he expired, at his house in Bolt-court. On the 20th, his body was interred with great solemnity in Westminster Abbey, close to the grave of his friend Garrick. In 1796 a monumental statue, executed by Bacon, with a Latin epitaph from the pen of Dr. Parr, was erected to Dr. Johnson's memory, in St. Paul's Cathedral. His works have been often reprinted; and an improved edition of Boswell's Life of him, was published in 1831, by John Wilson Croker, Esq., in 5 vols, 8vo.

JOHNSTON, (Arthur,) a physician, and distinguished Latin poet, was born in 1587 at Caskieben, near Aberdeen, and probably educated at that university. He was twice at Rome, but the chief place of his residence was Padua, in which university the degree of M.D. was conferred on him in 1610. He then travelled through the rest of Italy, and over Germany, Denmark, England, Holland, and other countries, and at last settled in France, where he met with great applause as a Latin poet, and he lived there twenty years. He returned to Scotland about 1632, and was appointed king's physician. In 1633, when Charles I. went to Scotland, Johnston made the acquaintance of archbishop Laud, at whose request he completed his Psalmorum Davidis Paraphrasis Poëtica, which occupied him for four years, and was published at Aberdeen in 1637, and at London in the same year. He was invited to London by the archbishop, having previously held the office of principal of the university of Aberdeen. He died, after a short illness, at Oxford, in 1641. He published, Epigrammata; a translation of Solomon's Song into Latin elegiac verse; Deliciæ Poetarum Scoticorum, to which he was himself a large contributor, and "which," says Dr. Johnson, "would have done honour to any country;" Parerga; and, Musæ Aulicæ. His Latin version of the Psalms was published in London, 1741, 8vo, on the plan of the Delphin Classics, at the expense of auditor Benson, who dedicated it to the prince of Wales, afterwards George III. A comparison between the two translations of Buchanan and Johnston was printed in the same year by Benson, entitled, A Prefatory Discourse to Dr. Johnston's Psalms. This was answered by Ruddiman, in A Vindication of Mr. George Buchanan's Paraphrase of the Book of Psalms, 1745, 8vo. Although, taken as a whole, Johnston's version is inferior to Buchanan's, yet there are a few of his Psalms, such as the 24th, 30th, 74th, 81st, 82d, 102d, and above all, the 137th, which, on comparison, will be found to excel the corresponding paraphrase of his rival.

JOHNSTON, (John,) a naturalist, was born at Sambter, in Great Poland, in 1603, and educated there, and at the university of St. Andrew's, at Leyden, and at Cambridge. He undertook the education of the two sons of the count de Kurtzbach, and accompanied them to Holland. While he resided with his pupils at Leyden, he took his degree as doctor of physic; and when he went a third time to England, the same honour was conferred on him by the university of Cambridge. He died in 1675. He published, Thaumatographia Naturalis in Classes decem divisa; Historia Naturalis de Piscibus et Cetis, &c.; Historia Naturalis de Quadrupedibus; Historia Natu-

ralis de Insectibus; Historia Naturalis de Avibus; Syntagma Dendrologicum; and, Dendrographia. He published also some historical works, and some on ethics.

JOHNSTON, or JOHNSON, (Charles,) author of Chrysal, or the Adventures of a Guinea, and other works of a similar kind, was a native of Ireland, and was born in the early part of the last century. After receiving a good classical education, he was called to the bar, and came over to England; but being unfortunately prevented by deafness from attending the courts, he confined himself to the employment of a chamber counsel. His Chrysal, in 4 vols, is a political romance, in which all the characters and incidents are taken from actual observation. The secret springs of some political intrigues on the continent were unfolded in these volumes; but it was the personal characters of many distinguished statesmen, women of quality, and citizens, that gave popularity to the work. With some truth, however, there is so much fiction, and in a few instances so much of what deserves a worse name, that Chrysal does not appear entitled to much higher praise than that of the best "scandalous chronicle of the day." He also published, The Reverie, or a Flight to the Paradise of Fools; The History of Arbases, prince of Betlis; The Pilgrim, or a Picture of Life; and, The History of John Juniper, Esq., alias Juniper Jack. In 1782 he went out to Bengal, where he employed his talents in writing essays for the newspapers, under the signature of Oneiropolos. He died there about 1800.

JOHNSTONE, (James,) an eminent physician, was born at Annan in 1730, and educated for his profession at Edinburgh and Paris. In 1750, before he had completed twenty-one years, he took the degree of M.D., publishing a thesis, De Aëris factitii imperio in Corpore Humano. The following year he settled at Kidderminster, which at that time was subject to a putrid fever of such peculiar malignity, as to be called the Kidderminster fever; and his name first became known by the successful treatment he adopted for the cure of this disorder. Of this fever he published an account in 1758, which proves him to be the discoverer of the power of mineral acid vapours to correct or destroy putrid febrile contagion. It is remarkable that the same means were recommended by the celebrated Guyton de Morveau for the same purpose, more than twenty years after they were published by Dr. Johnstone, and were then cried up as a great discovery. The first sketches of Dr. Johnstone's physiological inquiry into the uses of the ganglions of the nerves were published in the 54th, 57th, and 60th vols, of the Philosophical Transactions. They were afterwards enlarged, and printed separately. In a treatise on the Walton water, which in quality strongly resembles the Cheltenham, he has pointed out the probable function of the lymphatic glands. He afterwards settled at Worcester, where he died in 1802.

JOHNSTONE, (John,) son of the preceding, was educated at Merton college, Oxford. He practised at Birmingham for many years. He was the intimate friend of Dr. Parr, and his Life of that scholar affords ample evidence of his own literary acquirements. He was the author of several treatises on medical subjects, and was a fellow of the College of Physicians, and of the Royal Society. He died in 1836.

JOHNSTONE, (John Henry,) a celebrated comic actor and vocalist, born in 1750, at Tipperary. At the age of eighteen he enlisted in a regiment of Irish dragoons. He afterwards performed at the Dublin theatre. His fame as a vocalist increased rapidly; and Macklin, the celebrated actor, advised him to try the London boards, and he accordingly made his first appearance at Covent-garden theatre, in October 1783, in his favourite character of Lionel. In 1803 he quitted Covent-garden for Drury-lane. As an actor, in his line he stood alone, personating his countrymen, both patrician and plebeian, with a degree of fidelity altogether unrivalled. He died in 1828.

JOHNSTONE, (Bryce,) a Scottish divine, was born at Annan, in Dumfriesshire, in 1747, and educated at the university of Edinburgh. In 1771 he was appointed minister of Holywood. In 1786 he published a sermon, entitled, The Purpose for which Christ came into the World; and in the same year the university of Edinburgh conferred on him the degree of D.D. In 1794 appeared his Commentary on the Revelation of St. John the Divine, 2 vols, 8vo. In 1797 he published a sermon, On the Divine Authority and Encouragement of Missions from the Christians to the Heathens; and in 1801, An Essay on the Influence of Religion on Civil Society and Civil Government. In 1794 he drew up for the Board of Agriculture, A

NATIONAL ARCHIVES OF INDIA

General View of the Agriculture of the County of Dumfries, with Observations on the Means of its improvement. He died in 1805, leaving a volume of sermons prepared for the press, which were published at Edinburgh in 1807, with a memoir prefixed.

JOHNSTONE, (John,) nephew of the preceding, was born at Edinburgh in 1757, and educated at the school and university of his native city, after which he became minister of Crossmichael, in the stewartry of Kircudbright. He edited the sermons of his uncle, to which he prefixed a memoir. He died in 1820.

JOHNSTONE, (George,) known as one of the commissioners sent with lord Carlisle and Mr. Eden, to treat with the Americans during the war, was the son of a Scotch baronet. He was brought up to the sea service, and was made master and commander in 1760, and two years after post captain, and in 1763 he was appointed governor of West Florida. After his return to England he sat in parliament for Cockermouth and Appleby, and fought a duel with lord George Germaine, in consequence of some reflections which he had made in parliament on his conduct. He was also noted for his zeal in the affairs of the East India Company, and for his violent attacks on the conduct of lord Clive. He was author of, Thoughts on our Acquisitions in the East Indies, particularly in Bengal, 8vo, 1771. He died in 1787.

JOINVILLE, (John sire de,) a French historian, and friend of Louis IX., commonly called St. Louis, was born of one of the most ancient families of Champagne, in 1223, or 1224, and was brought up at the polished court of Thibaut, king of Navarre, and count of Champagne. He followed Louis in all his military expeditions, and also assisted him in the administration of justice. When that monarch took the cross, and made his unfortunate expedition to Egypt in 1248, Joinville attended him with a train of followers suited to his rank, and was present at the taking of Damietta, and at the disastrous campaign of Massoura, in which Louis and himself were taken prisoners; and his narrative of this enterprise in his Life of St. Louis is one of the most curious and valuable records of the time. Joinville, however, returned in safety in 1254; and was so impressed with the danger and impolicy of these expeditions, that he greatly condemns those who advised Louis to undertake his second crusade, in which he died at Tunis (1270), and excused himself from accompanying the king, on the pretext of having been ruined by the first. He died in 1317. His Histoire de St. Louis IX. du Nom, Roi de France, was not finished till 1309, when he had passed his eightieth year. This work has been many times printed. The most valuable edition, for the notes and observations, is that of Du Cange, fol. 1668; but the discovery of a more authentic manuscript gave occasion to a Louvre edition, published, under the superintendence of Mellot, Sallier, and Capperonnier, in 1761, containing the original text pure and unaltered. It was translated into English by T. Johnes, 1807, 2 vols, 4to.

JOLLY, (Alexander,) bishop of Moray, in Scotland, born in 1755. In 1826 he published, A Friendly Address to the Episcopalians of Scotland, on Baptismal Regeneration; in 1828, Observations on the several Sunday Services throughout the year; and in 1831, a treatise, On the Eucharist. On the morning of the 29th June, 1838, he was found dead. He had closed his eyes with his own hand, had drawn a napkin over his face, and folded his arms over his breast in the form of a cross. He died in the eighty-third year of his age, and the forty-second of his episcopate. By a recent arrangement of the Episcopal College the see of Moray, founded in the 12th century, ceased to exist on the death of bishop Jolly, the clergy and congregations composing it now constitute parts of other dioceses.

JOLY, (Claude,) a French writer, was born at Paris in 1607, and obtained a canonry in the cathedral of Notre Dame in 1631. Discovering also a capacity for state affairs, he was appointed to attend the duc de Longueville to Munster; and during the commotions at Paris he withdrew to Rome. In 1671 he was made precentor of his church, and several times official. He lived to the great age of ninety-three, without experiencing the usual infirmities of it. When going one morning to matins he fell into an excavation in the cathedral, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a fine library to his church. He was the author of many works upon civil and religious subjects. One of them is entitled, A Collection of true and important Maxims for the Education of a Prince, against the false and pernicious Politics of Cardinal Mazarin, which, being reprinted in 1663, with two Apologetical Letters, was burnt in 1665 by the hands

of the public executioner. In the same year, however, he published a tract, called, Codicile d'Or, being a collection of maxims for the education of a prince, taken chiefly from Erasmus.

JOLY, (Guy,) king's counsellor at the Châtelet, and syndic of the annuitants of the Hôtel de Ville at Paris, attached himself to cardinal de Retz, whom he attended a long time as secretary in his troubles and adventures, but quitted him when he returned to Rome. There are some Mémoires by him, from 1648 to 1665, published at Amsterdam, 1718, 2 vols, 12mo.

JOLY, (Mary Elizabeth,) a distinguished French actress, born at Versailles in 1761. She commenced her career at the Théâtre Français in 1781, and soon rose to great eminence as a representative of the soubrettes of the French drama. She subsequently appeared in more lofty characters, as Ines de Castro, and Athalie. In 1794 she was imprisoned among other political victims. For some years she was the delight of the French metropolis, but was at length attacked with a disease of the chest, which carried her off on the 5th May, 1798.

JOLY, (Philip Louis,) a learned philologist, who died at Dijon, his native place, in 1755. He is only known on account of his writings, among which are, Remarques Critiques sur le Dictionnaire de Bayle, 1748, 2 vols, fol.; Traité de la Versification et des Ouvrages en Vers; and papers in periodical journals.

JOLY DE BEVY, (Louis Philibert Joseph,) president à mortier of the parliament of Dijon, before the French Revolution, died in that city in 1822, at the age of eighty-three. He was distinguished as a learned lawyer and profound theologian; and he published several works against the Concordat of 1807. Among his more important productions are, Le Parlement Outragé, 1762, 4to; and, De la Nouvelle Eglise de la France, 1816, 8vo.

JOLY DE FLEURY, (William Francis,) a celebrated procureur général of the parliament of Paris, in which office he succeeded D'Aguesseau, was born in that city in 1675, and died in 1756. He wrote, Mémoires et Observations sur le droit Public Français.

JOMELLI, (Nicolo,) one of the greatest musical composers that Italy has produced, was born in 1714 at Aversa, or at Avellino, towns not far from Naples. He had his musical education under Feo, Leo, Muzillo, and Martini. He produced his first opera at Naples, whence he went to Rome, Bologna, Venice, and Vienna, at which last-mentioned city he formed a close intimacy with Metastasio. From 1753 to about 1768, he resided in Germany, being engaged in the service of the duke of Wurtemburg, at Stuttgard. Here he produced a great number of operas and other compositions, by which he acquired great reputation, and changed the taste of vocal music in Germany. Very few of his entire operas were ever performed in England. The first was, Attilio Regulo, in 1753, and the second, in 1755, Andromaca. He also produced many admirable compositions for the Church. Among other productions of this kind, he composed an Offertorio, or motet, for five voices without instruments, followed by an Alleluja of four parts in chorus; and a Missa pro defunctis, or burial service. But the most elaborate of all his compositions is the Miserere, or 51st Psalm, translated into Italian verse by his friend Saverio Mattei, which he set for two voices, accompanied with instruments, in 1773. His health began to decline in 1770, and in 1771 he had a stroke of the palsy, which, however, did not impair his intellects, as he composed Achille in Sciro, for the Roman theatre, and a cantata for the safe delivery of the queen of Naples, in 1772; and in 1773 his Miserere. He died at Naples, on the 28th of August, 1774. His affecting scena, "Berenice, ove sei?" in the opera of Lucio Vero, and his Chaconne, are well known and admirable compositions.

JONAS, (Justus,) a learned Lutheran divine, and one of the earliest promoters of the Reformation, was born at Northausen, in Thuringia, in 1493, and was educated at his native place, where his first academic studies were devoted to jurisprudence; but he afterwards chose divinity for his profession. He had scarcely entered into orders when Luther began his Reformation, and he entered thoroughly and ardently into the views of that great man. In the year 1521 he was chosen pastor of the college of All Saints at Wittemberg, and was admitted to the degree of D.D. In 1529 he accompanied Luther and Melancthon to the celebrated conference at Marburg; and in the following year he was the coadjutor of the latter at the diet of Augsburg. At Wittemberg he officiated as pastor, and as professor of theology in the university, and in 1533 he was elected dean of that seminary. In 1539

he assisted Luther in reforming the churches in Misnia and Thuringia; and he soon afterwards removed to Halle, where he was constituted superintendent of the churches in that district. Here he received Luther, in 1546, when on his last journey towards Isleben, his native place, whither he was accompanied by Jonas, who attended his dying bed, and preached his funeral sermon. Jonas was afterwards appointed pastor of the church of Eichfeldt, and superintendent of the churches in the district of Coburg. He died at Eichfeldt, on the 9th of October, 1555. He wrote, Notes on the Acts of the Apostles; A Treatise in Defence of the Marriage of Priests, against Faber; A Discourse on Theological Studies; and he translated several works of Luther from Latin into German.

JONAS, (Arngrim,) a learned Islandic historian and antiquary, born in 1545. He was pastor of Melstadt, in Iceland, and coadjutor of the bishop of Holum, Gudbrand Thorlak, whose life he published at Copenhagen in 1630. He is said to have studied astronomy under Tycho Brahe. He wrote, Brevis Commentarius de Islandiâ, quo Scriptorum variorum Errores deteguntur, ac quorundam Convitiis in Islandos occurruntur; Crymogæa, seu Rerum Islandicarum Libri III.; Epistola pro Patriâ Defensoria; Anatome Blefkeiniana; and, Specimen Islandiæ Historicum, et magna ex parte Chorographicum. He also translated the Jomsvikinga Saga from the Islandic into Latin. He died in 1648.

JONAS, or JONÆ, (Runolph,) an Islandic scholar, who studied at the university of Copenhagen, and became rector of the school of Holum, in Iceland. In 1649 he removed to Copenhagen, and was placed at the head of the academy of Christianstadt, in Scania. He died in 1654. He wrote, Linguæ Septentrionalis Elementa, 1651, and, Grammaticæ Islandiæ Rudimenta.

JONATHAN, (Apphus,) an eminent leader and high-priest of the Jews, succeeded to the government of his nation on the death of his elder brother Judas Maccabæus, B.C. 161, and ruled it with great wisdom and success for seventeen years. He defeated Bacchides, the Syrian general, who made several attempts to surprise him, and at length besieged him in Bethlagan, a fortress in the desert of Jericho; but the vigorous conduct of Jonathan obliged him to raise the siege. When the competition for the Syrian throne arose between Demetrius Soter and Alexander Balas, Jonathan sided with the latter, who invested him with the high-priesthood, B.C. 152. After the death of Demetrius, when Apollonius, governor of Cœle-Syria declared in favour of his son, young Demetrius, Jonathan, joined by his brother Simon, defeated him. When Demetrius Nicator was placed on the Syrian throne by Ptolemy Philometor, Jonathan obtained from him great advantages for his nation. In the revolt of Antioch, Jonathan assisted the king with a succour of three thousand Jews, who were instrumental in the terrible revenge which Demetrius took of that city. He afterwards performed some signal services to Antiochus, the new king of Syria. At length, Trypho, who had engaged in a design of dethroning young Antiochus, having decoyed Jonathan into the city of Ptolemais, caused all his escort to be massacred, and himself to be apprehended, and, soon after, put to death, though a large ransom had been paid for his liberation, B.C. 144.

JONES, (Inigo,) called by some the Palladio, by others the Vitruvius, of England, was born in 1572, in the vicinity of St. Paul's, London, where his father, a Roman Catholic, was a clothworker. He was apprenticed to a joiner, and his attention to business, and his improvement in the art of designing, recommended him to the notice of the earls of Arundel and Pembroke, the latter of whom, sensible of his great natural genius, generously enabled him to travel over Italy, and other parts of Europe, for the purpose of perfecting himself in landscape painting, to which his inclinations seemed first to point, and of which there is a specimen at Chiswick. At Venice, where the works of Palladio gave him a taste for the study of architecture, he was noticed by Christiern IV., king of Denmark, and he returned to England in the train of that monarch, whose sister Anne had married James I. He soon gained the protection of the English court, and was made architect to the queen and to prince Henry. He also succeeded to the reversion of the place of surveyor-general of the king's works. In 1612, after the death of the prince, he again visited Italy. In 1620 he was directed by the king, when at lord Pembroke's seat at Wilton, to examine the group of stones, called Stonehenge; and, after much research and exact measurement, he adopted the wild fancy, that this pile is nothing but a Roman temple, dedicated

to Cœlus, and that it was erected between the times of Agricola and Constantine. He was also the same year appointed one of the commissioners for repairing Old St. Paul's, to the west front of which he added a Corinthian portico; and he continued in the same appointments under Charles I. He was also made manager of the masques and interludes in fashion in those times of pomp and pageantry; and it was while he was in this office that he quarrelled with Ben Jonson, who, with all the virulence of an enraged poet, ridiculed his friend in the character of Lantern Leather-head, in the comedy of Bartholomew Fair, and in other pieces. Jones, however, increased in fame, in popularity, and in opulence. But the troubles of the nation affected him deeply; he was not only grieved for the misfortunes of his royal master, but his property was plundered on account of his loyalty, and after the king's death he was obliged to pay 400*l.* as a composition to Cromwell. Worn out with years, and with grief at the public calamities, he died on the 21st of July, 1652, and was buried in St. Bene't's church, Paul's Wharf, where the monument erected to his memory was greatly defaced by the fire of 1666. Besides repairing St. Paul's, he displayed his abilities in the design of the palace of Whitehall; in the erection of the Banqueting house; Catharine's Chapel, in St. James's Palace; the Church and Piazza of Covent Garden; and several private buildings. His Stonehenge Restored was published in 1655, in fol., by Mr. Webb, his friend and heir; and in 1665 appeared a Vindication of the work, reprinted in 1725. Several designs of his buildings are preserved in Campbell's Vitruvius Britannicus. The principal part of his designs were published by Kent, in 1727, fol., and other inferior designs in 1744. He left in MS. some valuable notes on Palladio's architecture, published in 1714, by Leoni. His pen drawings were greatly admired by Vandyck.

JONES, (John,) an old medical writer, was either born in Wales, or was of Welsh extraction, studied at both the universities, took a medical degree at Cambridge, and practised with great reputation at Bath, in Nottinghamshire, and in Derbyshire. He wrote, The Dial of Agues; The Benefit of the antient Bathes of Buckstone; The Bathes of Bath's ayde; A brief, excellent, and profitable Discourse of the natural beginning of all growing and living Things; and, The Art and Science of preserving the Body and Soul in Health, &c. 1579, 4to.

JONES, (John,) a learned English Benedictine, was born in London in 1575, and educated at Merchant Tailors' School, and at St. John's college, Oxford, where he was chamber-fellow with Laud, afterwards archbishop of Canterbury. Here he studied civil law, took a bachelor's degree in that faculty, and became a fellow. He embraced the doctrines of Popery, and, going abroad, became a Benedictine monk in Spain, assuming the name of Leander à Sancto Martino. He then pursued his studies at Compostella, and was created D.D. He was next invited to Douay, and made professor of Hebrew and divinity in St. Vedast's college. He died in London in 1636. He wrote, Sacra Ars Memoriæ, ad Scripturas divinas in promptu habendas, &c. accommodata; and, Conciliatio Locorum communium totius Scripturæ. He also edited, Biblia Sacra, cum Glossa interlineari, 6 vols, fol.; Opera Blosii; and, Arnobius contra Gentes, with notes, Douay, 1634; and he was concerned in Reyner's Apostolatus Benedictinorum.

JONES, (John,) a Welsh antiquary, known for his collecting and his transcribing of old Welsh MSS., on which he bestowed the labour of above forty years. Fifty large volumes are still preserved, bearing the date of 1590 to 1630. The dates of his birth and death are not known.

JONES, (John,) a dramatic writer in the reign of Charles I. He wrote a play called Adrasta, or the Woman's Spleen.

JONES, (Sir William,) judge of the King's Bench, in the reigns of James I. and Charles I., was author of Reports in his court, and in that of Common Pleas.

JONES, (Sir Thomas,) a judge of the King's Bench, under Charles II. and James II., was author of some reports. When James wished to assert the dispensing power, and said he could soon have twelve judges of his opinion, "True," answered Sir Thomas, "you may have twelve judges, but not twelve lawyers."

JONES, (Richard,) a Welshman, the ingenious author of, Gemma Cambricum, in Welsh, which contained in clear brevity all the books and chapters of the Bible; this was published in 1652. He was admitted at Jesus college, Oxford, in 1621, and died in Ireland; but the date of his death is not known.

JONES, (Jeremiah,) a learned Dissenting divine, was born of opulent parents in the north of England, in 1693,

and educated under the care of his uncle, the Rev. Samuel Jones, first of Gloucester, and afterwards of Tewkesbury, the tutor of Chandler, Butler, Horte, and Secker, of the last of whom Jones was a fellow-student in 1711. He became the minister of the congregation of Protestant Dissenters at Avening, in Gloucestershire, and resided at Nailsworth, where he also kept an academy. He was an eminent linguist, and a popular preacher. Though a deep scholar, he was not a man of severe manners, but of an open and social disposition, and one of a bowling party at a place called the Lodge, on Hampton Common, at which healthy exercise he relaxed from his studies, and by his presence and influence preserved decorum in the company. He died in 1724, in the thirty-first year of his age. He wrote, A Vindication of the former Part of Saint Matthew's Gospel from Mr. Whiston's Charge of Dislocations, or an Attempt to prove that our present Greek Copies of that Gospel are in the same order wherein they were originally written by that Evangelist; in which are contained many things relating to the harmony and history of the Four Gospels, 1719; A new and full Method of settling the Canonical Authority of the New Testament; this was published, after the author's death, in 1726, in 2 vols, 8vo, which were followed by a third volume. These able works were reprinted at the Clarendon Press. Mr. Jones intended to draw up another and distinct volume on the Apostolical Fathers.

JONES, (William,) a very eminent mathematician, born in 1680, in the island of Anglesey. He began his career in life by teaching mathematics on board a man-of-war, and obtained the friendship of lord Anson. He afterwards taught mathematics in London, and had in the number of his pupils lords Hardwicke and Macclesfield. By the influence of the former he obtained a sinecure of 200*l.* a year, and he succeeded to the office of deputy teller in the Exchequer. He was the friend of Newton and Halley, and the correspondent of the greatest mathematicians of Europe. He died in 1749. It is to be lamented, that the work which he had completed with great and intense labour, as an introduction to the mathematical and philosophical compositions of Newton, has been lost. The author had just time, before he expired, to send it, fairly written by an amanuensis, to his friend lord Macclesfield, recommending the publication of it for the benefit of his family. The work, however, was forgotten, and at lord Macclesfield's death the MS. could no where be found. Jones wrote, A Compendium of the Art of Navigation; Synopsis Palmariorum Matheseos; several papers in the Philosophical Transactions; and various works to support the doctrines of his friend Newton against the attacks of Leibnitz and others. He was a member of the Royal Society, of which he was chosen vice-president.

JONES, (Sir William,) son of the preceding, was born in London in 1746, only three years before the death of his father, and was educated at Harrow, and at University college, Oxford, where he devoted himself to the study of the Oriental and modern European languages. He became at the age of nineteen tutor to lord Althorp; and though he paid due attention to his pupil, he found time to read the greater part of the Old Testament in the original, while resident at Wimbledon. In 1768 he undertook, at the request of the under-secretary of the duke of Grafton, to translate into French a Persian MS. of the Life of Nadir Shah, which the king of Denmark had brought into England, and of which he was desirous to obtain a version. This work appeared in 1770, with the addition of a treatise on Oriental Poetry, also in French; and much admiration was excited, not only by the accuracy of Jones's translation, but by the elegance and correctness of his French style. In 1771 he published a grammar of the Persian language, which is the best grammar of that language that has yet appeared. It has been republished of late years with many additions and improvements by professor Lee, of Cambridge. Upon the appearance of the Life and Works of Zoroaster, by Anquetil du Perron, Jones vindicated the honour of the university of Oxford, which had been attacked in the preliminary discourse, by a pamphlet in French, written with equal elegance and severity. In 1772 he was elected a member of the Royal Society; and in the same year he published a small volume of poems, long composed, consisting chiefly of translations from the poets of Asia, to which two prose dissertations were annexed. This publication is distinguished for grace and brilliancy of style. He visited the continent in 1769 with his pupil, and in the following year he entered at the Temple. In 1774 he published his Commentaries on Asiatic Poetry, written in Latin, and dedicated to the university

of Oxford. His translation of Isæus, with learned notes, appeared in 1778; and in 1780, in consequence of the London riots, he published, An Enquiry into the Legal Mode of suppressing Riots, with a Constitutional Plan of future Defence. He also wrote an Essay on the Law of Bailments. In 1783 his knowledge of the law, and his acquaintance with the literature of the East, recommended him to the Shelburne administration as a fit person to preside in the supreme court of judicature at Fort William, in Bengal; and on that occasion he received the honour of knighthood. He left England in April 1783, and on his arrival in India he established an Asiatic society, for the purpose of illustrating the history, learning, and antiquities, of the East. To the memoirs (Asiatic Researches) of this learned body, the formation of which his active mind had planned during his voyage from Europe, he made several valuable contributions. When disengaged from the occupations of his judicial office, he earnestly applied himself to the study of the literature of the East, and he acquired such an acquaintance with the Sanscrit language, and the code of the Bramins, that he was courted and admired by the most learned and intelligent of the native Indians. He was unexpectedly cut off, after a short illness, at Calcutta, on the 27th of April, 1794, in the forty-eighth year of his age. His remains were interred in the burial-ground at Calcutta, where an English inscription by himself, and a Latin one by his brother judge, Sir William Dunkin, mark the spot. An elegant monument has been erected to his memory in St. Paul's Cathedral by the East India Directors. His works were published by his widow (the eldest daughter of Dr. Shipley, bishop of St. Asaph), in 6 vols, 4to, 1799. His life was written by his friend, lord Teignmouth, 4to, 1804, and prefixed to an edition of his works, 13 vols, 8vo, 1807.

JONES, (Griffith,) a pious divine, was born in 1684, in the parish of Kilredin, in the county of Carmarthen, and educated at Carmarthen School. Having qualified himself for the ministry, he took orders, and was presented to the rectory of Llanddowror, in his native county, where he was distinguished for the zealous discharge of his ministerial duties. He was also active in procuring subscriptions for the support of what were called circulating Welsh schools, to teach poor Welsh men, women, and children, to read their native language. Having applied to the Society for Promoting Christian Knowledge, of which he was a member, that body caused to be printed two large editions of the Welsh Bible, of 15,000 copies each, which were sold at a low price for the benefit of the poor in Wales. He likewise published several instructive treatises in the Welsh as well as the English language, which were distributed throughout Wales. He died in 1761.

JONES, (John,) an English divine, was born, probably in Carmarthenshire, in 1700, and educated at Worcester college, Oxford. He entered into orders, and was presented to the vicarage of Alconbury, which he resigned in 1751 for the rectory of Boulne-Hurst, in Bedfordshire. In 1755 he was made vicar of Hitchin, and in 1759 he became curate to Dr. Young, at Welwyn, and continued there until 1765, when that celebrated poet died. He afterwards returned to Boulne-Hurst. He was killed by a fall from his horse, but in what year is not known. After his death his MSS. fell into the hands of the Rev. Thomas Dawson, M.D. a dissenting minister of Hackney, whence they passed to the Dissenters' library (Dr. Williams's) in Redcross-street. His chief work was entitled, Free and candid Disquisitions, published in 1749. These contained many objections to the Liturgy of the Established Church, and proposals of amendments and alterations of various passages in it. There was also a compilation of authorities taken from the writings of some eminent divines of the Church of England, with a view to show the necessity, or the expediency, of revising the Liturgy. In 1765 he published, Catholic Faith and Practice; and, A Letter to a Friend in the Country.

JONES, (Rice,) a Welsh poet, born in Merionethshire in 1715. He published Welsh Anthology, 4to, 1770, containing selections from the poets of various ages. He died in 1801.

JONES, (Griffith,) was born in 1721, and served his apprenticeship to Bowyer, the printer. He was for many years editor of the London Chronicle, and Public Ledger; and he was also associated with Dr. Johnson in the Literary Magazine, and with Smollett and Goldsmith in The British Magazine; and he published a great number of translations from the French. A little publication of his, entitled, Great Events from little Causes, met with an extensive sale. In conjunction with Mr. John Newbery, and a brother of his own, Mr. Giles Jones, he wrote many of those little books, or Lilli-

NATIONAL LIBRARY OF WALES

putian histories, which were once very popular among the young. He died in 1786.

JONES, (Henry,) a poet and dramatist, born at Drogheda, in Ireland. He was bred a bricklayer, and, after he had distinguished himself by his poetical productions in the midst of his humble employment, he was introduced, in 1745, to lord Chesterfield, who, on his return from the lord-lieutenancy, brought him over to London, and procured a liberal subscription to his poems. His lordship also recommended him strongly to Colley Cibber, prevailed upon the managers of Covent-garden theatre to introduce his plays on the stage, and had nearly secured the reversion of the laurel for his brow. But while the patron was kind and generous, the poet was fickle, violent, and prodigal. After various vicissitudes of fortune, the consequence of imprudence, he died in great want, in April 1770, in a garret of the Bedford Coffee-house. His Earl of Essex, by no means a contemptible performance, appeared in 1753. He also wrote, The Cave of Idra; The Relief; and, Vectis, or the Isle of Wight.

JONES, (David,) a native of Caernarvonshire, who died about 1780. He wrote some poetical pieces of merit, and edited two collections of Welsh poetry, and made, besides, a collection of ancient Welsh MSS.

JONES, (William,) a pious divine, was born at Lowick, in Northamptonshire, in 1726, and educated at the Charter House, and at University college, Oxford. After entering into orders he took the curacy of Finedon, in Northamptonshire, where he wrote his Answer to bishop Clayton's Essay on Spirit. In 1754 he married the daughter of the Rev. Brook Bridges, and became curate to his brother-in-law, at Wadenhoe, where he wrote his Catholic Doctrine of the Trinity. In 1764 he was presented by archbishop Secker to Bethersden vicarage, in Kent; and afterwards he went to reside at Nayland, in Suffolk, till, on the elevation of Dr. Horne to the see of Norwich, he became domestic chaplain to his old and venerable friend. He was afterwards invited by lord Kenyon to undertake the tuition of his two sons; and in 1798 he was presented by archbishop Secker to the living of Hollingbourn, in Kent. As a divine, Mr. Jones was a pious and exemplary character. He espoused the tenets of the Hutchinsonian system, as he evinced in his Essay on the first Principles of Natural Philosophy, published in 1762, and completed in his Physiological Disquisitions, or Discourses on the Natural Philosophy of the Elements, 1781. During the French revolution he ably supported the government of the country by some seasonable and well-written pamphlets, particularly an excellent collection of tracts, called, The Scholar Armed, 2 vols, 8vo. He also published 2 vols of sermons in 1790. He died in 1801. His works have been collected together and published in 12 vols, 8vo, with an account of his life. For some time he held Pluckley rectory, in Kent, which he exchanged for Paston, in Northamptonshire. His Memoirs of bishop Horne is an interesting performance. He was the original projector of the British Critic. He was also a proficient in the theory and practice of music; and he composed a morning and evening cathedral-service, ten church-pieces for the organ, with four anthems in score for the use of the church of Nayland, which have been greatly admired, as of the old school, and in the true classical style.

JONES, (John,) an American physician, born in 1729. After studying at Rheims, Leyden, and Edinburgh, he practised at New York. He next passed several years in the medical department of the army, and finally settled at Philadelphia. He was the intimate friend of Franklin, whom he attended in his last illness; and was vice-president of the College of Physicians, Philadelphia. He died in 1791.

JONES, (Owen,) a Welsh antiquary, born in Denbighshire, in 1740. He carried on for many years the trade of a furrier in London. He published all the ancient Welsh poetry which could be collected, together with various historical documents, under the title of, The Archæology of Wales, 3 vols, 4to; besides the entire works of the celebrated Cambrian bard, Dafydd ab Gwilym, and other productions. He also procured transcripts of the unpublished Welsh poetry anterior to the end of the seventeenth century, forming about 60 vols, 4to. In 1772, in conjunction with several others, he formed the Gwyneddigion (or Cambrian) Society, for the purpose of patronizing the bards of Wales, and promoting the study of the ancient British language, and of the national music as performed on the harp. He died in 1814.

JONES, (Paul,) was born in 1747, at Arbigland, or at Kirkbean, in Kirkcudbright, where his father, named Paul, followed the occupation of a gardener.

NATIONAL PROPERTY OF INDIA

He went to sea at the age of twelve, and after making a good deal of money by successful voyages, he settled in Virginia in 1773. By embracing the independent principles of his new country, he became a formidable enemy to the trading interests of Britain. He obtained in 1775 a commission from Congress, with the command of the *Alfred*. Soon after this he had the command of the *Providence*, mounting twelve four-pounders, with a complement of seventy men, in which he cruised from the Bermudas to the Gut of Canso, and made sixteen prizes in little more than six weeks. Well acquainted with the coasts of Ireland and Scotland, he came to Europe, in 1779, with a squadron of seven sail to infest the trade of the country; and he made a descent at Whitehaven, where he destroyed the shipping of the harbour, and afterwards on the estates of lord Selkirk, whose plate and furniture were carried away. After taking the *Drake* sloop of war, off Carrickfergus, he retired to Brest, and with a fresh reinforcement, with the *Pallas*, the *Bon Homme Richard*, and *Vengeance*, he again scoured the Irish Sea, and, advancing round the island, attacked the Baltic fleet, and took the *Serapis* frigate, and the *Countess of Scarborough* armed ship, after a gallant action, off Flamborough Head (September 23d, 1779). These bold exploits made him a favourite, not only in America, but in France, where Louis XVI. presented him with a richly ornamented gold hilted sword, and made him a knight of the military order of Merit. He returned to America in 1781, when a gold medal was voted to him by Congress. He then served till the peace under the French admiral D'Estaing, after which he proceeded to Paris with the appointment of agent for prize-money. Afterwards he entered the Russian service, with the rank of rear-admiral; but disputes in which he became involved with the Russian naval authorities soon compelled him to retire; on which he returned once more to Paris, where he resided till his death, which was occasioned by jaundice and dropsy, on the 18th of July, 1792. His memorials, correspondence, &c., are very voluminous. He is described by those who knew him, as having been "a short thick little fellow, about five feet eight in height, of a dark swarthy complexion."

JONES, (Thomas,) an eminent and learned tutor of the university of Cambridge, was born at Beriew, in Montgomeryshire, in 1756, and educated at the grammar-school at Shrewsbury, and at St. John's college, Cambridge, whence, in 1776, he removed to Trinity college, where he was tutor to Herbert Marsh, afterwards professor of divinity at Cambridge, and bishop of Peterborough. He was subsequently appointed assistant-tutor at Trinity college; in 1781 he was elected fellow, and in 1787 he was appointed to the office of head-tutor, which he held till his death, in 1807. He published, A Sermon on Duelling; and, An Address to the Volunteers of Montgomeryshire.

JONES, (Stephen,) an industrious compiler and editor of literary works, was born in London in 1763, and educated at St. Paul's School. He was apprenticed to a printer in Fetter-lane, and was subsequently employed in various printing offices. In 1791 he published an abridgement of Burke's Reflections on the French Revolution; and in 1797 he became editor of the Whitehall Evening Post, and afterwards of the General Evening Post. He was also concerned in the Freemasons' Magazine, and edited the Biographia Dramatica, 4 vols, 8vo. He likewise compiled a small Biographical Dictionary, which has passed through several editions. He died in 1827.

JONES, (John,) a Unitarian divine and philological writer, was born in Carmarthenshire, and educated at the dissenting new college at Hackney. He became tutor of an academy in South Wales, whence he removed to Plymouth-dock, as pastor to a Unitarian congregation; and he subsequently held a similar situation at Halifax, in Yorkshire. He next removed to London, where he employed himself in literary pursuits and private tuition. He died in 1827. He published, A Development of Remarkable Events calculated to restore the Christian Religion to its original Purity, and to repel the Objections of Unbelievers; Ecclesiastical Researches, or Philo and Josephus proved to be Historians and Apologists of Christ, of his Followers, and of his Gospel; Illustrations of the Four Gospels, founded on Circumstances peculiar to our Lord and his Evangelists; a Greek and English Lexicon; Greek and Latin Grammars, and other works on education.

JONES, (George Matthew,) a naval officer, and traveller, brother to colonel Jones, of the Royal Engineers, the constructor of the celebrated lines of Torres Vedras. He received his first commission in 1802; and was junior lieutenant of the *Amphion*, 32, when that frigate

conveyed Lord Nelson from off Brest to the Mediterranean, on the renewal of hostilities with France, in 1803. On the 27th of August, 1809, he distinguished himself in an action at the mouth of the Piavie, and in sight of the enemy's squadron at Venice. He obtained post rank in 1818. In 1827 he published, Travels in Norway, Sweden, Finland, Russia, and Turkey; also on the coast of the Sea of Azof and of the Black Sea, &c. 2 vols, 8vo. Previously to these travels, which were undertaken by him with a view to the acquisition of professional knowledge, he had already inspected all the naval arsenals and ports of France and Holland; and in this publication he relates the result of his examination of them, as well as of those of Russia, Sweden, and Denmark. He died in 1831.

JONES, (John,) was born at Derwydd, in Carmarthenshire, in 1772. After supporting himself in early life in the situation of tutor in an academy near London, and then travelling on the continent, he entered as a student of Lincoln's-inn. He was called to the bar in 1803, but soon quitted the profession of the law, and devoted himself to literature. He published a translation of the Travels of Dr. Bugge in the French Republic from the Danish; De Libellis Famosis, or the Law of Libel; Cyfamod Newydd, or the Gospels translated into Welsh from the Greek; and, a History of Wales. He left, in MS., The Worthies of Wales, or Memoirs of eminent Ancient Britons and Welshmen, from Cassebelaunus to the present Time. He died in 1838.

JONG, (Ludolph de,) a painter, was born at Overschie, near Rotterdam, in 1616, and became a disciple of Cornelius Sachtleven, of Anthony Palamedes, and of John Bylaert. He then visited Paris, where he had the good fortune to find business enough to detain him there seven years. He afterwards retired to Rotterdam, where he gained reputation and riches. He frequently painted battles and huntings, in a small size. He died in 1697.

JONIN, (Gilbert,) a Jesuit, known also as a poet, born in Auvergne, in 1596. He wrote Greek and Latin odes, elegies, &c., with great elegance. He also translated Anacreon into Latin, giving a Christian air to the muse of Teos. His works appeared at Lyons, 6 vols, 8vo. He died in 1638.

JONSIUS, or JONSENIUS, (John,) a learned philological writer, was born in 1624, at Flensburg, in the duchy of Sleswick, and educated at the school of Flensburg, and that of Kiel, and very early discovered such a talent for music, that when he went to Hamburgh, and afterwards to Crempen, he was enabled to support himself by his musical skill. In 1645 he went to Rostock, where he studied the languages and philosophy, and probably theology, as he became a preacher in 1647. In 1649 he returned to Flensburg to be corrector of the schools. In 1650 he went to Königsberg, where he taught philosophy; and in 1652 he accepted the place of rector of the schools at Flensburg. . The senate of Frankfort-on-the-Maine offered him the place of sub-rector, which he accepted, but did not enjoy long, as he died of a violent hæmorrhage in April 1659. His principal work is, De Scriptoribus Historiæ Philosophicæ, Libri IV. Frankfort, 1659, 4to. This soon became very scarce, which determined Dornius to publish a new edition in 1716, continued to that time, with learned notes.

JONSON, or JOHNSON, (Benjamin,) was the posthumous son of a clergyman in Westminster, where he was born on the 11th of June, 1574, about a month after his father's death. His family was originally from Annandale in Scotland, whence his grandfather removed to Carlisle, in the reign of Henry VIII. He received his education at Westminster School, under the learned Camden, and had already made an extraordinary progress, when his mother, who had married a bricklayer for her second husband, took him away to work under his stepfather. He escaped from this low occupation, and enlisted in the English army then serving against the Spaniards in the Netherlands. On his return he entered himself at St. John's college, Cambridge; but the narrowness of his circumstances compelled him to betake himself to the stage. His talents as an actor, however, could only obtain for him admission at an obscure playhouse, called the Green Curtain, in the neighbourhood of Shoreditch. The circumstance of killing a fellow-actor in a duel, for which he was thrown into prison, brought him into a state of mental agony, of which a Popish priest took advantage to convert him to Romanism; and he remained attached to that religion for twelve years, when he returned to the Protestant faith. Soon after his liberation from prison, he married, and devoted himself to dramatic composition. The liberal kindness of Shakspeare led him to bring upon his

NATIONAL CYCLOPÆDIA

own stage a performance of Jonson's which had been rejected by other managers, and himself to act a part in it. The first comedy which Jonson printed was, Every Man in his Humour, acted in 1598; and he continued to furnish a play yearly, till his time was occupied by the composition of the masques and other entertainments with which the accession of James I. was celebrated. Jonson produced his tragedy of Sejanus in 1603; and his noble play of Volpone appeared in 1605. He had nearly fallen a sacrifice to his abuse of the Scottish nation in a comedy entitled, Eastward Hoe, written in conjunction with Chapman and Marston; but upon making due submission, the three poets escaped the loss of their ears and noses, and obtained a pardon. In 1609 Jonson produced his, Epicœne, or Silent Woman, accounted by Dryden the most perfect of his comedies. His Alchemist, acted in the following year, also obtained much applause. In 1611 appeared his tragedy of Catiline. About this time he began to frequent a club, formed by Sir Walter Raleigh, which met at the Mermaid, in Friday-street, and of which Shakspeare, Camden, and Selden, were members. In a visit to France in 1613, he was honoured with an interview with the celebrated cardinal Perron, in which he very bluntly told the cardinal that his translation of Virgil was a bad one. On his return, he had a quarrel with Inigo Jones, and ridiculed him on the stage in a comic character, in his Bartholomew Fair, acted in 1614. So industrious had his muse been, that in 1616 he published a folio volume of his works. He was next invited by Dr. Corbet to Christ Church, Oxford; and during his visit the university presented him with the honorary degree of M.A. Upon the death of Daniel, the laureate, in 1619, Jonson succeeded to the post. Soon after, he went to Scotland upon a visit to the celebrated poet of that country, Drummond of Hawthornden. He continued to write masques for the court, and now and then a comedy, of which one, acted in 1629, and entitled, New Inn, or the Light Heart, was hissed from the stage; and the poet revenged the insult by an ode to himself, in which he threatened to quit the theatre. The powers of his body and mind fell into equal decay, and the two last comedies he wrote, The Tale of a Tub, and, The Magnetic Lady, have been called his dotages. He ceased to employ his pen after the New-year's Ode for 1635; and died on the 16th August, 1637, at the age of sixty-three. He was interred in Westminster Abbey; and an inscription was placed over his grave, familiarly expressive of the reputation he had acquired among his countrymen: "O rare Ben Jonson!" The bust that now marks his place in Poets' Corner was put up by the second Harley, earl of Oxford. As a general poet, Jonson is for the most part harsh, frigid, and tedious, perpetually in pursuit of some uncommon thought, which he wants taste and genius to render striking or agreeable. There are, however, some strains of vigorous imagination, and even happy expression. His hymn in Cynthia's Revels, beginning with, "Queen and huntress chaste and fair," is remarkably elegant and melodious. His epitaph on the countess of Pembroke is deservedly celebrated for the spirit and conciseness of its language and ingenuity of its turn. Jonson had children, but none survived him. The last edition of his works was by Mr. Gifford, whose notes are very valuable.

JORDAENS, (James,) an eminent painter, born at Antwerp in 1594. He learnt the rudiments of his art under Adam Van Oort, whose daughter he married at an early age, which prevented him from accomplishing his earnest desire of visiting Italy for improvement. He endeavoured to supply the want by an assiduous study of the works of Italian masters, particularly of Caravaggio, Paolo Veronese, Bassano, and Titian, by which he was so far advanced in the art, that he emulated the bold and vigorous manner of Rubens, of whom he is said to have been one of the first disciples. He was master of an extraordinarily free and spirited pencil, gave his figures a fine relief, well understood the chiaro-scuro, coloured in a great style, was rich in his composition, and powerful in expression. He could not, however, attain correctness of outline, or elevation of idea and elegance of taste. He copied nature as he found it. He appears to have studied his figures and effects by candle-light, or in bright sunshine. He died at Antwerp in 1678, at the advanced age of eighty-four. Of the numerous works of Jordaens some of the principal are, twelve pieces of the Passion of Christ, painted for Charles Gustavus, king of Sweden; a picture forty feet high to the honour of Frederic Henry of Nassau, at the palace of the Wood, near the Hague; St. Peter cutting off the ear of Malchus; the Satyr and Man blowing hot and cold;

a piece called, The King drinks; Pan and Syrinx, a fine piece, finished in six days. There are many of his works in the churches of the Netherlands: twenty-seven of his designs have been engraved.

JORDAN, (Thomas,) a dramatic author in the reign of Charles I. Two of his comedies and a masque are mentioned with commendation by Langbaine and others. The dates of his birth and death are not known.

JORDAN, (Sir Joseph,) an English admiral, to whose extraordinary valour his country was indebted for the naval victory of Solebay over the Dutch, 1672. The time of his death is not known.

JORDAN, (John Christopher,) privy-counsellor to the king of Bohemia, was eminent as an antiquary. His notes on the Chronology of Dionysius Halicarnassus, Polybius, Diodorus Siculus, and Livy, are excellent. He died about 1740.

JORDAN, (Charles Stephen,) a Prussian writer, vice-president of the Academy of Sciences at Berlin, born in that city in 1702. Frederic the Great not only erected a monument to him with this inscription, "Here lies Jordan, the friend of the muses, and of the king," but penned a eulogy on his character. Jordan wrote, Literary Travels in France, England, and Holland, with Satirical Anecdotes, 4to; Miscellany of Literature, Philosophy, History, &c.; and, The Life of De la Croze. He died in 1745.

JORDAN, (Dorothea,) or Dorothy Bland, (Jordan being only an assumed name,) a popular actress, born at Waterford about 1762. She commenced her theatrical career on the Dublin stage in 1777, in the part of Phœbe, in As You Like it. In the following season she appeared at Cork. In 1782 she came to England, and first appeared at the Leeds theatre, as Calista, in The Fair Penitent. From Leeds she proceeded to York, where she first played under the name of Mrs. Jordan, by which, though never married, she was subsequently known. In 1785 she made her appearance at Drury-lane, as Peggy, in The Country Girl, and immediately became such a favourite that her salary was doubled, and she was allowed two benefits. Some time after she entered into that connexion with the duke of Clarence, afterwards William IV., which continued uninterrupted until 1811, when it was suddenly broken off. She was the mother of ten children by his royal highness. Shortly after she retired to France, and died, in great indigence, at St. Cloud, in 1816.

JORDAN, (Camille,) a French revolutionary statesman, distinguished for the moderation of his political opinions, and his many virtues, born at Lyons in 1771. He defended his native city, when it was denounced as a focus of counter-revolution; but he was obliged to retire to Switzerland, and afterwards to England, where he made the acquaintance of Fox, Erskine, Mackintosh, and lord Holland, and closely studied the constitution and literature of this country. Returning, after the 9th Thermidor, to France, he was, in March 1797, elected a deputy from the department of the Rhone to the Council of Five Hundred. The revolution of the 8th of Fructidor rendered him again an exile, and he fled to Switzerland, and thence to his friend Mounier, at Weimar. When Buonaparte had abolished the Directory, Jordan returned home. In 1802 he publised a tract, entitled, Vrai Sens du Vote National sur le Consulat à Vie; and under the empire he remained a private citizen. After the restoration of the royal family, he displayed his attachment to the government under the Charter; and in 1814 he received letters of nobility, and was decorated with the order of the Legion of Honour. In 1815 he again visited England. He was a member of the Chamber of Deputies, and died in 1821.

JORDANO. See GIORDANO.

JORDEN, (Edward,) a physician, and writer on chemistry and mineralogy, was born in 1569, at High Halden, in Kent, and probably educated at Hart hall, Oxford. He visited several foreign universities, and took his degree of doctor at that of Padua. After his return he practised in London, where he became a member of the College of Physicians. He spent the latter part of his life at Bath, and died there in 1632. He wrote a treatise on the Bath waters.

JORNANDES, a Gothic historian, who flourished in the time of Justinian. He was a notary, or secretary, of the Gothic kings in Italy, and was made bishop of Ravenna. He wrote, De Rebus Geticis. It is little more than an abridgment of a lost work on the same subject, written in twelve books by Cassiodorus. He likewise composed a work, called by Trithemius, De Gestis Romanorum. The account in this of Roman affairs is a mere transcript from Florus. His Gothic history is annexed to the edition of Cassiodorus by Fornerius, at Paris.

JORTIN, (John,) a learned divine, was born, of a Protestant family, which had

fled from France on the revocation of the Edict of Nantes, in the parish of St. Giles's, Middlesex, in 1698, and was educated at the Charter House, and at Jesus college, Cambridge. Here, in 1717, he was recommended by his tutor, Dr. Styan Thirlby, to make extracts from Eustathius, for the use of Pope's Homer. He took the degree of B.A. in 1719, and M.A. in 1722: he had been chosen fellow of his college soon after the taking of his first degree. He distinguished himself during his academic course by the publication of a few Latin poems, entitled, Lusus Poetici, which were well received, and were twice reprinted, with additions. In January 1727 he was presented by his college to the living of Swavesey, near Cambridge; but, marrying in 1728, he resigned that living, and soon after settled in London, where he was engaged as a reader and preacher at a chapel in New-street, near Russell-street, Bloomsbury. In 1737 the earl of Winchilsea gave him the living of Eastwell, in Kent, where he resided a short time, and then returned to London. In 1730 he published, Four Sermons upon the truth of the Christian Religion. In 1731 he published, Miscellaneous Observations upon Authors, ancient and modern, in 2 vols, 8vo. This is a collection of critical remarks, of which, however, he was not the sole, though the principal, author: Pearce, Masson, Dr. Taylor, Wasse, Theobald, Dr. Robinson, Upton, Thirlby, and others, were contributors to it. This work was translated into Latin at Amsterdam, and continued on the same plan by D'Orville and Burmann. In 1751, archbishop Herring gave him the living of St. Dunstan-in-the-East, and afterwards, in 1755, conferred upon him the degree of D.D. In 1751 he published the first volume of his Remarks upon Ecclesiastical History. This work was inscribed to the earl of Burlington, by whom, as trustee for the Boyle Lecture, he had, through the application of archbishop Herring and bishop Sherlock, been appointed, in 1749, to preach that lecture. The Remarks upon Ecclesiastical History were continued, in four succeeding volumes, down to the year 1517, when Luther began the work of reformation. In 1758 appeared his Life of Erasmus, in 1 vol, 4to; and in 1760 another volume, 4to, containing, Remarks upon the Works of Erasmus, and an Appendix of Extracts from Erasmus and other writers. Of this Life the groundwork is one drawn up by Le Clerc, and inserted in successive numbers of his Bibliothèque Choisie. This was freely translated by Jortin, and enriched with a multitude of notes and digressions relating to the literary and ecclesiastical history of the period. The narrative is in the form of annals, which gives it an appearance of stiffness; and the style is careless, and sometimes coarse. It cannot therefore be looked upon as a finished biography of the great character which is its subject, but is rather a copious collection of materials for such a work. It was, however, well received by the public. In 1762 Dr. Osbaldiston, bishop of London, made Jortin his domestic chaplain, admitted him to a prebend of St. Paul's, and presented him to the living of Kensington. In 1764 he was appointed archdeacon of London, and soon after had the offer of the rectory of St. James, Westminster, which, however, he declined. He died September 5th, 1770, and was buried in the new church-yard at Kensington. Besides his principal works, already mentioned, he wrote, Remarks upon Spenser's Poems; Remarks upon Milton; Remarks on Seneca; A Sermon preached at the Consecration of Pearce Bishop of Bangor; Remarks on Tillotson's Sermons; Letter to Mr. Avison, concerning the Music of the Ancients, subjoined to a second edition of Avison's Essay on Musical Expression; and, Remarks on Phillips's Life of Cardinal Pole. In 1771 four volumes of his Sermons, in 8vo, were inscribed by his son, Rogers Jortin, Esq., to his parishioners of St. Dunstan's, at whose request they were published; and these, being well received by the public, were reprinted in 1772, with the addition of 3 vols more.

JOSE, (Antonio,) a Portuguese Jew, who distinguished himself in the beginning of the last century as a dramatic writer. Among his farces, which are exceedingly comic, two in particular excited the indignation of the Inquisition. For these productions the author was prosecuted before the court of Inquisitors, and burnt at the last auto-da-fé in 1745. He had met with a zealous patron in the celebrated count d'Eryceyra. The best of his pieces are, Don Quixote, Æsop, and The Enchantments of Medea.

JOSEPH, (Ben Gorion, or Gorionides,) is supposed to have been a Jew of Languedoc, who lived about the end of the ninth or beginning of the tenth century. There is extant in his name, a History of the Jewish War, written in Hebrew, which the rabbins pass off as a work of

the true Josephus, but which betrays a much later origin by its many anachronisms. It appears to have been compiled out of the Rufinian version of Josephus. Gagnier gave a complete Latin translation in 1706, 4to, Oxford; and there is a Hebrew and Latin edition of Gotha, 1707, 4to.

JOSEPH, (Peter de Saint,) a French Feuillant monk in the seventeenth century, born in the diocese of Auch, in Armagnac, in 1594. He wrote, Idea Theologiæ contemplativæ et practicæ; Idea Philosophiæ; Summula Casuum Conscientiæ; and a multitude of controversial works against the Jansenists, which are enumerated by Dupin. He died in 1662.

JOSEPH, (Father,) an apostate monk, who, under the assumed name of Joshua, and at the head of 6,000 banditti, attempted in 1678 to extirpate the Roman Catholic religion in Hungary. After committing the greatest enormities, his followers were dispersed upon his sudden death.

JOSEPH I., of the house of Austria, emperor of Germany, third son of Leopold I., was born in 1676, was declared king of Hungary in 1689, was elected king of the Romans in 1690, and succeeded his father on the imperial throne in 1705. He carried on the war of the Spanish succession which his father had commenced against Louis XIV., and which was to decide whether the throne of Spain was to appertain to Philip of Anjou, grandson of Louis, or to Charles, second son of Leopold I. His reign, though brief, was glorious. The allied armies of England, Holland, and Savoy, under Eugene and Marlborough, were successful. The battles of Ramilies, Oudenarde, and Malplaquet, the deliverance of Turin by Prince Eugene, the surrender of Naples to the Austrians, and the permanent footing obtained by the archduke Charles in Spain, seemed to have nearly decided the question at issue, when Joseph died of the small-pox, April 17th, 1711, leaving his brother Charles, afterwards Charles VI., the last male heir of the house of Habsburg, to conclude the war.

JOSEPH II., emperor of Germany, eldest son of Francis I. of Lorraine, and Maria Theresa, was born 13th March, 1741, elected king of the Romans in 1764, and crowned emperor the following year on the decease of his father. No part, however, of his father's patrimonial dominion falling to his share, and his mother being in her own right queen of Hungary and Bohemia, and sovereign of Austria and the Low Countries, although he was nominally admitted to the co-regency, he possessed little of the power of government. He was actuated by the most benevolent motives to improve the prosperity of his country; and, that he might become acquainted with the wants and condition of his subjects, he travelled over the greatest part of his dominions. He afterwards had two interviews with Frederic the Great, king of Prussia, whose military character he highly admired; but unfortunately these visits ended in a plan for the dismemberment of Poland. In 1781 he passed into France; but he disregarded the pompous ceremonies with which the court wished to receive him, and found greater pleasure in examining the curiosities of Paris, the manufactures of Lyons, and the canals of Picardy. On the 29th November, 1780, he succeeded, on the death of the empress queen, to the crowns of Hungary and Bohemia, and soon after published decrees in favour of the liberty of the press and of toleration. The attachment to his person which the Flemings had displayed was repaid by his improvements in the harbour of Ostend at his own expense, and by his declaring the place a free port. His attempts, however, to render the navigation of the Scheldt free, though favoured by Louis XVI., met with opposition from the Dutch, who viewed with jealousy the rise of a rival in the commerce of Antwerp. With his usual humanity Joseph saw and pitied the state of the peasants through his states, and therefore slavery was abolished in Bohemia, Moravia, and Silesia; and with equal boldness in favour of spiritual freedom he published an edict to disclaim the secular submission of his subjects to the see of Rome, and to suppress some of the monasteries. This attack excited the alarm of the pope; but the personal entreaties of Pius VI., who visited Vienna in March 1782, could not prevail upon the emperor to abolish his decree; and soon after, in 1786, the ecclesiastical princes at Ratisbon determined to withdraw from the temporal jurisdiction of Rome. Joseph's visit to the empress of Russia, Catharine II., at Cherson, in the mean time, not only tended to ensure the partition of Poland, but aimed at the expulsion of the Turks from Europe. He indeed reduced Schabatz in person; but his troops were defeated under prince Lichtenstein, and the dreadful battle of

Rohadin, which lasted four days, proved fatal to his views, and the siege of Belgrade was abandoned. Notwithstanding some subsequent successes, he became unpopular; and a peace hastily concluded left the emperor the opportunity of attending to the discontents and tumults which had now been excited in the Belgian provinces, where Joseph's ill-judged innovations led at last to the separation of those fine territories from the Austrian monarchy. The horrors of the French Revolution, and the dangers which threatened his beloved sister Marie Antoinette, brought on a depression of spirits, which was followed by a sudden illness, that carried him off on the 20th February, 1790, in the forty-ninth year of his age. He was succeeded by his brother Leopold. Joseph has been blamed by some historians for his fondness for innovation, and for the formation of plans which he had not the wisdom to complete, or the firmness to execute.

JOSEPH, or JOSEPH EMMANUEL, king of Portugal, born in 1714, succeeded his father, John V., in 1750. His reign was marked in 1755 with the terrible disaster of an earthquake, which, on the 1st November, destroyed a great part of the city of Lisbon. A conspiracy in 1758, headed by the duke of Aveiro, and favoured by the Jesuits, who had been banished from court, brought his life into imminent danger. On returning to Lisbon from his country seat (December 3) he was fired at by a band of assassins, who severely wounded him through the back of his carriage. The principal conspirators were seized and executed, and the whole order of Jesuits was in consequence banished from the kingdom. This measure involved the court of Portugal in a dispute with Clement XIII. In 1762 the court of Spain, having joined France against England, was resolved to force Portugal to abandon its alliance with the latter nation. The king returned a very spirited answer to the arrogant requisitions of France and Spain, but was not able to prevent the Spanish army from taking several important places. The skill, however, of the count de la Lippe, and the aid of a body of English under general Burgoyne, saved the country from conquest, and obliged the Spaniards to retreat within their own limits. The king's councils were entirely governed by the marquis of Pombal, a man of enlarged views, but of a haughty and violent disposition. Joseph died on the 23d February, 1777, and was succeeded by his daughter, Maria Frances Elizabeth, who ascended the throne conjointly with her husband, Don Pedro.

JOSEPH ALBO, a learned Spanish Jew, who flourished in the fifteenth century, was a native of Sora, and one of the opponents of Jerome de Santa Fé in the public conference held at Tortosa in 1413, before Benedict XIII. He died in 1430. He was the author of a celebrated work in Rabbinical Hebrew, entitled, Sepher Ikkarim, or The Book of Fundamentals, treating of the principal articles of Jewish faith, Venice, 1618, fol.

JOSEPH MEIR, a learned rabbi, born at Avignon in 1496. He wrote a Hebrew book on the annals of the kings of France, and the Ottoman sultans, &c. He died in 1554.

JOSEPH OF EXETER, (Josephus Iscanus,) remarkable for purity of literary taste and elegance of style in an age generally reputed barbarous, was a native of Devonshire, and flourished in the close of the twelfth century. Camden says, that he accompanied Richard I. to the Holy Land. He wrote two epic poems in Latin heroics. The first, in six books, is on the Trojan war. His diction is chiefly compounded of that of Ovid, Statius, and Claudian, the favourite poets of the age. "Italy," says Mr. Warton, "had at that time produced no poet comparable to him." The best printed edition is that annexed to the Delphin edition of Dares Phrygius, and Dictys Cretensis, Amsterdam, 1702. His other poem was entitled, Antiocheis, the War of Antioch, or the Crusade; of this a fragment only remains, in which he celebrates the heroes of Britain. Joseph likewise composed love-verses, epigrams, and other miscellaneous poems, which are all lost.

JOSEPH OF PARIS, (Francis Leclerc du Tremblay,) born at Paris in 1577, was a Capuchin, the friend and confidant of Richelieu, to whom he was greatly devoted. His services were such in the employment of emissaries, that Louis XIII. procured him a cardinal's hat, which he did not live to receive. He died of apoplexy in 1638. His life has been frequently written, and contains curious particulars.

JOSEPHINE, (Marie Joseph Rose Tascher de la Pagerie,) empress of France, was born at Trois Ilets, in the island of Martinique, June 24th, 1763. She was brought to France by her father in her fourteenth year, and married to vicomte de Beauharnois; but the union did not at first prove a happy one. In 1787 she returned

to Martinique, in consequence of the illness of her mother, and remained there three years. The revolutionary commotions in that colony endangered her safety, and she hastily returned to France. There fresh dangers awaited her, and she narrowly escaped participating in the fate of her husband, who was one of the victims of the tyranny of Robespierre (25th July, 1794). Barras procured for her the restoration of her late husband's property. In 1796 she married Napoleon Buonaparte, then appointed commander of the army of Italy, whither she accompanied him. When he had embarked on his expedition to Egypt she retired to Malmaison, and employed her leisure in forming a museum of curious objects of art, and commencing a collection of exotic plants. In 1804, when Buonaparte assumed the imperial title, she was crowned empress at Paris, and queen of Italy at Milan in the following year. Her son Eugene was subsequently married to the princess of Bavaria; and her daughter Hortensia to Louis Buonaparte, made by his brother king of Holland. On the 16th December, 1809, she was divorced, to make way for the elevation of the princess Maria Louisa of Austria to the imperial throne of France. Malmaison was her principal residence, where she continued to amuse her leisure with botanical studies. But the downfal of Napoleon in 1814 affected her so much, that, notwithstanding the most delicate marks of attention from the emperor Alexander and the king of Prussia, she sank under the weight of her mental and physical sufferings, and died universally regretted, in the arms of her children, on the 29th May, 1814.

JOSEPHUS, (Flavius,) the celebrated Jewish historian, was born at Jerusalem A.D. 37, when Caligula was emperor. His father was Mattathias, descended from the ancient high-priests of the Jews; by his mother's side he was of the royal lineage of the Asmonæans, or Maccabees. Having, at the age of sixteen, engaged in the study of the different Jewish sects, he was so captivated with the austerity professed by the Essenes, that he joined a certain Banus, who led a solitary life in the desert, and passed three years with him. He afterwards returned to Jerusalem, and joined the sect of Pharisees. At the age of twenty-six he went to Rome, where, by means of a Jewish actor, named Aliturius, he obtained an introduction to Poppæa, afterwards the wife of Nero, by whose interest he procured the release of some priests, whom Felix had sent prisoners from Jerusalem. Returning to his own country he was appointed by the revolted Jews governor of Galilee, in which capacity he bravely defended Jotapata, a small town of Judea, for forty-seven days against Vespasian, at the head of the whole Roman army. On being taken before Vespasian, he boldly predicted that within a short time the empire would fall to the share of that general, and thereby secured a favourable reception from him. As soon as Vespasian was seated on the imperial throne Josephus was set at liberty, and appears to have studied at Alexandria. He accompanied Titus when he marched to lay siege to Jerusalem. He was sent to his countrymen with offers of peace upon submission; but they, who despised and hated him as a renegade, rejected the proposals with scorn. At the capture of the city he obtained the liberation, without ransom, of his brother Matthias, and of several friends and relations. Such was the favour he enjoyed with Titus, that permission was given him to save what he pleased out of the ruins; but he contented himself with a copy of the Sacred writings. He accompanied Titus to Rome, where he was rewarded with the freedom of that city, and with a pension and other favours from Vespasian and his son, as a mark of gratitude to whom he assumed their family surname of Flavius. He employed his leisure in drawing up those works which have perpetuated his name. These are, his History of the Jewish War, in seven books, (this was originally written in the Syro-Chaldaic language, for the use of those Jews who lived beyond the Euphrates; but it was afterwards translated by the author into Greek, for the benefit of the learned Romans;) his Jewish Antiquities, in twenty books; Two Books against Apion of Alexandria, a declared enemy of his nation; a Discourse on the Martyrdom of the Maccabees; and a Treatise on his own Life. The date of his death is uncertain; some place it in the year 93. Jerome terms him the Greek Livy; and, like that Roman writer, he is fond of displaying his eloquence in long speeches. In his Jewish Antiquities he frequently differs from the Scriptural accounts, and manifestly avoids shocking the prejudices of his Gentile readers. In his other narrations a spirit of exaggeration, and a desire of exalting the honour of his nation, may be discerned, as well as the party spirit of a sectary. Upon

the whole, however, his works rank among the most valuable remains of that age. The best editions of Josephus are those of Hudson, 2 vols, fol., Oxford, 1720; Havercamp, 2 vols, fol., Amsterdam, 1726; Oberthür, 3 vols, 8vo, Leipsic, 1782—1785; and Richter, 6 vols, 12mo, Leipsic, 1826, 1827. There are English translations by L'Estrange and Whiston. There is also a French translation by Gillot, an Italian one by Angiolini, and there are German versions by Ott, Cotta, and Frise.

JOSEPIN. See CESARI.

JOSI, (Henry,) a clever connoisseur, was born in 1802, and educated at the school of Dr. Burney, at Greenwich. In 1836 he was elected keeper of the prints and drawings in the British Museum. Great additions were made to this collection through his untiring energy. To him alone are attributable the purchases of Mr. Sheepshanks's collection of Dutch and Flemish drawings and etchings; of the greater portion of Mr. Harding's fine prints; of a valuable collection of specimens of early mezzotint engravings; and of Raphael Morghen's collection of his works in all their different progresses. He died in 1845.

JOSQUIN DEPREZ, mentioned by Guicciardini among the musicians of the Flemish school, may justly be called the father of modern harmony. He was born in Belgium about the year 1450, and was a pupil of Ockenheim, on whose death he composed a funeral anthem. In the time of Sixtus IV. he was a singer in the pontifical chapel. After quitting Italy he was appointed chapel-master to Louis XII. of France. It appears that Josquin was an ecclesiastic; for it is related, that when he was first admitted into the service of Louis he had been promised a benefice by his majesty; but this excellent prince forgot the promise he had made to his *maestro di capella*, when Josquin ventured, by a singular expedient, to remind him of it; for, being commanded to compose a motet for the chapel-royal, he chose part of the 119th Psalm, "Memor esto verbi tui servo tuo!" which he set in so exquisite and supplicating a manner, that it was universally admired, particularly by the king, who soon after granted his petition; for this act of justice and munificence Josquin, with equal felicity, composed, as a hymn of gratitude, another part of the same Psalm, "Bonitatem fecisti cum servo tuo, Domine." In consequence of the procrastination of the performance of Louis XII.'s promise relative to the benefice, Josquin had applied to a nobleman in high favour at court to use his interest in his behalf, who, encouraging his hopes with protestations of zeal for his service, constantly ended with saying, "I shall take care of this business"—*laisse faire moi* (*laissez moi faire*). At length Josquin, tired of this vain and fruitless assurance, turned it into *solmisation*, and composed an entire mass on these syllables of the hexachords, la, sol, fa, re, mi, which mass is among his productions in the British Museum. Among musicians Josquin was the giant of his age, and seems to have acquired an universal dominion over the affections and passions of the musical world. The date of his death is not known.

JOUBERT, (Laurence,) a learned French physician, was born at Valence, in Dauphiné, in 1529, and studied at Montpellier. In 1566 he succeeded Rondelet in the professorship, and in the chancellorship of the university in 1574. He died in 1583. He wrote, Erreurs Populaires au fait de la Médecine et Régime de Santé; Traité contre les Erreurs Populaires; Treatise on Laughter, in which the subject is considered both morally and physically; and, Sur la Cacographie Française. The greater part of his Latin works was collected in fol., Lyons, 1582, and Frankfort, 1599, 1645, 1688, fol.

JOUBERT, (Francis,) a learned priest, born at Montpellier in 1689. He was the son of a syndic of the states of Languedoc, and discharged the duties of that post himself, for some time before he entered into orders. On account of his attachment to the principles of Jansenius he was persecuted by the Jesuits, and immured for some time in the Bastile. He died in 1763. He wrote, An Exposition of the Prophecies of Jeremiah, Ezekiel, and Daniel; Commentaries on the Twelve Minor Prophets; A Commentary on the Apocalypse; and some smaller pieces.

JOUBERT, (Bartholomew Catharine,) French general-in-chief of the army of Italy, born at Pont-de-Vaux, in Bresse, in 1769, and bred to the law. The Revolution altered his pursuits, and, panting for military glory, he entered the army, and from a grenadier rose to the rank of general. He was second in command under Buonaparte in the campaign of Italy, and signalized himself at the battles of Millesimo, Ceva, Montebaldo, Rivoli, and in the Tyrol. His valour

NATIONAL ARCHIVES OF INDIA

and presence of mind were such, that Buonaparte, going to Egypt, emphatically told the Directory, "I leave you Joubert." He was afterwards opposed to the Russians under Suwarrow, at the battle of Novi, but was killed in the beginning of the engagement, 1799, leaving behind him the character, not only of a great general, but of an amiable man.

JOURDAIN, (Amable Louis Marie Michel Brechillet,) born at Paris in 1788, became a distinguished Orientalist, and studied under Silvestre de Sacy and Langlès. His principal work is entitled, La Perse, ou Tableau de l'Histoire, du Gouvernement, de la Religion, de la Littérature, &c. de cet Empire, 1814, 5 vols, 18mo. He was one of the contributors to the Biographie Universelle; the Annales des Voyages; the Mines de l'Orient; and he supplied Michaud with valuable materials for his History of the Crusades, collected from Arabic writers. He also obtained a prize from the Academy of Belles-Lettres for a dissertation on those works of Aristotle, and the other Greek philosophers, for the preservation of which we are indebted to the Arabians. He died in 1818.

JOURDAN, (John Baptist,) maréchal of France, born in 1762 at Limoges, where his father was a surgeon. He entered the army at the age of sixteen, and afterwards fought on the side of the Americans in their war of independence. The battles in which he distinguished himself after the breaking out of the French Revolution were those of Watignies in 1793, and of Arlon and Fleurus in 1794. In 1798 he was forced to retreat from the Danube by the archduke Charles, who defeated him at Stockach. When Buonaparte overturned the Directory (1799) Jourdan, who opposed the first consul, fell into disgrace. In 1803, however, he was made general-in-chief of the army in Italy, and in 1804 maréchal of France, and grand cross of the Legion of Honour. In 1808 he followed Joseph Buonaparte to Spain in quality of major-general, and there he closed a series of disasters by the loss of the battle of Vittoria, June 21st, 1813. In 1814 he gave in his adhesion to the Bourbons, to whom he ever after continued faithful. In 1830 he was appointed governor of the Hôtel des Invalides, where he died in 1833.

JOURDAN, (Athanasius John Leger,) a French lawyer, born in 1791. In 1812 he was admitted a doctor of law of the faculty of Paris. He engaged in a correspondence with the most learned professors of the universities of Germany; and about 1820 he received a commission to go to England, in order to study the organization of the police, when he formed connexions with many of the most distinguished English lawyers. He died at Deal in 1826, as he was about to return from a visit to this country. He was one of the conductors of La Thémis, a legal journal, and the author of, Relation du Concours ouvert à la Faculté de Droit de Paris pour la Chaire de Droit Romain, Paris, 1816, 2 vols, 8vo.

JOUSSE, (Daniel,) an eminent French lawyer, was born in 1704, at Orleans, and educated at the college du Plessis Sorbonne, at Paris. Notwithstanding a strong natural bias for the study of the mathematics, he, in compliance with the wishes of his friends, prepared himself for a judicial situation; and in 1734 he was installed in the office of counsellor of the presidency of Orleans, which he filled with great reputation till his death in 1781. By a methodical disposal of his time he was enabled to devote some of his leisure moments to the cultivation of his favourite pursuit. He wrote, Nouveau Traité de la Sphère, avec un Discours sur les Eclipses, 1755, 12mo; Eloge de M. Pothier; besides many valuable treatises on the municipal law of France.

JOUSSOUF, (Abou Amrou Ben Abd'-Alber,) one of the most illustrious of the Mahometan doctors, born at Cordova, A.H. 368 (A.D. 979). The principal of his works are entitled, Istiab, or, The Universal Book; Tamhid Ala al Maoutha de Malék, or, An Exposition of the Maoutha of Malék; Dorar Filmegazi Valseir; and, Hegiat Almégialis. He died A.H. 463 (A.D. 1070).

JOUVANCY, (Joseph,) a celebrated Jesuit, born at Paris in 1643. He entered into the society in 1659, and was professor of rhetoric in its seminaries at Caen, at La Flèche, and in the college of Louis le Grand at Paris, where he occupied that post with great reputation for twenty years. He was invited to Rome in 1699 to write the continuation of the History of the Jesuits, and died there in 1719. As a philologist he made himself known by the following works: Latin Harangues delivered on various Occasions; a treatise, De Arte discendi et docendi—(this is highly commended by Rollin); Appendix de Diis et Heroibus Poeticis—(this is accounted an excellent compendium of mythology); Notes on Terence, Horace, Ovid's Metamorphoses, Persius, Juvenal,

Martial, and some works of Cicero; and, A Latin Version of the first Philippic of Demosthenes. He is the apologist of father Guignard, executed under Henry IV., as the promoter of the treasonable attempt of Jean Châtel. His part in the History of the Jesuits comprises the period from 1591 to 1616, and was printed at Rome in 1710, fol. It was condemned by two arrêts of the parliament of Paris, and gave rise to several controversial writings.

JOUVENET, (John,) a painter, born at Rouen in 1647. His uncle Laurence Jouvenet, who was a painter, taught him the first principles of the art; but his greatest improvement was derived from the instruction of Nicolo Poussin, and from studying the works of that master. At the age of twenty-eight he produced his celebrated picture of Christ curing the Paralytic, for the church of Notre Dame; and in the Hospital of the Invalids he painted the Twelve Apostles, each figure being fourteen feet high. In 1675 he was noticed by Charles Lebrun, and became a member of the Academy twenty years after its foundation, on which occasion he painted Esther before Ahasuerus. About this period he executed four pictures for the church of St. Martin des Champs, the subjects of which were, Mary Magdalen washing our Saviour's Feet; Christ driving the Money-Changers out of the Temple; the Miraculous Draught of Fishes; and the Resurrection of Lazarus. But his greatest work is, The Taking down from the Cross, in the Capuchin church at Paris. He had a ready invention, a fruitful genius, a taste for grandeur in his composition, correctness in his design, and an elegant manner in distributing his draperies. Being deprived, in 1713, of the use of his right hand by a paralytic affection, he ever after painted with his left. He was much esteemed by Louis XIV., for whom he made designs for tapestry, and painted the chapel of Versailles, and four pictures for the Trianon. About forty of his pieces have been engraved. He died in 1717. —His brother Francis, who became his scholar, and was a good painter of portraits, died at Paris, aged eighty, in 1749.

JOVELLANOS, (Gaspar Melchior de,) a learned Spanish writer and statesman, was born at Gijon, in the Asturias, in 1749, and educated at the universities of Oviedo, Avila, and Alcala. He afterwards accepted the appointment of magistrate at Seville. In 1778 he was made chief-judge of the King's Court at Madrid, from which office he was removed through the machinations of court intrigue, but was again recalled, and raised to the more important office of minister of grace and justice, or home secretary of state, from which he was expelled eight months after by the unprincipled Godoy, and was sent to the island of Majorca, where he was confined in the castle of Bellver for upwards of seven years. He prosecuted his studies as diligently as circumstances would permit, and commenced a Flora Bellverica, and collected materials for a history of the island. At length, in 1808, after the downfal of Godoy, and the invasion of Spain by the French, he was permitted to return by Ferdinand *VII.*, and on that sovereign's abdication was chosen member of the central junta. He was accused of holding communication with the French, was denounced as a traitor, and was murdered in an insurrection in the beginning of 1812. Besides establishing the Instituto Asturiano, he wrote on subjects of political economy and legislation; his celebrated Pan y Toros; the tragedy of Pelayo; the comedy of El Delincuente Honrado; a translation of the first book of Paradise Lost; besides several poetical pieces; an Eloge on Ventura Rodriguez, the eminent architect; a dissertation on English architecture; and, Informe sobre la Ley Agraria, which is reckoned his best production.

JOVIANUS FLAVIUS CLAUDIUS, Roman emperor, born A.D. 331, was the son of Varronianus, a native of Singidunum, in Pannonia. He was brought up to arms, and obtained so much reputation as a commander, that, although a declared Christian, the emperor Julian would not suffer him to resign, upon his offering to do it, rather than quit his religion. On the death of Julian, in his rash and unfortunate expedition against the Persians in 363, Jovianus, then first of the domestics, was nominated to the purple by the tumultuary acclamations of the soldiery, and the election was confirmed by the generals. The Roman army, distressed and dispirited, was retreating from the enemy's country towards its own frontiers, pursued and continually harassed by a much superior force. After repulsing a fierce attack, Jovianus led his army to the banks of the Tigris, where, while he was meditating a passage, a negotiation was opened with the Persian general. Pressed by necessity and the clamours of his own troops, Jovianus agreed to yield the five provinces west-

ward of the Tigris, together with the strong city of Nisibis, and some fortresses. A truce for thirty years was concluded between the two empires, and the Roman army was allowed to return unmolested. Jovianus faithfully performed the conditions, of which the most painful to his feelings must have been the delivering up of Nisibis. The new emperor commenced his reign with a public declaration of his Christian faith, and the re-establishment of that religion, which was henceforth to enjoy an uninterrupted triumph over heathenism. On arriving at Antioch he displayed his attachment to the orthodox doctrine, by restoring the churches to all the adherents of the council of Nice, and recalling the exiled bishops of that party, especially Athanasius, whom he treated with particular respect. Fearing lest his absence from the seat of government might produce disturbances or competitions, he left Antioch in the winter season, and proceeded for Constantinople. He caused some ornaments to be added to the tomb of Julian, at Tarsus, as he passed. At Ancyra he assumed the title and ensigns of the consulship, and conferred the same upon his infant son. He died at Dadastana, in Galatia. After indulging in a plentiful supper he retired to rest, and was found dead in his bed next morning February 16, 364. His death was imputed by some to poison or to violence, while by others it was ascribed either to the effects of an overloaded stomach, or to the fumes of charcoal, with which his chamber had been warmed. He was then in the thirty-third year of his age, and the eighth month of his reign. He was succeeded by Valentinianus.

JOVINIAN, an Italian monk of the fourth century, who taught some points of doctrine directly opposite to the growing superstitions. For this he was expelled from Rome. He fled to Milan, with an intent to engage Ambrose, bishop of that place, and the emperor Theodosius, who was then in that city, in his favour; but Syricius, bishop of Rome, sent three presbyters to Milan, with letters to that Church, which are still extant in Ambrose's works, acquainting them with the proceedings of himself and his followers; in consequence of which Jovinian was rejected by Ambrose, and driven out of the town by the emperor. From Milan he returned to the neighbourhood of Rome, where his followers continued to assemble under his direction till the year 398, when the emperor Honorius commanded him and his accomplices to be whipped, and banished into different islands. Jovinian was confined to Boas, a small island on the coast of Dalmatia, where he died about the year 406. He wrote several books, which were answered by Jerome, but in such a manner as to render it difficult to know what were Jovinian's errors, or what was his general character, except that he was no friend to celibacy or fasting.

JOVINUS, made consul of Rome by Valentinianus in 367, was a native of Rheims, in Gaul. Although a Christian, he was held in high estimation by Julian, whom he accompanied in his disastrous expedition against Persia. He was distrusted by Jovianus on his elevation to the throne, but by his devoted loyalty he recovered the new emperor's confidence, and was restored to his post of commander of the cavalry in Gaul, of which he had been dispossessed. He soon after repulsed a body of Germans who had passed the Rhine, and totally destroyed them. He built a church at Rheims, in which he was buried in 370, and his tomb is still shown as one of the most ancient specimens of sepulchral sculpture now existing in France.

JOVINUS, Roman emperor, grandson of the preceding, assumed the imperial title under the reign of Honorius, and took possession of part of Gaul A.D. 411. Ataulphus, king of the Visigoths, offered to join him, and share Gaul between them; but Jovinus declined his alliance; whereupon Ataulphus made peace with Honorius, attacked Jovinus, and, having taken him prisoner at Valence, delivered him to Dardanus, prefect of Gaul, who had put him to death at Narbo (Narbonne) A.D. 412.

JOVIUS, (Paul,) an eminent Italian historian, was born at Como in 1483, and educated at his native place, at Padua, at Milan, and at Pavia. He then went to Rome for the advantage of consulting the books in the Vatican library in his literary pursuits, and there he wrote his first piece, De Piscibus Romanis, which he dedicated to cardinal de Bourbon. He also attached himself, by the meanest flattery, to Francis I. of France, who granted him a pension, which, however, was discontinued in the reign of the next monarch, through the influence of Montmorency, constable of the kingdom, whom Jovius had offended. The favourable manner in which he had spoken of the house of Medicis in his historical compositions induced him to hope

that he might obtain a bishopric from Clement VII.: he made the request, and gained the see of Nocera; but under the next pontiff he attempted in vain to obtain the vacant bishopric of his native place. He then retired in discontent to Florence, where he employed himself in the completion of his History. He died in 1552, and was buried in the church of St. Laurence in that city. His History, containing the events of his own times from 1494 to 1544, was printed in 3 vols, fol., Florence, 1552, and Strasburg, 1556; but, though valuable and interesting, it is to be read with caution. To great learning Jovius united wit and liveliness, his style is elegant and polished, and his judgment solid. In his private character he was dissolute and licentious, and, to a reprehensible degree, credulous. In his museum at Como he had made a collection of portraits of eminent characters, to each of which he affixed an inscription, or brief memoir; some highly favourable, others sarcastically severe. These memoirs have been frequently printed under the title of, Elogia Doctorum Virorum, and the portraits, engraved in wood, have been published under the title of, Musæi Joviani Imagines, Basle, 1577.

JOVIUS, (Benedictus,) brother of the preceding, was known as a poet and historical writer.

JOY, JOYE, or GEE, (John,) one of the early promoters of the Reformation, was a native of the county of Bedford, and educated at Peterhouse, Cambridge, where he took the degree of B.A. in 1513, and that of M.A. in 1517, and the same year was admitted a fellow. In 1527, being a strenuous advocate for the doctrines of the Reformation, and an intimate friend of the celebrated Tyndale, he was accused of heresy, which obliged him to resign his fellowship; and finding himself in danger from the continual persecutions of Wolsey, Sir Thomas More, and Fisher, he retired to Germany, where he continued many years. He was concerned in the superintendence of Tyndale's Bible, printed at Antwerp in 1534, and is ranked by Ames as a printer himself; but, not content with corrections of the press, he took liberties with the translation, of which Tyndale complained; and Joy published an apology. When Joy returned to England is not known, but it is said that he died in 1553. Besides his translations of some parts of the Bible, he published, On the Unity and Schism of the Ancient Church; The Subversion of More's False Foundation; Epistle to the Prior of Newenham; Commentary on Daniel, from Melancthon; A present Consolation for the Sufferance of Persecution for Righteousness. Other works of Joy are enumerated by Tanner.

JOYCE, (Jeremiah,) a miscellaneous writer and compiler, born in 1764. He was a Unitarian minister; and after being tutor to the sons of earl Stanhope, he was included in the state prosecutions with Hardy, Tooke, and Thelwall, for treason, but was dismissed without trial. He then settled in London, and began a career of literary industry. One of the first employments in which he was engaged was as a coadjutor of Dr. George Gregory, in his Cyclopædia. He next compiled a new work on the plan of Gregory's, and it appeared under the name of William Nicholson. His other publications are, Elements of Arithmetic; Scientific Dialogues; Dialogues on Chemistry and on the Microscope; Letters on Natural Philosophy; Introduction to the Arts and Sciences. He also co-operated with Messrs. Shepherd and Carpenter in their work entitled, Systematic Education. He died in 1816.

JOYEUSE, (Anne de,) a duke and admiral of France, born about 1561, was the favourite of Henry III. He married Margaret de Lorraine, the queen's sister; and the nuptials were celebrated with unprecedented magnificence. He was mild in private life, but as a commander he was extremely severe. He was killed in an expedition against the Huguenots, at Coutras, 20th of October, 1587.

JOYEUSE, (Francis de,) brother of the above, was a cardinal, and the able and politic confidential minister of Henry III., Henry IV., and Louis XIII. He founded some public edifices, and died dean of the college of cardinals at Avignon in 1615.

JOYNER, (William,) alias Lyde, second son of William Joyner, alias Lyde, of Horspath, near Oxford, was born in St. Giles's parish there, in 1622, and educated at Thame, at Coventry free-school, and at Magdalen college, of which he became fellow. But, "upon a foresight of the utter ruin of the church of England by the Presbyterians in the time of the rebellion," he changed his religion for that of Rome, renounced his fellowship, 1644, and being taken into the service of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cause declined in

that country. He then accompanied that earl in his travels abroad; and some time after, being recommended to the service of the hon. Walter Montague, abbot of St. Martin, near Pontoise, he continued several years in his family as his steward, esteemed for his learning, sincere piety, and great fidelity. At his return he lived in obscurity in London; till, on the breaking out of the Popish plot in 1678, he retired to Horspath, where some time after he was seized for a Jesuit, or priest, and bound to appear at the quarter-sessions at Oxford. Being discharged, he went to Ickford, a village in Buckinghamshire, and there spent many years in retirement. In 1687 he was restored to his fellowship by James II., but was expelled from it in a year after, and retired to his former recess, where he died in 1706. He wrote, The Roman Empress, a comedy; Some Observations on the Life of Cardinal Pole; and various Latin and English poems.

JUANES, (Juan Battista,) a painter, called the Spanish Raffaelle, was born at Valencia in 1523, and studied at Rome; after which he settled in his native city, where only his works are to be found. In the sacristy of St. Pedro is a noble picture, the subject of which is the Entombing of Christ; and in the Augustine monastery are three fine ones, representing the Nativity, the Martyrdom of St. Agnes, and the Burial of a Monk; but his chief work is the Baptism of Christ, in the cathedral. He died in 1579.

JUAN Y SANTACILIA, (Don George,) commonly called Don Jorge Juan, a learned Spanish mathematician, born in 1712 at Orihuela, in the kingdom of Valencia. Having entered at the age of fifteen into the royal marine guards, he studied the mathematics and astronomy at Carthagena, and in his twenty-third year was appointed commander of a corvette. The reputation he had acquired as an officer and a man of science, occasioned his appointment, together with Don Antonio de Ulloa, to accompany Messrs. Bouguer and La Condamine to Peru, in 1735, to measure a degree of the meridian at the equator. On this occasion he suggested the measurement of the altitude of mountains by means of the barometer. On his return to Spain, he was made a captain in the navy, and in 1753, he was further promoted. Under his direction the ports of Carthagena and Cadiz were strengthened, and the Spanish navy was raised to a state of efficiency. He died in 1774. He wrote, Observations on Astronomy and Physics, made in the Kingdom of Peru; a Treatise on Navigation; and another on Shipbuilding, the latter of which has been translated into French and English.

JUBA I., king of Numidia, son of Hiempsal, a descendant of Massinissa, succeeded his father about B.C. 50. When the civil war broke out between Cæsar and Pompey, he took part with the latter, and defeated Curio, one of Cæsar's lieutenants in Africa, who perished in the action. (B.C. 49.) He afterwards marched to the assistance of Scipio, the chief Pompeian commander in Africa. They were joined by Cato. Cæsar engaged successively the troops of Scipio, Juba, and Labienus, near Thapsus, and gained possession of all their camps. Juba, seeing that all was lost, died by his own hand, B.C. 46.

JUBA II., son of the preceding, was very young at the time of his father's death, and was led as a captive in Cæsar's triumph over that prince. The victor, however, bestowed upon him a liberal education, suited to his rank. He was in great favour with Augustus, whose party he followed against Antony, and who bestowed upon him the kingdom of Mauritania; his paternal kingdom of Numidia being made a Roman province. He also gave him to wife Cleopatra Selena, the daughter of Cleopatra, queen of Egypt, by Antony. His works, which were highly esteemed, and are quoted by Pliny, Strabo, Plutarch, Tacitus, and other authors, related to the history and antiquities of the Arabians, Assyrians, and Romans, the history of theatres, of painting and painters, and of the nature and properties of different animals. Only a few fragments have reached modern times. Juba died about A.D. 17; or, according to some authorities, about A.D. 23 or 24.

JUBE, (Augustus,) baron de la Perelle, was born at Leuville, near Montlhery, in France, in 1765. He was first employed in the administration of the Marine at Cherbourg, and then successively became chief of the first legion of the national guard of La Manche, inspector, and afterwards inspector-general, of the coasts (1794). In 1796 he was made an adjutant-general, and on the 18th Brumaire, in the year VIII. he had the command of the guard of the Directory. He afterwards became a member of the Tribunate, and occupied the prefectures of La Doire and Du Gers. After the Restoration he

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was attached as historiographer to the depôt-general of war; and he retired from active service with the rank of maréchal-de-camp and the cordons of the legion of honour and St. Louis. He died in 1824. He published, Histoire des Guerres des Gaulois et des Français en Italie, 1805, 7 vols, 8vo, in conjunction with general Servan; Le Temple de la Gloire, ou les Fastes Militaires de la France, depuis le Règne de Louis XIV. jusqu'à nos jours, 1819, 2 vols, fol.; and, Histoire générale des Guerres de la France depuis Louis XIV., jusqu'à l'année, 1815.

JUDA, or JEHUDA HAKKADOSH, Rabbenu, or the Saint, a learned rabbi, in the second century, the son of Simeon the Just, of the tribe of Benjamin, and a descendant of Hillel, founder of the celebrated school of Tiberias, was born in Tzipori, or Sephora, in Galilee, about 120. On the death of his father he succeeded to his dignity, and presided over the school of Tiberias for forty-five years. He is the author of the Mishna, which is said to have employed him forty years. It comprehends the laws, institutions, and rules of life, which, besides the ancient Hebrew Scriptures, the Jews supposed themselves bound to observe. This famous work is divided into six parts: the first treating of seeds in the field, of trees, fruits, plants, &c.; the second, of the right observance of the Jewish feasts; the third, of women, and all matrimonial causes; the fourth, of losses, damages, trade, &c., of law-suits, arising from them, &c., together with idolatry, and the penalties annexed to it; and the sixth, of all kinds of expiation, and all things relating to purification. Of this work William Surenhusius published a valuable edition at Amsterdam, in 1698, 6 vols, fol., in Hebrew and Latin, with the commentaries of Maimonides, Barthenora, &c., and numerous illustrative engravings. Juda died in 194. Some of Juda's disciples, among whom Juda Rab holds the most distinguished place, wrote explanations of the Mishna, and made considerable additions to it. These commentaries and additions were collected by the Rabbi Jochanan ben Eliezer, probably in the fifth century, under the name of the Gemara, because it completed the Mishna. This collection, first published in 1520, fol., was afterwards called the Jerusalem Gemara, to distinguish it from another of the same kind made in Babylon, at the beginning of the sixth century.

JUDA HIOUG, or CHIUG, a learned Jewish rabbi, was born at Fez, and practised as a physician in Africa in 1040. He was the first Jew who methodized the Hebrew grammar, and has been followed by later grammarians. The date of his death is not known. Most of his works are written in Arabic, and have been translated by Gagnier, of Oxford; but those versions have not yet been published.

JUDA, (Leo de,) one of the reformers, son of John de Juda, a German priest, by a concubine, was born in Alsace, in 1482, and was educated at Slestadt, and at Basle, where he had for a fellow-student, the celebrated Zuinglius; and from him, who had at a very early age been shocked at the superstitious practices of the church of Rome, he received such impressions, as disposed him to embrace the reformed religion. Having obtained his degree of M.A. in 1512, he was appointed minister of a Swiss church, and he applied himself with indefatigable diligence to the study of the Greek and Hebrew languages, the perusal of the fathers, particularly Jerome and Augustine, and the works which had been just published by Erasmus, Capnio, and Luther. He was afterwards appointed, by the magistrates and ecclesiastical assembly of Zurich, pastor of the church of St. Peter in that city, and became very celebrated as an advocate, as well from the press as the pulpit, of the reformed religion, for about eighteen years. At the desire of his brethren, he undertook a translation, from the Hebrew into Latin, of the whole Old Testament; but the magnitude of the work, and the closeness with which he applied himself to it, impaired his health; and before he had completed it, he fell a sacrifice to his labours, June 9, 1542, when he was about sixty years of age. The translation was finished by Bibliander, who translated the last eight chapters of Ezekiel, the books of Daniel, Job, Ecclesiastes, Canticles, and the last forty-eight Psalms. The Apocryphal books were translated from the Greek by Peter Cholin. The work was printed at Zurich in 1543, and two years afterwards it was reprinted at Paris by Robert Stephens, accompanying the Vulgate version, in adjoining columns. The latter edition is commonly called the Bible of Vatablus. Juda was likewise the author of, Annotations upon Genesis and Exodus, in which he was assisted by Zuinglius, and upon the four Gospels, and the greater part of the Epistles. He also composed a

larger and smaller Catechism, and translated some of Zuinglius's works into Latin. The Spanish divines, notwithstanding the severity of the Inquisition, did not hesitate to reprint the Latin Bible of Leo de Juda, with the notes ascribed to Vatablus, though some of them were from the pen of Calvin.

JUDAS LEVITA, or RABBI JUDAS HALLEVI, the son of Samuel Hallevi, a Spaniard, was born in 1090. He was a philosopher, grammarian, and poet, and was profoundly skilled in all the learning of the age in which he lived. He wrote a work in defence of Judaism, entitled, Sepher Haccozri, or Cozri, which was translated into Latin by Buxtorf, and published at Basle, 1660, 4to; and there is a Spanish translation by Abendana, Amsterdam, 1663, 4to. He died in 1140.

JUDAS MACCABEUS, a valiant leader of the Jews against their Syrian masters, was the third son of Mattathias, of the Asmonean family, whom he succeeded, as general of his nation, B. C. 166. Several Syrian governors and generals, especially Lysias and Georgias, were successively sent against him with large armies, but were defeated with great slaughter. After his first successes had left him master of the field, Judas marched to Jerusalem, where he purified the city and the temple from the pollution they had undergone when in the power of idolaters. The temple was again dedicated, and a commemoratory festival on the occasion was instituted, which was ordered to be perpetual. Antiochus Eupator invaded Judea with a numerous host, and obliged Judas to take refuge in Jerusalem. He laid close siege to the city, which, notwithstanding the valour of its defender, would have been compelled to surrender for want of provisions, had not the Syrian army been hastily recalled by a rebellion in their own country. At length, after various contests, Bacchides, marching with the flower of the Syrian troops, surprised Judas at the head of a small body of men, of whom all but eight hundred deserted him at the approach of the enemy. With these faithful adherents he made a desperate resistance, till he fell upon a heap of slaughtered enemies, B.C. 160. He had just a short time before made an alliance with the Romans, but was forced to engage in this last conflict before their succours could arrive.

JUDEX, (Matthew,) one of the principal writers of the Centuries of Magdeburg, was born in 1528, at Tippolswald, in Misnia, and educated at Wittemberg, and at Magdeburg, where he taught for some years; and in 1554 he was chosen minister of St. Ulric's church. In 1559 he was promoted to the divinity professor's chair at Jena; but he did not keep possession of it for more than eighteen months, being deprived by order of John Frederic duke of Saxony. He returned to Magdeburg, whence he retired to Wismar. He suffered many persecutions and vexations, which appear to have shortened his days, as he died in 1564, in the prime of life. He wrote, De Typographiæ Inventione; and, besides the share he had in the first two Centuries of Magdeburg, he was concerned in the German translation of the first three Centuries.

JUEL, (Nicholas,) a Danish admiral, born of an illustrious family in 1629. After studying navigation in France and Holland, he enlarged his naval experience under Van Tromp and De Ruyter. He then returned to his native country, and greatly distinguished himself, in 1659, during the siege of Copenhagen. In 1676 and 1677 he defeated the Swedes in several engagements, in one of which a Swedish line-of-battle ship, called the *Three Crowns*, was blown up. He died in 1697.

JUENIN, (Gaspard,) a priest of the Congregation of the Oratory, born in 1650, at Varambon, in Bresse, in the diocese of Lyons. He taught theology in several houses of the Oratory, and in the seminary de St. Magloire, at Paris, where he died in 1713. His principal works are, A Treatise on the Sacraments; and, Theological Institutions; both in Latin. The latter work was condemned at Rome, and by Godet des Marais, bishop of Chartres, and cardinal de Bissy, as reviving the errors of Jansenius. Cardinal de Noailles also prohibited it in his diocese, but was afterwards satisfied with the explanation given him by the author. Juenin wrote against the mandates of M. Godet and cardinal de Bissy; which two apologetical defences were published in 12mo. He also left an Abridged System of Divinity, by question and answer, for the use of persons going to be examined for holy orders; Théorie et pratique des Sacrements; Théologie Morale; and, Résolution des Cas de Conscience.

JUGLARIS, (Aloysius,) an Italian Jesuit, born at Nice. He taught rhetoric in his society, and was afterwards

made preceptor to prince Charles Emanuel, at the court of Savoy. He wrote one hundred panegyrics on Jesus Christ, forty in honour of Louis XIII., some on several learned bishops, besides epitaphs, &c. His works were published at Lucca in 1710. He died in 1653.

JUGLER, (John Frederic,) an eminent Saxon philologist, born at Wetteburg, near Naumburgh, in 1714. His principal work is, Bibliotheca Historiæ Literariæ selecta, founded on B. G. Struve's Introductio in Notitiam Rei Literariæ. He had projected a Critical Review of the publications to which the trial of Charles I. of England gave rise. He died in 1791.

JUGURTHA, king of Numidia, was the illegitimate son of Manastabal, one of the three sons of Massinissa. Micipsa, the survivor of the three, and the inheritor of his father's kingdom, had two sons, Adherbal and Hiempsal, with whom he brought up his nephew Jugurtha. He sent him with a body of auxiliaries to the Romans, under Scipio Æmilianus, then besieging Numantia, in Spain, B.C. 134, where he greatly distinguished himself. By prudent behaviour he obtained the confidence of his uncle, who adopted him, and thereby made him capable of succeeding along with his own sons. After the death of Micipsa, B.C. 118, Jugurtha, as the eldest of the princes, assumed a superiority which excited the jealousy of Hiempsal, whom he caused to be treacherously assassinated. Adherbal, dreading a similar fate, fled to Rome, where he laid complaints against Jugurtha before the senate, both on account of his brother's murder and his own expulsion. At Rome every thing was then venal, and Jugurtha had already acquired the friendship of many who served with him at Numantia. The senate, therefore, was induced to disregard the charges brought by Adherbal, and to send ten commissioners to Africa in order to divide the Numidian territory between him and Jugurtha. These, being all bought over by the latter, declared him innocent of the death of Hiempsal, and made the division entirely according to his wishes. Jugurtha, however, could not remain contented with a divided territory. Having no longer any apprehensions from Rome, he endeavoured to bring on a new war with Adherbal, and, marching into his country, encamped near his capital, Cirta, the siege of which he pressed with great vigour. Adherbal found means to convey a letter to the Roman senate, who sent a deputation, (B.C. 112,) composed of men venerable for age and character, headed by Scaurus, president of the senate. Jugurtha, however, unawed by the presence of the Roman commissioners, forced the gates, and murdered Adherbal with every circumstance of cruelty. These atrocities excited such a flame at Rome, that the senate could not avoid passing a decree that the province of Numidia should be assigned to one of the consuls of the ensuing year. The consul Calpurnius Bestia, attended by Scaurus and other persons of distinction, landed in Africa, B.C. 111, and were met by a deputation from Jugurtha, who obtained a peace upon moderate terms. The people of Rome, however, were so little satisfied with this accommodation, that, upon the motion of the tribune Memmius, a decree passed to summon Jugurtha to Rome, which he entered in the habit of a supplicant. But when he appeared before the people, and was ordered to disclose all his transactions with the consul and deputies, Bæbius, a tribune of the people, who was in his interest, forbade him to say a word. The impunity thus secured emboldened him to add to his crimes, within the walls of Rome itself, the murder of Massiva, another grandson of Massinissa, who was soliciting the crown of Numidia. The senate thereupon commanded Jugurtha instantly to quit Rome, which he did without taking leave. Upon the road he is said to have looked back on the city, and exclaimed, "Mercenary capital! thou wouldst even sell thyself, couldst thou find a purchaser!" On his return he artfully gained time to prepare against the renewed war with the Romans; and after the departure of the consul Posthumius Albinus, who left his brother Aulus Posthumius in the chief command, he so well employed his artifice and military skill, that he obtained possession of the Roman camp. Pursuing his success, he surrounded the retreating army, and obliged it to surrender upon condition of leaving Numidia, adding the disgrace of passing all the troops under the yoke. The consul Metellus was sent with a powerful army into Africa, accompanied by Caius Marius as his lieutenant. The jealousies between those two commanders caused great party dissensions at Rome, and in B.C. 107, Marius supplanted his rival in the command. Jugurtha had previously armed the savage Getulians, and had made an alliance with Bocchus, a Mau-

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ritanian king, who had married his daughter. Marius, with his quæstor Sylla, carried on the war with great vigour, and induced Bocchus to enter into negotiations for peace; and by tempting offers he was led to betray Jugurtha into the hands of the Romans. Sylla carried him in chains to Cirta, whence he was sent to Rome, B.C. 106, and the universal joy testified at beholding him there in the condition of a captive was a proof of the dread which he had inspired as a foe. His dominions were divided between Bocchus, the remaining heirs of Massinissa, and the Roman republic. Jugurtha himself was reserved to grace the triumph of Marius at his second consulship, B.C. 104. After the procession, he was insulted by the populace, the pendants were torn from his ears, and he was remanded to the subterraneous Mamertine dungeon, where, after a confinement of six days, he either was strangled, or perished from hunger. He left two sons, who spent their days in captivity at Venusium. The war against Jugurtha, which lasted for five years, and ended in B.C. 106, has been immortalized by the pen of Sallust.

JULIA, a virgin and martyr of Carthage. When her country was ravaged by Genseric she was sold to a pagan, and put to death in 440, for refusing to join in a heathen sacrifice.

JULIA, daughter of Germanicus and Agrippina, born in the island of Lesbos, A.D. 17, married a senator called M. Vinucius, at the age of sixteen. She was banished by her brother Caligula on suspicion of conspiracy. Claudius recalled her; but she was soon after again banished by the powerful intrigues of Messalina, and put to death about the twenty-fourth year of her age.

JULIA, a daughter of Julius Cæsar, by Cornelia, a Roman lady, distinguished for her personal charms, and for her virtues, married Cornelius Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Her amiable disposition more strongly cemented the friendship of the father and of the son-in-law; but her sudden death in child-bed, B.C. 53, broke all ties of intimacy and relationship, and soon produced a civil war.

JULIA, the only daughter of the emperor Augustus, remarkable for her beauty, genius, and debaucheries, was tenderly loved by her father, who gave her in marriage to Marcellus; after whose death she was given to Agrippa, by whom she had five children. She became a second time a widow, and was married to Tiberius. Her lasciviousness and profligacy so disgusted her husband, that he retired from the court of the emperor; and Augustus banished her, and confined her in a small island on the coast of Campania. She was starved to death A.D. 14, by order of Tiberius. She is supposed by some to be the Corinna of Ovid.

JULIA DOMNA, (Pia Felix Augusta,) second wife of the emperor Septimus Severus, was born about 170, at Apamea, or Emesa, in Syria, and was daughter of Bassianus, priest of the Sun. She possessed beauty and wit, united with uncommon strength of mind and soundness of judgment. She invited to her court men distinguished for literary reputation; and it was at her request that Philostratus wrote the Life of Apollonius of Tyana. After the death of Severus, in 211, she used her influence to reconcile and preserve in friendship her two sons Caracalla and Geta. She opposed the division of the empire between them; but she was so far from being able to effect their fraternal union, that she was soon witness to the shocking murder of Geta, who was stabbed in her arms by his brother's orders. Caracalla gave her a share in the government; and his death plunged her into the deepest affliction. She beat her breast, and broke out into violent invectives against his successor, Macrinus, who ordered her to quit Antioch; and her death soon followed, in 217, in the forty-seventh year of her age. Her name has been transmitted to posterity by the adulation of the learned, as the patroness of every art, and the friend of every man of genius in her time.

JULIAN, an Italian prelate in the fifth century, an opponent of St. Augustine on the subjects of original sin, predestination, &c., was the son of Memor, bishop of Capua, and was born before the year 386. He studied divinity at first under Pelagius, either at Rome or in Sicily, and afterwards under Theodore of Mopsuestia, and, having been admitted into orders, was appointed deacon to his father. He filled this post in 408; but in 416 he was raised to the episcopal dignity by Innocent I., and appointed to the see of Eclane, a city situated between Campania and Apulia. He had embraced the Pelagian doctrine, and held it with such tenacity, that he was accustomed to say, that if Pelagius himself should renounce it, he would not.

Julian is said not to have made his opinions public during the life of Innocent; but under the pontificate of Zosimus, about the year 417, when that pope sent a circular letter into all the provinces of the Christian world, anathematizing the tenets of Pelagius, Julian and seventeen other prelates refused to subscribe to it. About 420 he was banished from Italy by an imperial edict, and compelled to retire into the East. He took shelter with his friend Theodore, bishop of Mopsuestia; but this retreat he was obliged to quit in 423, having been condemned for heresy in a synod of the Cilician bishops. He then went to Constantinople, whence he was banished in 429; and in the following year he was condemned in a synod which pope Cælestine held at Rome. He was afterwards condemned by the œcumenical council of Ephesus, in 431. From this time he wandered about from place to place, till at length he found an asylum in Sicily, where he is said to have gained his livelihood by teaching a school. The time of his death is uncertain. There are only fragments of his works remaining, one of which, containing his confession of faith, was published at Paris, in a separate form, by father Garner, in 1668, 8vo, with notes, a defence of Julian, and three long dissertations. The rest are scattered throughout the works of St. Augustine, Marius Mercator, &c.

JULIAN, a saint in the Roman calendar, and a Spanish prelate in the seventh century, was of Jewish descent, and the disciple of Eugenius II., one of his predecessors in the see of Toledo. To that high dignity he was raised in the year 680, and he afterwards presided at different councils held in that city, in 681, 683, 684, and 688. He died in 690, esteemed as the most learned ornament of the Church in his time, and highly commended for his piety, virtues, and amiable manners. He was the author of, Prognosticorum futuri Sæculi, seu, de Origine Mortis humanæ, de Receptaculis Animarum, de Resurrectione et Extremo Judicio, Lib. III., which were published by Cochleus at Leipsic, in 1535, and are inserted in the eleventh volume of the Bibl. Patr.; De Demonstratione Sextæ Ætatis, sive Christi Adventu, adversus Judæos Lib. III., ad Ervigium Regem, which is inserted in the second volume of the Orthodoxogr. SS. Patr.; and, Historia Wambæ Regis Gothorum Expeditionis, qua rebellantem Paulum Ducem Narbonensem debellavit, edited in the first volume of Chesne's Script. Franc. —Cave says, that Julian was also known by the name of Pomerius. He is, however, to be distinguished from Julian Pomerius, who flourished in the fifth century, was a Moor by birth, and afterwards ordained a presbyter at Arles. He is highly commended by Genadius for the sanctity of his life, and his learned and useful works, of which he mentions the titles of different pieces, now lost. The only treatise of his in existence, is entitled, De Vita contemplativa, sive de futuræ Vitæ Contemplatione, vel de actuali Conversatione, Lib. III., which is analyzed by Dupin. This treatise was first published among St. Prosper's works, under whose name it was quoted for more than eight hundred years.

JULIAN, (Count,) governor of Andalusia, and of Ceuta, in the beginning of the eighth century, defended for a long time the latter fortress against the Moors, from 708 till 710; but Roderic, the Gothic king of Spain, having dishonoured Cava, or Florinda, the daughter of count Julian, the latter in revenge made a league with the Moors, defeated Roderic at the celebrated battle of Xeres, and thus facilitated the conquest of Spain.

JULIANA, a singular character of Norwich, who, in her zeal for mortification, immured herself in solitude. She wrote, Sixteen Revelations of Divine Love showed to a devout Servant of our Lord, called Mother Juliana, an Anchoret of Norwich, who lived in the days of King Edward III., published by F. R. S. Cressy, 1610.

JULIANUS, (Flavius Claudius,) Roman emperor, called the Apostate, the son of Julius Constantius, brother of Constantine the Great, was born at Constantinople in 331, and was six years of age at the time of the massacre of the collateral branches of the Flavian family, after the death of Constantine, from which only himself and his half-brother Gallus were saved. The young princes were brought up in the Christian religion, baptized, and even admitted to the inferior offices of the ecclesiastical order; for Julian publicly read the Scriptures in the church of Nicomedia. He had for instructors, Eusebius, bishop of Nicomedia, Mardonius, and Libanius, which last afterwards became his friend and favourite. He also studied in Nicomedia, under Platonist philosophers, and at Athens, where he was remarkable for the assiduity of his application to literature. When his brother Gallus was declared

Cæsar, A.D. 351, Julian was put in possession of an ample patrimony. He had already imbibed a strong attachment to the doctrines of paganism, which was at length confirmed by Maximus, a noted master of the mysterious science termed Theurgy, from whom Julian, in his twentieth year, received a secret initiation at Ephesus. At the tragical death of his brother Gallus in 355, Julian, though in no respect a sharer in his crimes, partook of the disgrace, and was kept for some time at the court of Milan. The influence of the empress Eusebia induced Constantius to recall Julian to court; and in 355 he was declared Cæsar, and married to Helena, the emperor's sister. He was sent into Gaul, then exposed to the incursions of the Alemanni and other barbarians, whom he defeated at the battle of Strasburg, in 357, and pursued across the Rhine. While he was at Lutetia (Paris,) where he was accustomed to winter, Constantius ordered him to send back some of the best legions in Gaul, to be employed against the Persians. He made them a speech from the tribunal, exhorting them to loyalty and obedience, and gave the officers a farewell entertainment. Their reluctance to quit their commander and the country to which they were attached was so much augmented by this interview, that about midnight the soldiers, inflamed with wine, and perhaps instigated by their officers, seized their arms, encompassed the palace, and saluted Julian as emperor. Julian addressed, in his own name and that of the army, a letter to Constantius, to deprecate his resentment. Constantius received his communications like an offended sovereign, absolutely refused to admit of his assumed title, and exhorted him to return to his duty. Julian, in his progress towards the south, was stopped by the resistance of Aquileia, held by the troops of Constantius; and the approach of that emperor, with his veteran legions, led to the expectation of a serious conflict, which was happily prevented by his death on the confines of Cilicia, in November 361. Julian, now in the thirtieth year of his age, advanced without the least opposition, and entered Constantinople, amidst universal acclamations, in the month of December, and was acknowledged as the sole sovereign of the Roman empire. The ruling passion of Julian was to restore the heathen religion in all its ancient splendour; and to this he sacrificed, in various instances, both policy and justice. The Christian religion under the patronage of two zealous emperors had now gained a decided superiority, and Julian viewed it as the great obstacle to his wishes. As soon as he had declared himself a convert to heathenism, he wrote an elaborate work against the truth of Christianity, of which some fragments remain. An edict of general toleration was his first measure towards restoring the pagan worship. It produced the re-opening of all the heathen temples, and also the return of the orthodox Christians and sectaries who had been banished by the late Arian emperor. He invited to court all the eminent philosophers and men of learning of that persuasion, among whom he distinguished his former preceptor, the Platonist or mystic Maximus. He attempted to raise up a rival to Christianity in Judaism, and projected the restoration of the temple of Jerusalem. He expressly forbade all professors of the Christian religion from acting as teachers of grammar and rhetoric or the liberal arts; thus compelling the Christian youth either to remain uneducated, or to receive, with the rudiments of learning, impressions subversive of their faith. The love of military glory was another passion by which Julian was actuated, and the field which he thought most worthy of its indulgence was the Persian empire, long the rival and the formidable foe of the Roman. He rejected Sapor's overtures for peace, declared his intention of treating with him at his own capital, and made adequate preparations for the expedition. About eight months after the death of Constantius, he marched from Constantinople to Antioch, where he spent the winter of 362. His residence at that capital was attended with little harmony between the prince and people. The mutual ill-humour produced, however, nothing more severe on the emperor's part, than a satire against the Antiochians, entitled, Misopogon, or, The Enemy of the Beard, in allusion to their derision of his philosophical character. In the spring of 363 he left Antioch, and proceeded to Hierapolis, near the Euphrates, the appointed rendezvous of the Roman troops. The army crossed the great river, and advanced to Carrhæ, in Mesopotamia; and on the 7th of April, by crossing the Chaboras, Julian entered the Persian territories. Clouds of Persian light troops harassed the Romans on every side, while the main body advanced in formidable array. Julian performed every duty of a soldier and a

general, partook in every fatigue and hardship, and was present wherever danger was most urgent. After crossing the Tigris, he pushed on to Ctesiphon. But here his progress ended. The attacks of the enemy were several times repelled with considerable slaughter. At length a sudden assault being made by the Persians on the rear of the army, the emperor rushed to the scene without his cuirass, and, putting the assailants to flight, eagerly led the pursuit. On a sudden, a shower of darts and arrows was discharged by the fugitives, and a javelin pierced between the ribs of Julian, and penetrated his liver. He fell senseless from his horse, and was conveyed from the field in a state which announced approaching death. He called for a draught of cold water, and as soon as he had swallowed it, expired, on the night of the 26th of June, 363, in the thirty-second year of his age, after a reign of about twenty months. He was succeeded by Jovianus. A complete edition of his letters, of which there are about eighty, (some of them very interesting,) was published at Mayence, in 1828, by L. H. Heyler, 8vo. His narrative of his Gaulish and German campaign is unfortunately lost. With all Julian's faults, history uniformly attests that he was chaste, temperate, mild, and merciful. He not only encouraged letters by his patronage, but was himself a learned writer. As a philosopher, he strictly adhered to the Alexandrian or Eclectic school. He professes himself a warm admirer of Pythagoras and Plato, and recommends an union of their tenets with those of Aristotle. The latter Platonists, of his own period, he loads with encomiums, particularly Jamblichus, whom he calls The Light of the World, and The Physician of the Mind.

JULIEN, (Simon,) called also Julien of Parma, a painter, was born at Toulon, in 1736, and was first a pupil of Bardon, at Marseilles; and afterwards of Carlo Vanloo, at Paris, whence, after having gained the prize of the Academy, he was sent to the French school at Rome under Natoire. The sight of the ancient and modern works of that city determined him to abandon the manner taught in France, and adopt that of the great masters of Italy. This procured him, among the wits, the name of Julien the Apostate, to distinguish him from others of the same name, and of the same school. His successes at Rome prolonged his stay there for ten years, after which he returned to Paris, and distinguished himself by various works of great merit. Among the pictures which he exhibited to the Academy, when nominated a member, was the Triumph of Aurelian, executed for the duke de Rochefoucauld. In the saloon of St. Louis he exhibited, in 1788, his fine picture, Study spreading her Flowers over Time, a work of admirable composition. This was sent into England, and engraved. Among other capital performances from his hand may be mentioned his Jupiter on Mount Ida, asleep in the arms of Juno, and Aurora and Titan. His last important work was an altar-piece for the chapel of the archbishop of Paris at Conflans, representing St. Anthony in a trance. Julien died in 1800.

JULIEN, (Peter,) an eminent French sculptor, born in 1731, at St. Paulien, near Puy en Velai. He was the pupil first of Samuel, a sculptor in the last mentioned place, with whom he remained two years, after which he was placed at Lyons, under Pérache, another artist, where he made great progress in sculpture, and after gaining a prize at the academy of Lyons, went to Paris, where he entered the school of William Coustou, statuary to the king, in 1765, and gained the prize of sculpture for a beautiful bas-relief, representing Sabinus offering his chariot to the vestals, when the Gauls were about to invade Rome. In 1768 he went to Rome, where he was employed by the president Belenger to execute a mausoleum in marble for his wife and daughter. He also made copies, in marble, for the president Hocquart, of the Apollo Belvidere, the Flora in the Farnese palace, and the Gladiator in the Borghese palace. After staying at Rome for four years, he was recalled to Paris to assist Coustou in the mausoleum for the dauphin and dauphiness, destined for the cathedral of Sens. Of this he executed the figure of Immortality. His fame being fully established, he was, although otherwise a man of great modesty, ambitious of a seat in the Academy of Painting and Sculpture, and with that view presented them with a Ganymede; but notwithstanding its acknowledged merit, he did not at this time succeed. In 1779, however, he made a second effort, and his Dying Warrior procured him admission into the Academy. He was then employed by the king to make the statue of La Fontaine, which is reckoned his master-piece in that style. He also executed various

bas-relievos for the castle of Rambouillet, and a woman bathing, which is now in the hall of the Chamber of Peers, and is allowed to be one of the finest specimens of modern art. His last work was the statue of Nicolas Poussin, for the hall of the Institute. Julien died in 1804.

JULIO ROMANO, better known by the name of GIULIO PIPI, an eminent painter and architect, born at Rome in 1492. Nothing is known of his parentage, except that his family name was Pipi. He was educated in the school of Raffaelle, whose favourite disciple he became. When left to his own guidance, Julio displayed a great fertility of invention and grandeur of taste, joined with a fund of erudition, and acquaintance with every branch of the art; but at the same time an extravagance and wildness of fancy, and ideas rather drawn from the study of the antique than of nature. His colouring was defective, and marked with a predominance of the red and black, and his manner was hard and dry. Hence he is more valued for his designs, than his finished paintings. His works, however, are always characterised by spirit and an air of greatness, and he maintains a conspicuous place among the men of genius in his profession. After the death of Raffaelle, who made him one of his heirs, he was engaged to finish the works commenced under him, particularly the hall of Constantine in the Vatican. He built a palace for his patron, Clement VII., who was a generous encourager of the fine arts. An invitation from the duke of Mantua drew him to that city, where he raised a considerable fortune. He employed all his art in adorning the palace of the duke, both as an architect and a painter. His most famous work in the latter capacity is a saloon, in which the giants are represented struck by the thunderbolts of Jupiter. This subject was well suited to the sublime and poetical genius of the artist; and the performance is celebrated in one of the Latin poems of Fracastoro. The duke nominated him superintendent of his buildings. His reputation as an architect was so high, that he was applied to for designs from distant parts; and at the death of San Gallo, architect of St. Peter's at Rome, he was appointed to supply his place. But before he could take possession of it, he fell into a disease, which carried him off at Mantua in 1546, at the age of fifty-four. Not fewer than two hundred and fifty of his designs have been engraved by different masters.

JULIUS I., pope, a Roman by birth, succeeded Mark on the 6th of February, 337. At this time Athanasius lived in exile at Treves; but in the following year he was permitted to return to Alexandria. This circumstance excited an alarm in the Arian party, who sent deputies to Julius, to entreat him to assemble a general council for the purpose of deciding on the accusations preferred against Athanasius, offering, according to the testimony of the latter, to submit to Julius as their judge. This council assembled at Rome in 341, and was attended by Athanasius, but not by the Arians, notwithstanding that it had been convened at their request. Without paying the least regard to the pope's citation to attend it, they assembled a council at Antioch, in which they deposed Athanasius, and appointed Gregory, bishop of Alexandria, in his room. In the Roman council, on the other hand, Athanasius was pronounced innocent of the crimes alleged against him. A council assembled at Sardica, the metropolis of Dacia, in Illyricum, in 347, from which the Oriental bishops soon withdrew, upon the council's refusing to exclude Athanasius and some others whom they had condemned. The field being thus left to the orthodox party, they confirmed the acts of the council of Rome. They also introduced the practice of appealing to the pope in contested ecclesiastical concerns. Julius died on the 12th of April, 352, at which time he had presided over the Roman church fifteen years and something more than two months. Two letters of his are extant; one of them is addressed to the Oriental bishops, and the other to the people of Alexandria in favour of Athanasius. He was succeeded by Liberius.

JULIUS II., (Cardinal della Rovere,) born at Albizala, near Savona, about 1443, was successively bishop of Carpentras, Albano, Ostia, Bologna, and Avignon, and was raised to the purple in 1471, by his uncle, Sixtus IV., and made commander-in-chief of the papal troops against the revolted Umbrians. On the death of Alexander VI. he had the art and influence to prevent the election of cardinal d'Amboise, and to place Pius III. in the vacant chair, which he himself was called to fill twenty-six days after, (1st of November, 1503,) by the sudden death of the new pontiff. Thus raised by bribery to the height of his ambition, he, after laying the foundation of St. Peter's Church, in 1506, meditated the temporal aggrandisement of his court.

He wished to get back, from the Venetians, Faenza, Ravenna, Rimini, and the other places taken by Alexander VI., which, after that pontiff's death, they had recovered; and by signing the League of Cambray with the emperor Maximilian, Louis XII., and the duke of Ferrara, (1508,) and by laying the whole Venetian states under an interdict, he triumphed over his enemies. Having recovered Romagna, he made peace with Venice (1510.). He now intrigued against the French, whom he regarded with envy for having opposed his elevation to the pontificate; and his artful insinuations procured for him the support of the Swiss republic, and of the kings of England and Arragon. At the head of his troops Julius marched to meet the enemy; he besieged Mirandola, and soon entered its gates as a conqueror (January 1511). The next campaign was unfavourable to Julius; he was repulsed at Ferrara; and Trivulzio, the French commander, took from him Bologna, and restored it to the Bentivogli, its ancient lords. But in the following October his legates succeeded in forming a league, which he called "holy," with Ferdinand of Spain, Henry of England, the Venetians, and the Swiss. The subsequent campaign, in 1512, was marked by the battle of Ravenna and the death of Gaston de Foix, the French commander, followed by the total expulsion of the French from Lombardy. But this was effected by the Swiss, German, and Spanish troops, and Julius merely succeeded in driving one party of foreigners out of Italy by means of other foreigners, who meantime subverted the republic of Florence, and gave it to the Medici. The violence of his enemies, however, and the chagrin which corroded him from pique and disappointment, proved too powerful for his constitution. He was carried off by a fever, 21st of February, 1513, aged seventy. To the aggrandisement of his temporal power Julius scrupled not to sacrifice every principle of honour and of virtue. He was, however, a liberal patron of literature and of the arts. He was succeeded by Leo X.

JULIUS III., cardinal Giocci, succeeded Paul III. on the 8th of February, 1550. He was a native of Rome, and of obscure origin. He presided at the Council of Trent under the pontificate of his predecessor. He made an alliance with the emperor against Octavius Farnese, duke of Parma, and threatened to excommunicate Henry II. of France for supporting him. He also quarrelled with Venice, and with Ferdinand king of the Romans, and brother to Charles V. He died on the 23d of March, 1555. Julius, who was a weak, narrow-minded pontiff, was succeeded by Marcellus II.

JUNCKER, or JUNKER, (Christian,) a German philologist, born of poor parents, in 1668, at Dresden. He was successively teacher at Schleusingen, Eysenach, and Altenburgh, at which last-mentioned place he died in 1714. He was a member of the Royal Society at Berlin, and historiographer of the Ernestine branch of the house of Savoy. He left a great number of German translations of ancient authors, and several editions of classic authors, with notes, in the style of those published by Minellius; also, Schediasma de Diariis eruditorum; Centuria Feminarum Eruditione et Scriptis illustrium; Theatrum Latinitatis universæ Reghero-Junkerianum; Lineæ Eruditionis universæ et Historiæ Philosophicæ; Vita Lutheri, ex Nummis et Iconibus illustrata; and, Vita Ludolphi.

JUNCKER, (Gottlob John,) a physician, was born in 1680, near Giessen, in Hesse, studied at Marburg and Erfurt, and took the degree of M.D. at Halle, where he became a distinguished professor, and attained a high reputation as physician to the public hospital. He died in 1759. His works, which are chiefly compilations, have been much esteemed, and contain a correct view of the doctrines of Stahl. They are, Conspectus Medicinæ Theoretico-practicæ, Tabulis 137 primarios Morbos, Methodo Stahlianâ tractandos, exhibens; Conspectus Chirurgiæ; Conspectus Formularum Medicarum; Conspectus Therapeiæ generalis, &c. Tabulis 20 Methodo Stahlianâ conscriptus; Conspectus Chemiæ Theoretico-practicæ in formâ Tabularum repræsentatus, &c. Tomus prior, (this is an elementary work on chemistry, according to the principles of Becher and Stahl;) Conspectus Physiologiæ; and, Conspectus Pathologiæ.

JUNCTIN, or GIUNTINO, (Francis,) an eminent astronomer, was born at Florence in 1523. He entered the order of Carmelites, which he left and professed Protestantism; but, returning to the Romish religion, he remained in it till his death, which took place at Lyons in 1590. He published, Speculum Astrologiæ, 2 vols, fol.; Commentaries on the Sphere of Sacrobosco, 2 vols, 8vo; A Treatise on the Comet of 1577; A Work on the Reformation of the Calendar.

JUNG, (John Henry,) a clever German writer, of eccentric character, born in 1740, who, from the occupation of a tailor, became successively a physician, a professor, and counsellor of state at Baden. He published a singular account of his own life, under the title of, Henry Stilling's Biography, in which are preserved some curious old German ballads; and besides that work, he published, Theorïe der Geisterkunde, 1808, 8vo; and, a Pocket-book for the Friends of Christianity, for the year 1813. The date of his death is not known.

JUNGE, (Joachim,) Lat. *Jungius*, an eminent mathematician, physician, and botanist, was born at Lubeck in 1587, and educated at Rostock, and at Giessen, where, in 1609, he was made professor of the mathematics. Selecting the study of medicine as a profession, he travelled over a great part of Italy and Germany, in order to cultivate the acquaintance of the most distinguished physicians of that time. In 1625 he was chosen professor of physic at Helmstadt, but, on account of the Danish war, he was obliged to retire to Brunswick, whence he soon returned to Helmstadt, and in 1629 was appointed rector of the school at Hamburgh. He died of apoplexy in 1657. The fame of Jungius was originally diffused through England by his noble pupil, the honourable Charles Cavendish, who appears to have studied under him at Hamburgh. This gentleman was brother to the earl of Newcastle, who had the care of Charles I. when a youth. Junge wrote, Logica Hamburgensis; Geometria Empirica, Rostock and Hamb. 4to; Doxoscopiæ Physicæ Minores, sive Isagoge Physica Doxoscopica; Kurzer Bericht von der Didactica oder Lehrhunst Wolfgangi Ratichii, durch Christoph. Helvicum und Joach. Jungium; Disputationes de naturali Dei Cognitione; de Potentiâ activâ; de Loco Aristotelis, Lib. III. de Cœlo, t. 66: de Figuris Locum replentibus: de Relationibus: de Notionibus secundis: de Demonstratione tritermina: de Definitionibus, &c.

JUNGER, (John Frederic,) a German dramatist, born at Leipsic. He became director of the theatre of Vienna, where he died in 1797. He published comedies and romances.

JUNGERMANN, (Godfrey,) a native of Leipsic, became corrector of the press in the printing-office of the Wechels at Frankfort, where he superintended several good editions of classic authors. He was the first who published an ancient Greek translation of Cæsar's Commentaries, printed from a MS. in the library of Petavius; he also published at edition of Herodotus, with the Latin version of Valla; and he gave a Latin translation of the Pastorals of Longus, with notes, Han. 1605, 8vo. Some of his letters are also printed. He died in 1610, at Hanau.—His brother, Louis, born at Leipsic in 1572, was an excellent botanist, and to him are attributed, Hortus Eystettensis; Catalogus Plantarum quæ circa Altorfium nascuntur; and, Cornucopiæ Floræ Giessensis. He died in 1653, at Altorf, where he had been professor of botany for twenty-eight years.

JUNILIUS, an African bishop, who is spoken of by Cave as flourishing about 550. He is the author of a work entitled, De Partibus divinæ Legis, Lib. II., written by way of question and answer; it is a kind of introduction to the study of the Scriptures, which may be advantageously perused by Biblical scholars. This work was first printed at Basle in 1545, 8vo; and at Paris in 1556, 12mo, accompanied by, Commentaries on the first three Chapters of the Book of Genesis, which were attributed to Junilius, but have long been known to be the production of the venerable Bede. It is also inserted in the sixth volume of the Bibl. Patr.

JUNIUS, (Adrian de Jonghe,) a learned Dutchman, born in 1512, at Hoorn, in West Friesland, where his father was burgomaster. After studying at Haerlem and Louvain, he went to Paris, and thence to Bologna, where he applied himself to medical pursuits. He came to England about 1543, and was physician to the duke of Norfolk. He published, among other works, a Greek and Latin Lexicon, which he dedicated, in 1548, to Edward VI., for which he was severely censured by the pope, who had not acknowledged the accession of the young monarch. He afterwards returned to Holland; but on the accession of Mary he again settled in England, and made himself known to the new queen by his epithalamium on her marriage with Philip II. of Spain. The difficulties of the times drove him again to the continent, and some years after he was invited to become physician to the king of Denmark; but as the climate proved prejudicial to his constitution, he declined the appointment, and settled at Haerlem, as principal of the college there. The siege of this city by the Spaniards in 1573, and the loss of his library on that occa-

sion, affected him greatly, so that his disorders increased, and he died at Middleburg in 1575. He is chiefly known as a philologist and linguist. He wrote commentaries on various ancient authors, and six books of his Animadversa are inserted in Gruter's Thesaurus Criticus. He translated into Latin the works of Hesychius, Eunapius, and Cassius Jatrosophista, and corrected the version of Nonius Marcellus; but his translations are reckoned inaccurate. His original works are, Commentarius de Anno et Mensibus; De Comâ Commentarius; Emblemata; Poemata; Epistolæ; Nomenclator omnium Rerum; this vocabulary of seven languages is a curious and useful work, and has been often reprinted.

JUNIUS, or DUJON, (Francis,) professor of divinity at Leyden, born at Bourges in 1545. At the age of thirteen he began to study the law, and afterwards went to Geneva to study the languages; but as he did not receive sufficient support from his family, he resolved to get his bread by keeping a school, which occupation he pursued till 1565, when he was made minister of the Walloon church at Antwerp. This was a post of danger, in consequence of the violent contests between the Protestants and the Papists; but Junius did not decline it, and his labours contributed greatly to the spread of the reformed religion. Hence he became obnoxious to the Inquisition, which had lately been introduced into the Low Countries, and many attempts were made by the emissaries of that tribunal to get possession of his person, which timely information enabled him to elude. He next removed into the country of Limburg, whence the machinations of the priests and monks forced him to retire into Germany, and he was very graciously received at Heidelberg by Frederic III., elector palatine; and was soon after appointed minister of the small church of Schoon. In 1568 the elector sent him to the Prince of Orange, whom he accompanied in the capacity of chaplain during the unfortunate expedition to the Netherlands. He next resumed his ministerial functions at Schoon. In 1573 he was sent for to Heidelberg by the elector palatine, to be employed, conjointly with Tremellius, on a Latin translation of the Old Testament; and five years afterwards he was appointed by prince Casimir theological professor in the new college which he had established at Neustadt. From Neustadt the prince sent him to superintend the establishment of his new colony at Otterburg, where he officiated as minister for eighteen months. He was then called to Heidelberg to fill the divinity chair. On the return of the duke of Bouillon into France he received the command of Henry IV. to attend that nobleman into his native country. In 1592 he was appointed by the magistrates and the university of Leyden to fill the divinity chair, which he held for ten years with great ability. He died of the plague in 1602. His principal works are, Commentaries on the first three Chapters of Genesis, and on the Prophecies of Ezekiel, Daniel, and Jonah; Sacred Parallels; and Notes upon the Revelation, and the Epistle of St. Jude; together with numerous theological and controversial treatises, which, with the preceding, were printed at Geneva in 1608, in 2 vols, fol.; a translation out of the Hebrew into Latin of the whole Old Testament, already noticed; a translation out of Greek into Latin, of all the Apochryphal books; a translation from the Arabic into Latin of The Acts of the Apostles, and the Epistles of St. Paul to the Corinthians; a Hebrew Lexicon; a Grammar of the Hebrew Tongue; Notes upon Cicero's Epistles to Atticus, Manilius, The History of George Codinus Curopalates, &c.; Orations; and Eulogies. In his autobiography he relates, that in his youth he was seduced into atheism, from which he represents himself as having been almost miraculously delivered; and this appears to have made a lasting impression upon him.

JUNIUS, (Francis,) son of the preceding, was born at Heidelberg in 1589, and educated at Leyden. His first destination was to the military profession; but the truce of 1609 caused him to change this intention, and he devoted himself entirely to letters. In 1620 he accompanied Thomas earl of Arundel to England, where he resided in the family of that nobleman as his librarian during thirty years. His frequent visits to the Bodleian and other libraries introduced him to an acquaintance with books in the Anglo-Saxon dialect, which circumstance gave a decided turn to his studies. Convinced that he could discover in it the etymologies of all the tongues of northern Europe, he applied himself to it, and to all the cognate dialects, with the greatest assiduity; and his final conclusion was, that the Gothic was the mother of all the languages of the Teutonic stem.

We owe to him the publication of the most valuable relic of the literature of the people who spoke this language in its purity—a version of the Gospels, commonly called Ulphilas' Version, and the manuscript which contains it, The Silver Codex. This he set about explaining, and published it, with a glossary, adding a corrected version of it in the Anglo-Saxon, with the notes of Dr. Thomas Marshall. He returned to England in 1674, and passed some time at Oxford. In August 1677 he accepted an invitation from his nephew, Dr. Isaac Vossius, canon of Windsor, to reside in his house, where he died the November following, at the age of eighty-eight. He was interred in St. George's chapel, where a tablet with an inscription marks his tomb. He bequeathed all his MSS. and collections to the Bodleian Library. The works of this learned man are, De Picturâ Veterum, 1637, 4to, and 1694, fol.; also an English translation of it, entitled, The Painting of the Ancients, 1638—(this is a most useful work;) and, Observationes in Willerami Francicam Paraphrasin Cantici Canticorum, 1655, 8vo. His great labour was, a Glossarium Gothicum, in five languages, comprised in nine volumes, which bishop Fell caused to be transcribed for the press. An Etymologicum Anglicanum was published from his papers by Edward Lye, fol. 1743. It was much used by Dr. Johnson. As a laborious student perhaps few have excelled Junius. He used to rise at four in the morning, both winter and summer, and study till dinner-time, which was at one; after dinner he used some bodily exercise, walking or running, but returned to his studies at three, and did not leave them till eight, when he went to supper, and then to bed. He very seldom stirred abroad, and then only when some business obliged him. Notwithstanding this he enjoyed a perfect state of health. Though he spent so long a series of years in this solitary manner, he was a man of a pleasant and social temper, even in his extreme old age.

JUNOT, (Andoche duc d'Abrantes,) a French general, born of parents in humble life at Bussi le Grand, near Semur, in 1771. At the age of twenty he entered the army as a volunteer. He had arrived at the rank of lieutenant when, by his coolness and courage at the siege of Toulon, he attracted the notice of Buonaparte, who placed him on his staff. He afterwards accompanied his master in his Egyptian expedition, and became a great favourite. On his return to France he was made lieutenant-general, and in 1806 governor of Paris, and colonel-general of hussars. The next year he was sent ambassador to Lisbon, with orders to take possession of Portugal on the removal of the royal family to Brazil. He remained there two years, and was honoured with the title of duc d'Abrantes. The battle of Vimiera, in which he was opposed to Sir Arthur Wellesley, led to his capitulating upon terms, and he and his army were transported to France in English vessels. Notwithstanding his ill success he was trusted and employed by Buonaparte, who appointed him captain-general and governor of the Illyrian provinces. He died in 1813. Though little acquainted with literature Junot was fond of books, and collected a valuable library, and many rare and curious MSS., of which a catalogue was published in 1813, 8vo.

JUNOT, (Laura Permon, madame,) duchess d'Abrantes, born at Montpellier in 1784. Her mother settled in Paris, where she afforded an asylum to Buonaparte, then in disgrace, after the siege of Toulon. There the young soldier, and Junot, his companion in arms, contracted an intimacy with the family, which led, on the appointment of the former to the chief-consulship, to Junot's marriage with Laura, to whom Buonaparte gave a portion amounting to a hundred thousand francs, to which he afterwards made a very large addition in the shape of money and presents. In 1806 madame Junot accompanied her husband to Lisbon, whither he had been sent as ambassador by Napoleon. In the following year, when Junot was made governor-general of Portugal, she became duchess d'Abrantes. After the disasters of Napoleon's Russian campaign, she denounced his conduct and character in the bitterest terms, and on the restoration of the Bourbons was graciously received by Louis XVIII. She closed a life of reckless extravagance in deplorable indigence, in June 1838. Her Mémoires, of which the eighteenth volume was published in 1835, received a large share of popularity. She left two sons and two daughters.

JUNTA, (Thomas,) a physician of Venice, who published in 1554 a learned treatise, On the Battles of the Ancients.

JUNTE, the name of two printers of celebrity, who had printing offices at Venice, Florence, and Geneva. PHILIP began to print at Geneva in 1497. He died in 1519. BERNARD, his brother or cousin, was equally known, and died in

1551. The Greek classics by Philip are held in high estimation. The printing press of the Juntes was still subsisting at Venice in 1642.

JURET, (Francis,) a native of Dijon, born in 1553, whose notes on Symmachus, and poetical pieces in the Deliciæ PoetarumGallorum,were highly esteemed. He died in 1626.

JURIEU, (Peter,) an eminent divine, of the reformed faith, called by the Papists the Goliath of the Protestants, was born in 1637, at Mer, in the Orléanais, where his father, Daniel, was minister. He was sent, after the first rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finished his theological studies, he took orders; but upon the death of his father, being called home to succeed him at Mer, and finding what he had done in England disliked by the reformed in his own country, he submitted to a re-ordination by presbyters, according to the Genevan form. Afterwards he officiated as minister at Vitry; whence he removed to Sedan, where he was chosen professor of divinity and Hebrew, and acquitted himself in the discharge of its duties with eminent ability. In 1670 he attracted public notice by printing, An Answer to a Treatise concerning the Re-union of Christians, by M.D'Huisseau, minister at Saumur; which was condemned by the synod of Saintonge, as containing heretical propositions. Afterwards he wrote, A Dissertation on the Subject of Baptism, in which he defended one of the obnoxious tenets of the Church of Rome; and it was with much difficulty that his friends persuaded him to suppress it. At Sedan he published, in 1673, his Preservative against the Change of Religion, to counteract the effects of The Exposition of the Catholic Faith, by the celebrated Bossuet, at that time bishop of Condom. In 1681 he published anonymously a spirited though bitter attack on the Papists, and in particular the Jesuits, in a piece entitled, La Politique du Clergé de France, pour détruire la Religion Protestante, which excited considerable resentment in the spiritual bodies, who certainly merited the castigation which it bestowed upon them for urging the court to strip the Protestants by degrees of all their privileges, in order to complete their destruction. In the same year Louis XIV. passed an arrêt for the suppression of the academy of Sedan. After the loss of his professorship, Jurieu was invited to undertake the office of the ministry at Rouen; but he was deterred from accepting that offer, by receiving information that the French court had made the discovery that he was the author of La Politique, &c. While he was at a loss for a settlement, his friend Bayle, for whom he had been instrumental in procuring the professorship of philosophy at Sedan, obtained for him, in 1682, the appointment of divinity professor in a new establishment at Rotterdam, in which he had himself been just chosen professor of philosophy. Jurieu was afterwards appointed minister of the Walloon church in the same city. In 1683 he published, A Parallel between the History of Calvinism and that of Popery, or an Apology for the Reformation, the Reformers, and the Reformed, in Answer to a Libel, entitled the History of Calvinism, by M. Maimbourg, 2 vols, 4to. This work is ably and forcibly written; but it had the misfortune to follow a criticism on the same performance by Bayle, which was so much more popular than our author's, that the mind of the latter began to be impressed with that concealed jealousy towards his friend, which was not long in ripening into settled enmity. In 1685 he published, Préjugez Légitimes contre le Papisme; which was followed, in 1686, by a work entitled, The Accomplishment of the Prophecies, or the approaching Deliverance of the Church: a Work wherein it is proved that Popery is the Kingdom of Antichrist; that this Kingdom is not far from its Ruin, and that this Ruin is to begin very soon; that the present Persecution cannot continue above three Years and a Half, &c. 3 vols, 12mo. In this work he imagined that he had offered a true key to the profound mysteries of the Apocalypse; that they contained prophecies of an approaching revolution of things in France, in which Popery should be abolished, and the kingdom converted to the Protestant faith, without bloodshed, and by the royal authority; and he confidently predicted that this change would take place within three years and a half from the date of the revocation of the Edict of Nantes. When the event had belied his predictions, Jurieu still maintained the certainty of their speedy fulfilment; and the Revolution in England in 1688, together with the subsequent confederacy against France on the continent, made him believe that the predicted reformation should triumph by way of conquest. He therefore declared his firm belief,

that God had raised up William III. to execute his great design of abasing and humbling the persecutors in France, and of bringing about the speedy deliverance of the reformed. This work of Jurieu gave rise to a variety of temporary publications, by Protestants and Romanists, some serious and some satirical; and among others there appeared, in 1690, one entitled, Important Advice to the Refugees, on their approaching Return to France; which, though not acknowledged, there is good evidence to believe was the production of Bayle. Of this Jurieu was convinced, and it changed his growing hatred against his old friend into rage and fury. So unpopular were his principles, that in several of the churches of Holland his opinions on baptism, justification, and other ecclesiastical topics, were publicly condemned, though his name was omitted in the censure. These troubles, and the popular discontent which his accusation of heterodoxy against Saurin, pastor of Utrecht, excited, produced a dejection of spirits, which, after continuing some years, carried him off on the 11th January, 1713, at Rotterdam, in his seventy-sixth year. He was a man of great learning, and vast information; but unfortunately he was violent in his temper, intolerant in his principles, and unwilling to yield, or even to listen, to the candid representations of his opponents. Besides the articles already noticed he was the author of, A Treatise on Devotion; A Treatise on the Power of the Church; The true System of the Church; On the Unity of the Church; A Treatise on Nature and Grace; An Abridgment of the History of the Council of Trent; An Historical Treatise of a Protestant on the Subject of Mystical Theology; Janua Cœlorum reserata; A History of the Opinions and Religious Ceremonies of the Jews; Sermons; Spirit of M. Arnauld, drawn from his Conduct and Writings; this is the most violent of Jurieu's satirical pieces; Histoire critique des Dogmes et des Cultes bons et mauvais qui ont été dans l'Eglise depuis Adam jusqu'à Jésus-Christ; (this is one of the ablest of his works.)

JURIN, (James,) a physician, was born in 1684, and educated at Trinity college, Cambridge, of which he became a fellow. He settled in London, where he obtained the office of physician to Guy's Hospital. He was also for several years secretary to the Royal Society; and died in 1750, while president of the College of Physicians. He distinguished himself by the application of mathematical science to physiology; and he published in the Philosophical Transactions for 1718 and 1719 calculations of the muscular power of the heart, which involved him in a controversy with Keill and Senac. He likewise wrote on the causes of distinct and indistinct vision; and his opinions on that subject were animadverted on by Robins, to whom Jurin published a reply. He was the author of several publications in favour of inoculation for the small-pox; and many papers from his pen, on medical, physiological, and philosophical topics, are to be found in the Philosophical Transactions, vol. 60 to vol. 66. He had a controversy with Michelotti on the momentum of running water, and with the followers of Leibnitz on moving bodies. He was also the editor of Varenius's Geography, 2 vols, 8vo, 1712, published at the request of Newton and Bentley. In The Works of the Learned for 1737-9, he carried on a controversy with Dr. Pemberton, in defence of Newton, and signed his papers, Philalethes Cantabrigiensis.

JUSSIEU, (Anthony de,) an eminent botanist, born at Lyons in 1686. In 1711 he obtained a place in the Academy of Sciences. After traversing various parts of Europe, he settled at Paris, where he published several valuable Mémoires in the volumes of the Academy. He also published an Appendix to Tournefort, and methodized and abridged the work of Barrelier, on the plants of France, Spain, and Italy. He likewise practised physic, and was remarkable on all occasions for charity to the poor, to whom he not only gave advice, but alms. He nevertheless left behind him a very considerable fortune, of which his brother Bernard was the heir. He died in 1758.

JUSSIEU, (Bernard de,) brother of the preceding, and one of the most celebrated botanists of the eighteenth century, was born at Lyons, in 1699. He was made doctor of the faculty of Paris in 1728, and obtained the place of botanical demonstrator, and curator of the plants, in the royal garden at Paris, and was invited by the king to superintend the arrangement of a botanical garden at Trianon. He was highly esteemed by his royal master, and enjoyed the friendship and confidence of Linnæus. He died in 1777. He was a member of the Academies of Berlin, Petersburg, and Upsal; of the Royal Society of London; and of the Institute of Bologna.

JUSSIEU, (Joseph,) brother of the preceding, born at Lyons, in 1704. He abandoned the study of botany for that of the mathematics, and the profession of medicine for the employment of an engineer. In 1735 he went to Peru, in the capacity of a botanist, with the academicians sent there to measure a degree. After continuing in that country thirty-six years, he returned to France in very bad health, and almost in a state of childhood, and died in 1779. Some account of his travels and discoveries may be seen in the Mémoires of the French Academy.

JUSSIEU, (Anthony Laurence de,) nephew of the three preceding celebrated botanists, was born at Lyons in 1748. In 1765 he went to Paris, and studied under the care of his uncle Bernard. In 1770 he took the degree of M.D., and was appointed botanical demonstrator in the Jardin du Roi. Three years after he was admitted into the Academy of Sciences, and in 1777 he obtained the general administration of the Jardin du Roi. His Genera Plantarum, published in 1779, established botany upon its natural basis, and effected a revolution in the science. He was named member of the municipality of Paris in 1790; in 1793 the Jardin du Roi was reorganized under the new name of the Jardin des Plantes; and Jussieu became professor of rural botany. He was afterwards appointed director and treasurer of the Museum of Natural History. He died in 1836.

JUSTEL, (Christopher,) counsellor and secretary to the king of France, and eminent for his acquaintance with ecclesiastical antiquities, was born, of Protestant parents, at Paris, in 1580. In 1610 he published, Codex Canonum Ecclesiæ Universæ, 8vo, with notes, and the Nomocanon of Photius. This was followed by, Le Temple de Dieu, ou Discours de l'Eglise, de son Orgine et de ses Progrès. He was considered to be better acquainted with the history of the middle ages than any other person of his time. In 1645 he published, A Genealogical History of the House of Auvergne: this contains many very curious pieces, useful in illustrating the history of France. He maintained a literary correspondence with Usher, Saumaise, David Blondel, and Sir Henry Spelman. He died in 1649.

JUSTEL, (Henry,) son of the preceding, was born at Paris in 1620, and succeeded his father as secretary and counsellor to the king. He was a man of distinguished learning himself, and an encourager of it in others. His house was the usual resort of men of letters, among whom we find Mr. Locke and Dr. Hickes; which shows that it was open to men of all complexions and principles. Justel had always professed a particular respect for the English nation, and cultivated an acquaintance with many great men there. He foresaw the revocation of the Edict of Nantes, several years before it happened, as we are informed by Dr. Hickes. He sent by the Doctor the original MS. in Greek, of the Canones Ecclesiæ Universalis, published by his father, and other valuable MSS., to be presented to the university of Oxford, which conferred on him, by diploma, the degree of LL.D. June 23, 1675. He left Paris in 1681, upon the revocation of the Edict of Nantes; and, coming to London, was, some time after, made keeper of the king's library at St. James's, which he held till his death, September 24th, 1693. He was succeeded in the royal librarianship by Dr. Bentley. He published, with the assistance of William Voet, Bibliotheca Juris Canonici, 2 vols, fol., Paris, 1661; this is an important work, partly composed of pieces that had been collected by his father.

JUSTI, (John Henry Theophilus,) a German mineralogist, who studied at Jena in 1720. Under the direction of professor Zinbi he acquired an extensive knowledge of mineralogy, and became known by his treatise on Political Economy. He examined the various mines of Schemnitz, Henneberg, Hungary, and Austria, and for his services was made a member of the council of mines; and some time after he was nominated professor of political economy and natural history, at Göttingen. He was meditating the plan of a German Encyclopedia, after the model of the French Encyclopédie, when he was carried off by a sudden disease in 1771, in the fortress of Custrin, in which he had been confined for some political offence. He wrote, A Treatise on Mineralogy, 1757; A Treatise on Money—(this is a work of great merit, for which, owing to the misinterpretation of some passages, he was imprisoned, by order of the king of Prussia, and the elector of Wirtemburg;) and, Miscellanies on Chemistry and Mineralogy.

JUSTIN, a Roman historian, known for his abridgment of the Universal History of Trogus Pompeius. He lived in the time of Augustus, and his work,

OF THE BOMB

which is lost, consisted of forty-four books. Who Justin was, and when he lived, is altogether uncertain; but he is generally referred to the year 150, in the reign of Antoninus Pius. The abridgment comprises a history of the world from Ninus to Augustus Cæsar; and is written with great purity and elegance, excepting here and there a word which savours of encroaching barbarism. Justin has been illustrated by the best annotators, particularly Grævius; and there are numerous editions, of which the best are those of Elzevir, 1640; Grævius, 1683; of Hearne, 1705; of Gronovius, 1719, and 1760; of Fischer, 1757; of Barbou, 1770; of the Bipontine Society, 1802; and of Wetzel, 1806.

JUSTIN, (surnamed the Martyr,) one of the earliest writers of the Christian church, was born A.D. 103, at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy. To complete his studies he went to Alexandria, where, rejecting the doctrines of the Stoics, Peripatetics, and Pythagoreans, he embraced those of the sect of Plato. He was led, however, to examine and embrace the truths of Christianity, and in A.D. 132 he professed himself a convert. About the beginning of the reign of Antoninus Pius he went to Rome, and there strenuously defended the Christian cause against the heretical assaults of Marcion, and composed a book against his principles, which he published. When the Christians began to be persecuted, by virtue of the standing laws of the empire, Justin drew up his first Apology about the year 140, and presented it to the emperor Antoninus Pius, with a copy of his predecessor Adrian's rescript, commanding that the Christians should not be needlessly molested. The emperor was thereupon moved to give orders that the Christians should be less harshly treated. Not long afterwards Justin made a visit to Ephesus, where he met with Trypho, a learned Jew, with whom he engaged in a dispute that lasted for two days; the substance of which he afterwards wrote in a piece entitled, his Dialogue with Trypho. He returned to Rome, where he had frequent conferences with Crescens, a philosopher of some repute, who had endeavoured to traduce the Christians. Justin now presented his second Apology to Marcus Aurelius, a determined enemy to the Christians. In this work he made heavy complaints of the malice and envy of his antagonist Crescens. The philosopher, provoked at this charge, caused him to be apprehended, with six of his companions, and brought before the prefect of the city. After their examination, this sentence was pronounced, that "they who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged, and then beheaded, according to the laws:" which was put in execution upon Justin and the rest. This happened about A.D. 164. There are several editions of Justin's works, the first of which is that of Robert Stephens, Paris, 1551, fol.; and the best are those of Maran, printed at Paris, 1742, fol., and of Oberthür, 1777, 3 vols, 8vo. There is an edition of his second Apology, by Hutchinson, Oxford, 1703, 8vo; of his Dialogue with Trypho, by Dr. Samuel Jebb, London, 1719, 8vo; of his Apologies, by Dr. Charles Ashton, Cambridge, 1768, 8vo; of his first Apology, by Grabe, Oxford, 1700; and of both Apologies, and his Dialogue, by Thirlby, London, 1722, fol. There are English translations of the Apologies, by William Reeve, 2 vols, 8vo, 1809; and of the Dialogue with Trypho, by Henry Brown, 1755. There is a fragment of a genuine work of Justin, entitled, On the Unity and Sovereignty of God.

JUSTIN I., emperor of the East, was born in 450, of an obscure family, at a village in Thrace. He was brought up to the mean office of keeping cattle, which he quitted for the military service, and he entered the guards of the emperor Leo I. At the death of the emperor Anastasius he succeeded to the purple without opposition (July 9th, 518). By Justinian's advice a reconciliation was effected between the Greek and the Roman churches, 520. The Gothic chief Vitalianus, who had revolted against Anastasius, and remained at the head of a powerful army, was decoyed into the palace, and assassinated at a royal banquet. Justin, whom want of education and advanced years rendered little fitted for managing the concerns of the state, entrusted the public business to the quæstor Proclus, and brought his nephew Justinian to Constantinople to be educated as his heir and the future sharer of his empire. He opposed the Arians, and commenced a war with the king of Persia, Cabades. An earthquake, which almost ruined Antioch and several other cities of the East, was a calamity which deeply

affected the emperor, and he displayed his benevolence in relieving it. He associated Justinian as his colleague in the empire in 527, and soon after died, at the age of seventy-seven, in the ninth year of his reign.

JUSTIN II., emperor of the East, was the son of Vigilantia, sister of Justinian. His wife was Sophia, niece of the empress Theodora. At the death of Justinian in 565 Justin was raised to the throne without opposition. The popularity acquired by the commencement of Justin's reign was soon forfeited by instances of cruelty and avarice. The first of these was the murder of his kinsman Justin, the last emperor's grand nephew. An affront given by Sophia to the veteran commander and recoverer of Italy, the eunuch Narses, is supposed to have impelled him to invite the Lombards into that country, who, under their king Alboin, made a permanent settlement, and subdued all the northern part, since called after their name. Chosroes, king of Persia, invaded Syria and Mesopotamia; and while the Romans fruitlessly laid siege to Nisibis, the Persians took Dara, and several other places. Justin at this period was seized with a disorder which affected his intellects, and rendered him incapable of government. By the advice of the empress he raised to the rank of Cæsar, in 574, a Thracian named Tiberius, who had obtained by his abilities the post of captain of the guards. On him the cares of empire devolved, and Justin passed four years in retirement. He died on the 5th October, 578.

JUSTINIAN I., emperor of the East, was born near Sardica, in Dacia, A. D. 482, or 483, of obscure parents. He was nephew, by his mother's side, to Justin I., and succeeded him in the imperial throne, August 1, 527. He began his reign with publishing very severe laws against heretics, and repairing ruined churches. While he was thus re-establishing Christianity at home, he carried his arms against the enemies of the empire abroad. He was happy in having the best general of the age, Belisarius, who conquered the Persians in 528, 542, and 543; and in 533 exterminated the Vandals, and took their king Gillimer prisoner; he also recovered Africa; vanquished the Goths in Italy; and, lastly, defeated the Moors and the Samaritans. To some of these successes the bravery and military skill of the eunuch Narses eminently contributed. In 532 a violent sedition at Constantinople was near depriving the emperor of his crown. It began by a quarrel between the two factions in the Circus, and proceeded to such a length, that, after many horrid scenes of massacre, pillage, and conflagration, the insurgents obliged Hypatius, nephew to the emperor Anastasius, to assume the purple. Justinian was about to desert his capital, when the courage of his empress Theodora inspired him with the resolution of trying the force of arms; and his guards, led by Belisarius, extinguished the rebellion in the blood (it is said) of thirty thousand persons. Hypatius and his brother were seized and executed; but the clemency of the emperor was extended to their children and families. But the transaction which constitutes the chief glory of Justinian's reign, and which has rendered his name immortal, is his compilation of Roman law. The person to whom the work was principally confided was Tribonian, an eminent lawyer. By his care, and that of nine associates, the new Code of Justinian was completed so early as 529. Its publication was followed in 533 by that of the Pandects, or Digest, a compilation of the decisions and opinions of former civilians; and of the Institutes, an elementary treatise of the Roman law for the use of students. A new edition of the code, in 534, made a considerable addition of the emperor's own laws; and his Edicts and Novels complete the great edifice of jurisprudence reared by the legislative spirit which distinguished his reign. A passion for building conferred another distinction on the long reign of Justinian, who indulged it by the erection of a vast number of edifices throughout the extent of the empire, some of ostentatious splendour, others of solid use. His piety was displayed in the erection of numerous churches and other religious buildings, of which the celebrated church of St. Sophia at Constantinople, restored by him after its conflagration, attests the magnificence of his designs. Bridges, aqueducts, highroads, and hospitals, were among his works of public utility, by which every province of the empire was benefited. Numberless fortresses on all the frontiers also proved his attention to the safety of the state. In 540 Chosroes, king of Persia, invaded Syria, and took and laid in ashes its sumptuous capital, Antioch. He was repelled by Belisarius, who afterwards, with the aid of Narses, retook Rome from Totila, the Gothic king. The same city was again recovered from Totila, in 552. A new invasion of Italy by a throng of

Franks and Alamans, in 554, was repressed by Narses, who afterwards held the government of all Italy for many years, as exarch. A peace upon honourable terms in 558 put an end to the long contests between the Roman and Persian empires. In 559 a sudden incursion of the Bulgarians, in which they penetrated through the long wall of Constantinople, filled that capital and the aged emperor with alarm. The hero Belisarius again buckled on his armour, and, leading out a tumultuary band, put the invaders to flight and saved the city; though it was necessary afterwards to purchase their final retreat by a sum of money. The wars of Justinian's reign are related by Procopius and Agathias. Justinian was easy of access, patient of hearing, courteous and affable in discourse, and perfect master of his temper. He excelled in the virtues of chastity and temperance; his meals were short and frugal: on solemn fasts he contented himself with water and vegetables, and he frequently passed two days and as many nights without tasting any food. He allowed himself little time for sleep, and was always up before the morning light. His restless application to business and to study, as well as the extent of his learning, have been attested even by his enemies. He was, or professed to be, a poet and philosopher, a lawyer and theologian, a musician and architect. He died on the 14th of November, 565, in the eighty-third year of his age, and was succeeded by his nephew, Justin II. Among the distinguished events of this reign, the introduction of the silk-worm into the Greek empire, by means of two Persian monks who went as missionaries to China, ought not to be omitted. It is supposed to have taken place about 552.

JUSTINIAN II. succeeded his father Constantine III. (Pogonatus) in 686. He was successful against the Saracens; but his infamous intention of destroying all the inhabitants of Constantinople procured his deposition and banishment by his general Leontius, in 695. He, ten years after, regained his throne with the assistance of the Bulgarians; but he was at last assassinated, with his son Tiberius, by Philippicus Bardanes, who ascended the throne in 711.

JUSTINIANI, (St. Lawrence,) a noble of Venice, where he was born in 1381. He was general of the monastery of St. George, in Alga, and was made the first patriarch of Venice in 1451 by Eugenius IV. He died four years after, and was canonized by Alexander VIII. in 1690. His works, consisting of, Lignum Vitæ; De Casto Connubio; Fasciculus Amoris; and other pious treatises; were published at Lyons, 1568, fol., and Venice, 1755, with an account of his life, written by his nephew.

JUSTINIANI, (Fabio,) a native of Genoa, who became bishop of Ajaccio, and died there in 1627, aged fifty-nine. He is author of Index Universalis Materiarum Biblicarum; a Commentary on the Book of Tobit, &c.

JUSTINIANI. See GUISTINIANI.

JUVARA, (Filippo,) a Sicilian architect, born at Messina in 1685. He was the pupil of Fontana, and distinguished himself by the beautiful edifices which he erected at Turin. He went to Spain on the invitation of Philip V., but the model which he proposed for the construction of a magnificent palace, on the ruins of that which had been destroyed by fire, though approved, was not carried into execution, through the intrigues of the queen; and Juvara, disappointed and chagrined, died of grief at Madrid in 1735.

JUVENAL, (Decius, or Decimus, Junius Juvenalis,) a celebrated Roman satirist, supposed to have been born at Aquinum, in Campania, about A.D. 40, under Caligula. He was of obscure extraction, being the grandson of an enfranchised slave. He passed about half his life in the pursuits of the bar, and is said to have made his first essay in satirical poetry in a piece directed against Paris, a pantomimical actor, and a great favourite with Domitian. It seems probable that it was on this account that he was exiled to Egypt under the pretext of giving him the prefecture of a cohort quartered there. He is supposed to have died in the reign of Hadrian, about A.D. 128, at the age of eighty. Sixteen satires of this writer have reached our times. They stand pre-eminent in the class of those which employ warm serious invective, and make vice rather than folly their object. Many of his maxims of morality and religion are delivered with admirable force. The general character of his style is tumid and hyperbolical, yet mixed with negligences and inaccuracies. It however possesses a rich vein of poetry, and abounds in picturesque expression. There is great inequality in his pieces, and some of them are unworthy of his reputation. Of the editions of Juvenal, the best are, the Variorum of Grævius, Amsterdam,

8vo, 1684; the Delphin, Paris, 4to, 1684; Casaubon's, Lugd. Bat. 4to, 1695; and Ruperti's, which last is accompanied with a large body of explanatory notes. There are translations of Juvenal by Holiday, Dryden, Gifford, and Hodgson.

JUVENCUS, (Caius Vectius Aquilinus,) one of the earliest Christian poets, was born, of an illustrious family, in Spain, and lived, according to Jerome, in the time of Constantine, about A.D. 330. He wrote the Life of Christ, in Latin verse, in four books, following the four Evangelists faithfully, and almost word for word; but his poetry is in a bad style, and his Latin is not pure. The best edition of his poem is that of Rome, 1792, 4to.

JUXON, (William,) archbishop of Canterbury, was born at Chichester, in 1582, and educated at Merchant Tailors' School, and at St. John's college, Oxford, of which he became fellow in 1598. Here he studied civil law, and took the degree of bachelor in that faculty, July 5, 1603, having before entered himself a student in Gray's-Inn. But, after having gone through a course of divinity studies, he took orders, and in 1609 was presented by his college to the vicarage of St. Giles's, Oxford. In 1614 he was presented to the rectory of Somerton, in Oxfordshire. When, in 1621, Laud resigned the office of president of St. John's college, Juxon was chosen in his room, chiefly by his influence. In December of the same year he proceeded doctor of laws, and in 1626 and 1627 served the office of vice-chancellor of the university. About this time, Charles I. appointed him one of his chaplains in ordinary, and collated him to the deanery of Worcester, along with which he held a prebend of Chichester. In all these promotions he was chiefly indebted to Laud, then bishop of London, who had a high regard for him, and, as dean of the king's chapel, recommended him to be clerk of the closet, into which office he was sworn July 10th, 1632. By the same interest he was elected bishop of Hereford in 1633, and was made dean of the king's chapel, but before consecration was removed to the bishopric of London, in the room of Laud, now archbishop of Canterbury, and was also sworn of the privy council. It was, however, his misfortune that the archbishop carried his esteem for him too far, and involved him in a scheme which Laud vainly fancied would raise the power and consequence of the Church. This was no other than to place churchmen in high political stations; and Laud prevailed on the king to appoint bishop Juxon to the office of lord high treasurer, to which he was accordingly promoted in 1635. He resigned his office, however, May 17th, 1641, just after the execution of the earl of Strafford, in consequence of the king's passing the bill of attainder, contrary to Juxon's express and earnest advice. He then retired to his palace at Fulham, where he continued for some time, not only undisturbed, but sometimes visited by the greatest persons of the opposite party, although he remained firm in his loyalty to the king, who consulted him upon many occasions. He also attended upon his majesty at the treaty in the Isle of Wight in 1648, by the consent of the parliament; and by the king's particular desire, waited upon him at Cotton-House in Westminster, on January 21st following, the day after the commencement of his trial. During the whole of this trial he attended the king, who declared that he was the greatest support and comfort to him on that occasion. He attended his royal master also at the scaffold. It was remarked by the regicides, that the king, the moment before he stretched out his neck to the executioner, said to Juxon, with a very earnest accent, the single word "Remember." Great mysteries were consequently supposed to be concealed under that expression; and the generals vehemently urged the prelate to inform them of the king's meaning. Juxon told them, that the king having frequently charged him to inculcate on his son the forgiveness of his murderers, had taken this opportunity, in the last moment of his life, when his commands, he supposed, would be regarded as sacred and inviolable, to reiterate that desire; and that his mild spirit thus terminated its present course by an act of benevolence towards his greatest enemies. When, soon after, the commonwealth was established, Juxon was deprived of his bishopric, and retired to his private estate, the manor of Little Compton, in Gloucestershire, where he passed his time free from molestation, and in the occasional enjoyment of field sports, to which he was rather more addicted than became his rank in the Church. At the Restoration he was nominated archbishop of Canterbury, in September 1660, and at the coronation placed the crown on the head of Charles II. During the short period that he enjoyed the archbishopric, he expended in building and repairing Lambeth and Croydon palaces

nearly 15,000*l.*; and he augmented the vicarages, the great tithes of which were appropriated to his see, to the amount of 1103*l.* In the decline of life he was much afflicted with the stone, of which he at length died, June 4th, 1663, in his eighty-first year, and was interred with the greatest solemnity in the chapel of St. John's college, Oxford, near the remains of archbishop Laud. To this college he had ever been a friend, and was at last a munificent benefactor, bequeathing 7000*l.* to be laid out in the increase of fellowships. There is but one sermon of his extant, entitled, The Subjects Sorrow; or Lamentations upon the death of Britain's Josiah, King Charles, 1649. 4to.

K.

KAAB, a celebrated Arabian poet, and the author of one of the seven Moallakats, or poems, which were hung up in the temple of Mecca. He had at first evinced the greatest hostility to Mahomet; but he afterwards made his peace with that arch imposter, and eulogized him in a poem, which he recited in his presence at Medina. It is said that, in reward of his flattery, Mahomet conferred upon him the green mantle. He died in 662. Lette published, in 1748, at Leyden, Kaab's poem, with a Latin translation and notes. A German version of Lette's Latin one was published in 1789 by Wahl. Reiske also has given a Latin translation of the same poem, which may be seen in the Acta Eruditorum, for Dec. 1747.

KAAU-BOERHAAVE, (Abraham,) an anatomist and physiologist, born at the Hague in 1713, was the nephew of the illustrious Boerhaave, and studied physic at Leyden. In 1736 he lost his hearing suddenly during the night; this infirmity, however, did not prevent his rising to eminence in his profession. He took the degree of M.D. in 1738, and soon after annexed the name of Boerhaave to his family name, according to the desire of his uncle, who had no male issue. He was invited to Petersburg in 1740, where he occupied a medical chair in the university, and was made a court physician. In 1748 he was appointed first physician, which post he held till his death, in 1753. He wrote, Perspiratio Dicta Hippocrati per Universum Corpus anatomice illustrata; and, Impetum faciens Dictum Hippocrati per Corpus consentiens, Observationibus et Experimentis passim firmatum.

KABBETE, (John,) a Dutch painter, who travelled over France and Italy to improve himself. He settled afterwards at Amsterdam, where he died in 1660. Some of his landscapes and ruins, which possess great merit, have been engraved by Perelle.

KABEL, (Adrian Vander,) a Dutch engraver, and painter of landscapes and sea-pieces, born near the Hague in 1631. After visiting Italy, the painters of which country he followed rather than those of his own, he settled at Lyons, where he died in 1695.

KADLUBEK, or KODLUBKO, (Vincent,) a Polish historian, elected bishop of Cracow in 1208. He retired to a monastery of the Cistercians, when his cathedral was burnt in 1218 by lightning, and there he died in 1223. He wrote, Historia Polonica, Leipsic, 1712.

KAEMPFER, (Engelbert,) a celebrated botanist and traveller, born in 1651, at Lemgow, the chief town of the duchy of Lippe, in Westphalia, where his father was a minister. At the age of seventeen he was sent to the academy of Lunenburg, at which he spent two years. He then studied successively at Lubeck, Dantzic, Thorn, and Cracow, at which last-mentioned place he took the degree of doctor in philosophy, and then repaired to Königsberg, where he staid for four years, and applied himself to the study of natural history and of medicine. In 1681 he visited the university of Upsal, which had risen to reputation chiefly by the labours of the celebrated Olaus Rudbeck. In this place Kämpfer was much distinguished, and offers were made to fix him in Sweden; but his passion for travelling led him to prefer the post of secretary of legation to an embassy then preparing by the court of Sweden to those of Russia and Persia. On the 20th of March, 1683, he set out from Stockholm with the presents destined for the sophi of Persia, and joined the ambassador Louis Fabricius, with his suite, at Narva. They made their entry at Moscow in

NATIONAL ARCHIVES OF INDIA

July, and proceeded by water to Astracan. They crossed the Caspian Sea, and arrived at Schamaki, whence Kämpfer made an excursion to the peninsula of Absheran, to view its wells of naphtha, and its ever-burning fire. The embassy reached Ispahan in March 1684, and employed nearly two years in negotiations, during which time Kämpfer made every possible advantage of his situation for acquiring knowledge. When the ambassador was about to return, Kämpfer engaged himself as chief surgeon to the fleet of the Dutch East-India Company, then cruising in the Persian Gulf. After a long illness at Bender Abassi, caused by the insalubrity of the climate, he embarked in June 1688, and, after touching at various Dutch settlements on the coasts of Arabia and Malabar, in the island of Ceylon, and the Gulf of Bengal, he arrived at Batavia in September 1689. Being appointed physician to the annual embassy sent by the Dutch company to the emperor of Japan, he sailed in May 1690, and, taking Siam in his way, finished his voyage in September. He resided in Japan for two years, and left it in October 1692, and, returning by Batavia, arrived at Amsterdam in the following year. In April 1694 he took the degree of M.D. at Leyden, and by way of inaugural dissertation, published a Decade of Miscellaneous Observations, relating to medicine and natural history, all of which were republished in his Amœnitates Exoticæ. He then settled in his native country, where the count of Lippe nominated him his physician, which post, together with the great fame he had acquired, procured him very extensive practice. He complains, indeed, that his occupations were too numerous to allow him to spend the time he would have desired in putting in order the materials he had collected in the long course of his travels. He married in his forty-ninth year the daughter of an agent to the court of the elector of Brunswick-Lunenburg; but the union did not prove a happy one; and his latter years were clouded with uneasiness. He died in November 1716, at the age of sixty-five. Kämpfer, from the variety of his knowledge and the diligence of his inquiries, has scarcely been surpassed by any traveller in the number and value of his observations. His principal work is entitled, Amœnitatum Exoticarum Politico-Physico-Medicarum Fasciculi V. 4to, 1712. This work, which was published in his life-time, contains a variety of curious matter relative to the Persian court, and the antiquities of that country, and many things appertaining to the medicine, the economy, and the natural history, of different parts of Asia. One of the fasciculi is entirely employed in the history of the date-palm, and is a model of perfect description in its kind. The fifth gives a specimen of a Florà Japonica, which made a rich addition to the botany of that period. Of his History of Japan, a MS. copy came into the possession of Sir Hans Sloane, which was translated from the original German into English by J. Casp. Scheuchzer, and published in London, 1727, fol.; from it a French translation was made. Two MSS. of the same work were purchased from the heirs of his niece by professor Dohm of Capel, from which a German edition was made by him, and published at Lemgow in 2 vols, 4to, 1777, 1779. This is the most complete edition, and contains matter not to be met with in Scheuchzer's translation. Some of Kämpfer's botanical drawings were engraved at the expense of Sir Joseph Banks.

KAESTNER, (Abraham Gotthelf,) a learned mathematician and astronomer, born at Leipsic in 1719, and educated in that city. In 1756 he was appointed professor of the mathematics at Göttingen, and he afterwards succeeded Tobias Mayer as director of the observatory there. He died in 1800, in the eighty-first year of his age. Besides works on the pure and practical mathematics, we are indebted to Kästner for a History of the Mathematics from the revival of literature to the end of the eighteenth century. Vol. i. contains arithmetic, algebra, the elements of geometry, trigonometry, and practical geometry, and was published at Göttingen, 1796, and an appendix in 1797. Vol. ii., which appeared at the same time, embraces perspective, geometrical analysis, and the higher geometry, mechanics, optics, and astronomy. He wrote also, a Demonstration of the Immortality of the Soul.

KAHLER, (Wigand, or John,) a learned Lutheran divine and professor, born at Wolmar, in the landgraviate of Hesse-Cassel, in 1649, and educated at Marburg, and at Giessen, where he gained considerable reputation by introducing the Cartesian philosophy. In 1677 he was appointed professor extraordinary of metaphysics at Rinteln, where he afterwards filled the mathematical chair; to which, in 1683, was joined that of theology. He died in 1729. His

works were published at Rinteln in 1710 and 1711.

KAIN, (Henry Louis le,) a celebrated French actor, born at Paris in 1728. He was originally engaged in the making of surgical instruments, and was introduced to Voltaire, who encouraged him to appear on the French theatre, where he acquired such celebrity as to be called the Garrick of France. Louis XV., though prejudiced against him, acknowledged his merit, and all France followed the monarch's example. In the expression of grief, despair, revenge, and all the stronger emotions of the mind, Kain had no superior. His first appearance on the stage was in 1750, and he died at Paris of an inflammatory fever in 1778.

KALB, (John, baron de,) a military officer, born near Nuremberg in 1732. He entered early into the French service, and rapidly rose in his profession. In 1763 he was sent by M. de Choiseul to America, to sound the temper of the discontented colonists; and in 1776 he had several conferences at Paris with Dr. Franklin and Silas Deane, the American agents, which issued in his taking active measures for the assistance of the insurgents; and among the rest of the French officers whom he induced to join in the cause was the marquis de Lafayette. They landed in America in 1777, and baron de Kalb was appointed major-general. On the 17th of August, 1778, when the American troops commanded by general Gates were routed, near Camden, by lord Cornwallis, baron de Kalb fell, mortally wounded.

KALCKREUTH, (count Adolphus Frederic,) a field-marshal in the Prussian army, born at Eisleben, in 1737. He served as a cavalry officer under Frederic the Great in the Seven Years' War, and rose rapidly in his profession. In 1787 he accompanied the duke of Brunswick in the invasion of Holland, and he afterwards attended him in the invasion of France, and greatly distinguished himself. He commanded the Prussian troops on the right bank of the Rhine, attacked Custine, took Frankfort, and conducted the siege of Mayence. He was severely wounded at Morlautern, and was made governor of Thom and Dantzic. Some time after he was made governor of Breslau, and next of Berlin, and was raised to the rank of field-marshal. In 1807 he bravely defended Dantzic against Lefebre for four months; and he surrendered at last (27th May) upon honourable terms. He afterwards signed the treaty of Tilsit. He died in 1818.

KALDI, (George,) a learned Jesuit, born in Tirnaw, in Hungary, about 1572. He was received into the Jesuits' order at Rome, and, returning to his own country, was banished into Transylvania, with the other members of the society, during the commotions which at that time agitated the kingdom. After this he discharged the duty of theological professor in the university of Olmutz, and filled some other important posts. His last retreat was to a college which he had built at Presburg, where he died in 1634. He was regarded as one of the most eloquent preachers in Hungary, and published some sermons; but he is chiefly celebrated for having completed a translation of the Bible from the Vulgate into the Hungarian tongue, which was printed at Vienna in 1626.

KALE, or KALF, (William,) a painter, born at Amsterdam in 1630, was a disciple of Hendrick Pot, a portrait and historical painter. He applied his talents to a close imitation of objects in still life. His usual subjects were vases of gold, silver, or crystal, gems, glasses, and agates, to which he gave an extraordinary lustre by a judicious arrangement of his lights and shadows. He died in 1693.

KALKAR. See CALCAR.

KALKBRENNER, (Christian,) a musical composer, a Prussian Jew, born at Munden, in Germany, in 1755. He was a pupil of Emmanuel Bach, when he so distinguished himself as to be received at a very early age in the chapel of the elector of Hesse-Cassel. He soon afterwards went to Berlin, where, attached to the suite of prince Henry, brother of Frederick the Great, he composed for the prince's theatre the following operas: La Veuve de Malabar; Democritus; and La Femme et le Secret. In 1796 he travelled to various parts of Germany and Italy, and finally settled at Paris, where he was appointed singing master to the Academy of Music. He died in 1806. He published at Paris, in 1802, the first volume of a Histoire de la Musique, which is considered high authority in all that relates to the Hebrew and the ancient Greek music.

KALLGREEN, or KELGREN, a dramatic writer of Sweden, was born in 1751, and educated at the university of Abo. Besides his Gustavus Vasa, an opera, &c., he wrote some excellent lyric poems. He died in 1795.

KALM, (Peter,) a celebrated Swedish traveller and naturalist, born in 1715. The lectures of Linnæus at the university of Upsal led him to the study of natural history. When a proposal was made by Linnæus, in 1745, to send a person on a naturalist's tour to North America, Kalm, then professor of economy in the university of Abo, was fixed upon; and he embarked at Gothenburg in 1747. He landed first in England, where he remained till August 1748. He sailed for Philadelphia in that month, and remained in America till the beginning of 1751, and returned to his native country in the course of the summer. The result of these travels was given to the public in the Swedish language, in 3 vols, 8vo, 1753-61, which were translated first into German, and then into English by J. Reinhold Forster, in 1771. He afterwards returned to Abo, where he was made professor of natural history. He made, at his own expense, an extensive tour into Russia. He died in 1790.

KALRAAT, (Abraham van,) a painter, was born at Dort in 1643, and received his first instruction in drawing from his father, who was a sculptor, on whose death he applied to the painting of flowers and fruits, under Samuel Hulp. He died in 1699.

KALRAAT, (Barent van,) a painter, was born at Dort in 1650, and was instructed first by his brother, Abraham; but afterwards he studied under Albert Cuyp, whose style he followed for some time, but finding that he had no chance of equalling his master, he changed his manner for that of Herman Sachtleven. His frequent walks along the borders of the Rhine inspired him with a desire to copy that beautiful variety of villages, falls of water, rocks, hills, and trees, which the windings of it offer to the view. Some of his pictures are highly finished, and his landscapes are adorned with figures and animals well designed, delicately pencilled, and pleasingly coloured. He died in 1721.

KAM-HI, or KHANG-HI, emperor of China, succeeded to the throne in 1661. He was the grandson of a Tartar prince, who had in 1644 invaded and conquered China, and he showed himself a liberal patron of the literature and arts of Europe, and of the labours of Christian missionaries. Though well acquainted with geography, he never would suffer a map to appear before him, except China was placed in the midst of the earth. He died in 1722.

KAMPEN, (Jacob van,) a painter, was born at Haerlem in 1658, and by some authors is said to have been a disciple of John van Bronkhorst. He travelled through a considerable part of Italy, where he greatly improved his taste in design and colouring. In the historical subjects which he painted, the figures were as large as life, well designed, and well handled, with a lively and natural tone of colour. But after some time he relinquished painting for architecture, and several public buildings and palaces were erected by him in Holland and Belgium. The date of his death is not known.

KANDLER, (John Joachim,) an ingenious artist, born in 1706 at Selingstadt, in Saxony. He was employed in the porcelain manufactory of Meissen; and his figures were much admired for execution and grace, especially his St. Paul, The Scourging of Christ, The Death of St. Xavier, The Twelve Apostles, &c. The group which he completed at the desire of Augustus of Poland for Louis XV. was deservedly commended, and procured him a very handsome reward from the French monarch. He died in 1776.

KANT, (Emmanuel,) a celebrated professor of logic, metaphysics, and moral philosophy, and founder of a philosophical school, which succeeded that of Leibnitz, in Germany, was born at Königsberg, in Prussia, in 1724. His father, descended from a Scotch family of the name of Cant, followed the business of a saddler, and young Kant was sent, at the expense of his maternal uncle, a wealthy shoemaker, to the college Fredericianum. In 1740 he was removed to the university, where he pursued his studies with great zeal and diligence, and attended lectures on philosophy, the mathematics, and theology. When he had completed his academical studies, he accepted the situation of tutor in a clergyman's family at some distance from Königsberg, and afterwards a similar one at Armsdorf, which he in a short time exchanged for the same employment in the family of count Kaiserlingk. After spending nine years in these situations he returned to Königsberg, where he maintained himself by private tuition. In 1755 he took the degree of M.A. He had employed his leisure hours in the acquisition of modern languages, especially the French and English; the latter he learned without a teacher, chiefly with a view to read the works of Locke, Berkeley, Reid, Hume, and Beattie. Having

NATIONAL ARCHIVES OF INDIA

become a graduate in the university, he entered upon the task of delivering half-yearly courses of lectures on pure and practical mathematics; which he discharged with great approbation for fifteen years. Kant's reputation and literary productions had recommended him to the notice of the Prussian monarch, who made him repeated offers of a professorship in the universities of Jena, Erlangen, Mittau, and Halle, with the rank of privy-counsellor; but his attachment to his native place made him decline those proffered honours. In March 1770 he was appointed professor of metaphysics in the university of Königsberg, the duties of which office he discharged for four-and-twenty years. Kant's new situation required that he should be almost entirely occupied in metaphysical studies, and he pursued them with the most unremitting ardour. In 1775 appeared his short Essay on the different Races of Human Beings, by way of announcing his lectures on the subject. In 1781, besides his Correspondence with Lambert, president of the Royal Academy of Sciences at Berlin, he published his Critique of Pure Reason, 8vo, which is the most important of his metaphysical productions, and is intended to exhibit a complete illustration of the fundamental principles of his new philosophy. Soon after its appearance it was attacked by several German writers. His doctrine, however, met with numerous admirers and adherents in the German universities, and soon produced a revolution in the philosophy of that country. In 1787 he published his Critique on Practical Reason, 8vo, in which he enlarged on the moral, as he had before on the metaphysical, principles of reason. In the summer of 1788 he was chosen rector of the university a second time, and not long afterwards senior of the philosophical faculty. In 1798 he published, A Pragmatical View of Anthropology, 8vo. In this work he takes leave of the public as an author, consigning his papers over to the revision of others. Soon afterwards he gave up all his official situations, and, in consequence of his infirmities, retired into solitude. For seventy years he had enjoyed an almost uninterrupted state of good health; but in the last ten years of his life his corporal and mental decay was painfully visible to his friends. Loss of appetite, of sight, of voice, of teeth, of strength, and of memory, proclaimed his approaching dissolution, and he was carried off by apoplexy on the 12th of February, 1804. In person Kant was of the middle stature, and of a remarkably slender and delicate frame. In his countenance there was an air of dignity mingled with complacency, and his large blue eyes were expressive both of genius and benevolence. The most important of the works of Kant, in a philosophical sense, are, the Kritik der reinen Vernunft, Leipsic, 1828; Kritik d. praktischen Vernunft, Leipsic, 1827; and the Kritik d. Urtheilskraft, Berlin, 1827.

KAPNIST, (Vasili Vasilievitch,) a Russian lyric and dramatic poet, born in 1756. He received an excellent education, and evinced a decided taste for the classical writers of Greece and Rome, and at an early age attracted public notice by a translation of the Odes of Horace. His comedy, entitled Isabeda, 1799, was much admired. He was an intimate friend of the poet Derjavine, a member of the Imperial Academy of Petersburg, and counsellor of state. He died in 1813. His works were published at Petersburg in 1806.

KARAMSIN, (Nikolai Mikhaelovitch,) a distinguished Russian writer and historian, was born, in the department of Simbirsk, in 1765, and educated at the university of Moscow. After travelling in Germany, Switzerland, England, France, and Italy, which tour he has described in his Letters of a travelling Russian, he settled at Moscow, and devoted himself to literature. In 1803 he was appointed historiographer of the empire, and soon after aulic counsellor. In 1810 he was decorated with the order of St. Wladimir, third class; in 1812 he became collegiate counsellor; and in 1816 he was appointed counsellor of state, and received the order of St. Anne. He died in 1826. His principal work is, his History of the Empire of Russia, in 11 vols, 8vo, 1816—1823. It has been continued by Diwoff, and has been translated into German, Polish, and French. It is a work of vast labour, and its popularity on its first appearance was unprecedented. The emperor bestowed on the author's widow and children a yearly pension of 50,000 roubles.

KARNKOWSKI, (Stanislaus,) Lat. *Carncovius*, a Polish writer and statesman, born in 1525. He became bishop of Uladislaw about 1563; and upon the death of Sigismond Augustus, king of Poland, in 1572, he promoted the election of Henry of Valois. After the abdication of this prince, Karnkowski nominated Anne, the sister of Sigis-

mond, queen of Poland, and crowned her husband, Stephen Battori, upon the refusal of the primate to perform this office. For his reward he was made coadjutor to the archbishop of Gnesna, and in 1581 he succeeded to that see and to the primacy. He died in 1603. He established seminaries for education both at Uladislaw and Gnesna, and occupied himself with success in the reform of his clergy. His works are, Historia Interregni Polonici, being a relation of the affairs of the interregnum succeeding the abdication of Henry of Valois; De Jure Provinciarum, Terrarum, Civitatumque Prussiæ; and Epistolæ Illustrium Virorum, Libr. III.

KAROLI, (Jasper,) a Hungarian Protestant divine, of the sixteenth century. He was held in high estimation for his abilities as a philosopher, theologian, and philologist, and was much admired as a preacher. By the Protestants in Hungary his memory is revered on account of his having translated the Bible from the original Hebrew into their native language. It was published at Hanover in 1608, in 4to; and during the same year at Frankfort, in 8vo, revised and corrected by Albert Molnar. This improved edition was reprinted at Oppenheim in 1612, in 8vo; and has since that time undergone repeated impressions at different places, and in particular at Nuremberg in 1704, in 4to.

KATE, (Lambert Ten,) a Dutch divine, distinguished for his skill in reducing into order the confusion which had prevailed in the grammar of the language of his native country. He published, An Introduction to the Knowledge of the Dutch Language, 2 vols, 4to, Amsterdam, 1723; besides which, he was also the author of a dissertation on the connexion between the Gothic tongue and the Dutch; a Life of Jesus Christ, collected from the narratives of the four Evangelists; and a Memoir on the beau-ideal in the Arts of Painting, Sculpture, and Poetry.

KATER, (Henry,) a mathematician, born at Bristol in 1777. He was bred to the law; but, on the death of his father, in 1794, he quitted that profession, entered the army, and went to the East Indies. There he occupied himself in a trigonometrical survey for seven years, at the end of which period he was compelled by ill health to return to England, where he devoted himself to science; and his labours for constructing standards of weights and measures are well known. In 1814 the emperor Alexander, then in London, decorated him with the order of St. Anne. Most of his writings have been published in the Philosophical Transactions, and some of them in the Asiatic Researches. He was a member of several learned societies at home and abroad. He died in 1835.

KAUFMANN, (Mary Anne Angelica Catherine,) was born in 1741 at Coire, the capital of the Grisons, and was instructed in the elements of painting by her father, who, observing her genius, took her to Milan when she was fourteen years old. From thence she was taken successively to Parma, Florence, Rome, and Naples. In 1764 she returned to Rome, where her talents and personal accomplishments rendered her an object of general admiration. In 1765 she went to Venice, and the next year accompanied Lady Wentworth, the wife of the British ambassador, to England. In this country, enjoying royal favour, highly commended by Reynolds, decorated with the honours of the Academy, and in full employment, she might have enjoyed all that could be wished to render her life happy. Unfortunately, however, she was deceived by the footman of a German count, who passed himself off for his master, and married her. The cheat was discovered, and the villain was at last obliged to decamp, after using her very ill. Seven years afterwards she married Antonio Zucchi, a Venetian artist; but, notwithstanding this change in her condition, she still went by her maiden name. Having resided seventeen years in England, she went to Rome in 1783, and died there on the 5th of November, 1807. Angelica painted poetical subjects in a fascinating manner that was peculiarly her own; and she had the good fortune to meet with an engraver in Bartolozzi, who did ample justice to her designs. Angelica had a fine taste; she drew well, and coloured sweetly; but her forms are invariably the same, and the masculine figures differ little from the females, except in dress. She etched in a spirited style, sometimes after her own designs, and at others after Correggio. She had also considerable skill in music.

KAUNITZ-RIETBERG, (Wenceslas, prince of,) born at Vienna in 1710. He was made a counsellor of state in 1737, and two years after, imperial commissioner at the diet of Ratisbon. In 1742 he was appointed minister plenipotentiary to the court of Sardinia, which had entered into a new alliance with Austria. He, however, soon again made his appearance

on the political theatre, when the preliminaries of peace were signed at Aix-la-Chapelle, in 1748. On this occasion he acquired, by his talents for negotiation, the respect of all the ministers then present. The empress Maria Theresa, as a mark of her satisfaction, conferred on him the order of the Golden Fleece, and appointed him envoy to Paris, where he resided till the end of 1752, and where, through his influence with madame de Pompadour, he brought about the well-known alliance between France and Austria, which was concluded in 1756, and which put an end to that hostility which had prevailed for several centuries between these two countries. By this treaty the king of Prussia (who speaks of Kaunitz with great bitterness in his Memoirs) was deprived of the support of France. In 1770 he accompanied the emperor Joseph II. to the interview with Frederic of Prussia at Neustadt. He also gained great consequence by negotiating the marriage of Marie Antoinette with Louis XVI. He died on the 24th of June, 1794, in the eighty-fourth year of his age. There is an account of him in Grimm's Correspondence.

KAY, or KEY, (William,) a painter, was born at Breda in 1520, and became the disciple of Lambert Lombard at Liege, at the same time with Francis Floris. His compositions in the historical style show skill and judgment, and though he had not as much fire as Floris, yet his paintings are justly prized. He resided most part of his life at Antwerp, where he became a member of the Academy. He died in 1568. One of his most capital performances is the portrait of cardinal Granville. He painted a large picture, in which he introduced portraits of the principal magistrates of Antwerp, at full length, and as large as life. It was placed in the town-hall, but was destroyed, with that building, in the fire of 1576.

KAY, or CAIUS, (Thomas,) was born, as Wood conjectures, in Lincolnshire, but, according to Blomefield, in Yorkshire. He was educated at University college, Oxford, and in 1525 he was elected fellow of All Souls. In 1534 he was chosen registrar of the university; but in 1552 he was deprived of this office for negligence. Soon after the accession of queen Elizabeth, he was made prebendary of Salisbury. In 1561, he was elected master of University college, to which he was afterwards a considerable benefactor; and in 1563 he was instituted to the rectory of Tredington, in Worcestershire. He died in 1572. He translated Erasmus's Paraphrase on St. Mark, by command of queen Catharine Parr, London, 1548. What preserves his memory is his vindication of the antiquity of Oxford, mentioned in the following article, entitled, Assertio Antiquitatis Oxoniensis Academiæ, printed with Dr. John Caius's answer, 1568, 1574, and again by Hearne, 2 vols, 8vo, 1730. Smith, in his History of University College, has replied to Caius's arguments respecting Alfred.

KAYE, KEYE, CAY, or CAIUS, (John,) a learned physician, and co-founder of Gonvil and Caius college, Cambridge, was born at Norwich, in 1510, and educated there, and at Gonvil hall, of which he became fellow. According to the custom of the age, he went to Italy, and studied physic under Montanus, and soon became so eminent in that faculty, as to read lectures in the university of Padua for some years. We also find him reading lectures on Aristotle at that university about 1542, but he took his doctor's degree at Bononia. In 1543 he travelled through the greatest part of Italy, Germany, and France, and on his return to England, commenced M.D. at Cambridge, and practised both at Shrewsbury and Norwich. He was also successively physician to Edward VI., queen Mary, and queen Elizabeth. In 1547 he was admitted fellow of the College of Physicians in London, of which he held all the higher offices, of censor, president, &c. He also compiled the annals of the College from 1555 to 1572, entering every memorable transaction in its due time and order. In 1557, being in great favour with queen Mary, he obtained a licence to advance Gonvil hall into a college. As yet it was not a corporation, or body politic; but, by Caius's interest at court, it was now incorporated by the name of Gonvil and Caius College, which he endowed with considerable estates, purchased by him on the dissolution of the monasteries, for the maintenance of an additional number of fellows and scholars. He also built, at his own expense, the square called Caius Court. The first statutes of this new foundation were drawn up by him, and he retained the mastership of it almost as long as he lived. He died in 1573, and was buried in the college-chapel, with the short epitaph:—"Fui Caius. Vivit post funera virtus." Caius's religious principles have been disputed.

The most probable conjecture is, that he had a secret inclination to the principles of his early years, but conformed, at least in outward observances, to the reformation in his latter days. His learning was various and extensive; and his knowledge of the Greek language, particularly, gave him a superiority over most of his contemporaries, the study of that language in this country being then in its infancy. He revised, corrected, and translated several of Galen's works. He published also, Hippocrates de Medicamentis; and De Ratione Victus; De Medendi Methodo; De Ephemerâ Britannicâ; De Thermis Britannicis; Of some rare Plants and Animals; De Canibus Britannicis; De Pronunciatione Græcæ et Latinæ Linguæ. He also wrote a History of the University of Cambridge, occasioned by the appearance of a work written by the subject of the preceding article, in which it was asserted that Oxford was the more ancient university, founded by some Greek philosophers, the companions of Brutus, and restored by king Alfred in 870. Dr. Caius, however, completely defeated his antagonist by going farther back in ancient history, and asserting, that Cambridge was founded by Cantaber, 394 years before Christ, and consequently was 1267 years older than Oxford. Strype says that Caius published this work (in 1568, 8vo,) at the motion of archbishop Parker.

KAZWINI, (Zachariah Ben Mohammed Ben Mahmoud,) an Arabian geographer and naturalist of the thirteenth century, surnamed Ansari, a native of Kaswin, or Casbin, in Persia, the merit of whose works has gained him the title of the Pliny of the East. Bochart, Hyde, Jahn, Assemani, Wahl, Ouseley, and other modern Orientalists, have availed themselves of his labours. He died about 1283.

KEACH, (Benjamin,) a Baptist minister, some of whose writings are still popular, born in 1640, at Stokehaman, in Buckinghamshire. He appears to have had no regular education, owing to the poverty of his parents, and for some time worked at a trade. In his eighteenth year he became a preacher, and some time after his settlement in London attached himself to the Particular, or Calvinistic Baptists. After the Restoration he was frequently involved in prosecutions, owing to the bold avowal of his sentiments, especially in a little tract called, The Child's Instructor, in which he asserted that infants ought not to be baptized; that laymen, having abilities, might preach the Gospel, &c. For this he was tried at Aylesbury assizes, October 8th, 1664, and sentenced to imprisonment and the pillory, the latter of which was executed at the market-place of Winslow, where he was then a preacher. In 1668 he was chosen pastor of a congregation of Baptists in Goat-yard-passage, Horselydown, Southwark. He afterwards had a controversy concerning his particular tenets with Baxter, Burkitt, Flavel, and others. He died in 1704. His Travels of True Godliness, and Travels of Ungodliness, written in the manner of Bunyan, have passed through many editions; but his ablest works are, his Key to open Scripture Metaphors, first published in 1682; and his Exposition of the Parables, 1704, both in fol.

KEAN, (Edmund,) a celebrated actor, born in Castle-street, Leicester-square, London, in 1790. He trod the boards almost as soon as he could walk alone; and Miss Tidswell, an actress long known on the metropolitan stage, and said to have been a relative, assisted him in his juvenile efforts to advance in his profession; and at the age of thirteen, through letters of recommendation from that lady, he was engaged by the manager of a small theatre in Yorkshire. He played there under his mother's name of Carey, and is said to have obtained much applause in the parts of Hamlet, Lord Hastings, and Cato. He also distinguished himself by his talents for recitation; and his delivery of Satan's Address to the Sun, from Milton's Paradise Lost, and the first soliloquy of Richard III., having been highly applauded, he repeated his recitations at Windsor, where he attracted the notice of Dr. Drury, who sent him to Eton school, where he remained three years. He next procured an engagement at the Birmingham theatre, where he played Hamlet and Shylock with some success. Here the manager of the Edinburgh theatre, who had seen him perform, immediately engaged him for twenty nights, on twelve of which, successively, he played Hamlet to crowded houses. At that time he was about sixteen, and he still retained the name of Carey. From Edinburgh he went to Sheerness, and acted at the theatre there. He next acted at Sevenoaks, and at Tunbridge Wells. At the age of eighteen he was engaged by Mr. Cherry, the manager of the Swansea and Waterford theatres, and he appeared at the latter in the

character of Douglas. While in this situation he married the lady who is now his widow, and by whom he had one son, who survives him. After continuing a member of Mr. Cherry's company during two years, he quitted it, and joined a company at Weymouth, whence he proceeded to Exeter, whither, after visiting Taunton and Dorchester, he returned, and once more caught the attention of Dr. Drury, who immediately wrote to Mr. Pascoe Grenfell, a member of the committee of Drury-lane theatre, by whom, after some negotiation, he was engaged to perform there for three years, at a rising salary of eight, ten, and twelve guineas a week for each successive year. This was the turning point of his prosperous fortunes. On the evening of January 26, 1814, he appeared as Shylock, in the Merchant of Venice. The effect was electrical and decisive; his course thenceforward was an uninterrupted career of success, and his representations of Richard III., Hamlet, Othello, and Sir Giles Overreach, established his character as a tragedian of distinguished eminence. His last appearance was at Covent-garden theatre, on the 25th of March, 1833, when he acted in the character of Othello, while his son, Mr. Charles Kean, sustained that of Iago. On this occasion he was borne off exhausted from the stage, and removed to Richmond, where he lingered till the 15th of May, when he died, in the forty-third year of his age.

KEANE, (John, lord,) a brave officer, born in 1780, was the second son of Sir John Keane, of Belmont, in the county of Waterford. He entered the army in 1793, and in 1799 obtained a company in the 44th foot. During the campaign in Egypt, he served as aide-de-camp to major-general lord Cavan. In May 1802 he obtained a majority in the 60th; and he remained in the Mediterranean on the staff till March 1803, when he returned to England. He served in the campaign of Martinique in 1809, and was present at the siege of Fort Dessaix. In 1812 he was appointed colonel in the army; and on the 25th of June following, lieutenant-colonel in the 60th foot. On his arrival at Madrid he was entrusted with the command of a brigade in the third division, in which he served until the end of the war with France, in 1814, and was present at the battles of Vittoria, the Pyrenees, Nivelle, and Orthez, the action at Vic Bigorre, and the battle of Toulouse. He attained the rank of major-general in 1814. In August, in the same year, he assumed the command of the military force at Jamaica, destined to cooperate with vice-admiral Sir Alexander Cochrane, for the attack on New Orleans, where he greatly distinguished himself, and was severely wounded. He passed eight years in Jamaica, from 1823 to 1830, as commander-in-chief of the forces; and during a year and a half of the time he administered the civil government also. In 1833 he succeeded Sir Colin Halket as commander-in-chief of the army in Bombay; and in December 1838, on the resignation of Sir Henry Fane, the command of the combined forces, destined to operate against Scinde, devolved upon him, and he obtained the memorable victory of Ghuznee. For his services on this occasion he received the thanks of both Houses of Parliament, and of the Court of Directors of the East India Company, was raised to the peerage, and obtained a pension of 2,000*l.* a-year. In 1839 he attained the rank of lieutenant-general, and received the colonelcy of the 43d regiment. He died of dropsy in 1844.

KEATE, (George,) a poet and miscellaneous writer, was born about 1729 or 1730, and educated at Kingston School. He went to Geneva, where he became acquainted with Voltaire, with whom he continued to correspond many years after he returned to England. After finishing the tour of Europe, he settled as a student in the Inner Temple, and was called to the bar, but he relinquished the law for literature. He wrote, Ancient and Modern Rome, a poem, written at Rome in 1755, and published in 1760; A short Account of the Ancient History, present Government, and Laws of the Republic of Geneva,—this is dedicated to Voltaire; Epistle from Lady Jane Gray to Lord Guildford Dudley; The Alps, a poem; Netley Abbey; the Temple Student, an Epistle to a Friend; Ferney, an epistle to Voltaire, in which he introduced a fine eulogium on Shakspeare; The Monument in Arcadia, a dramatic poem, founded on a well-known picture of Poussin; Sketches from Nature, taken and coloured in a Journey to Margate, 2 vols, 12mo, an imitation of Sterne's Sentimental Journey; Epistle to Angelica Kauffman; The Distressed Poet, a serio-comic Poem, in three cantos; and, An Account of the Pelew Islands, situated in the western part of the Pacific Ocean; composed from the journals and communications of captain Henry Wilson and some of his officers, who, in August 1783,

were there shipwrecked, in the Antelope, a packet belonging to the honourable East India Company. He also adapted his friend Voltaire's Semiramis for the stage; but this was superseded, in 1777, at Drury-lane, by captain Ayscough's translation. He died in 1797. He was a bencher of the Temple, and a member of the Royal and Antiquarian Societies.

KEATING, (Geoffrey,) an Irish historian, was born in the county of Tipperary, and flourished in the earlier part of the seventeenth century. He was educated for the Romish church; and, having received at a foreign university the degree of D.D., he returned to Ireland, and became a celebrated preacher there. He collected the remains of the early history and antiquities of Ireland, and formed them into a regular narrative. This work, which he finished about the time of the accession of Charles I., commences from the first planting of Ireland, and goes on to the seventeenth year of Henry II. The work remained in MS. in the original language, till it was translated into English by Dermot O'Connor, and published in London in 1723; but a better edition appeared in 1738, with plates of the arms of the principal Irish families, and an Appendix, not in the former, respecting the ancient names of places. Keating died about 1625.

KEATS, (Sir Richard Goodwin,) a distinguished naval officer, son of the Rev. R. Keats, rector of Bideford, in Devonshire, and head-master of the free grammar school at Tiverton, was born at Chalton, in Hampshire, in 1757, and at the age of thirteen entered the navy, on board the *Bellona*, 74, whence he was removed to the *Captain*, 60, and then to the *Romney*, 50, under admiral Montague. In 1771 he was made lieutenant in the *Ramilies*, which led the fleet on the larboard tack in the action fought by Keppel against D'Orvilliers, on the 27th of July, 1778, in which action he so distinguished himself that he was invited by admiral Digby to follow him into the *Prince George*, 98, in which prince William Henry, afterwards William IV., commenced his naval career; and lieutenant Keats had the honour of being, for upwards of three years, officer of the watch in which his royal highness was placed. He had been selected as an able and skilful officer, to whom the professional superintendence of the young prince might be safely entrusted. The *Prince George* was employed with the Channel fleet till March 1781, when she was one of the nine three-deckers of the powerful fleet with which vice-admiral Darby relieved Gibraltar. On this occasion lieutenant Keats signalized his skill and bravery. In the following August, rear-admiral Digby was ordered to America, where he was to take upon himself the chief command. On the 27th of September he arrived with the *Canada* and *Lion*, at Sandy Hook, where he found the ships collected by admiral Graves for the purpose of forcing the fleet of De Grasse, who was blocking up the Chesapeake, to action. The surrender of earl Cornwallis rendered this spirited measure unnecessary; for it was planned only in the hope of extricating that nobleman from the toils. Lieutenant Keats, however, was entrusted with the conduct of the naval part of an expedition for the destruction of numerous formidable boats of the enemy, about fourteen miles up a tide river in the Jerseys. This was conducted with such skill and intrepidity as to ensure success; and Keats was rewarded with a commander's commission, 18th of January, 1782, and an appointment to the *Rhinoceros*, 12, and from that vessel he was removed into the *Bonetta*, 14, and remained in her on the American station till the peace of 1783. In June 1789, at the pressing solicitation of the duke of Clarence, he was made a commander, and shortly after he was appointed to the *Southampton*, 32; from whence he removed into the *Niger*, another frigate of the same class, attached to the Russian armament of 1791. On the breaking out of the war with revolutionary France, Keats was appointed to the *Galatea*, 32, one of a squadron of four frigates, under the orders of Sir Edward Pellew. In the course of 1795, the *Galatea* accompanied the ill-fated expedition to Quiberon, where captain Keats took charge of the boats of Sir J. Warren's squadron, and with much able exertion rescued the count de Puisaye, 1,100 soldiers, and about 2,400 royalists, from the inhuman general le Moine. On the 23d of August, 1796, the *Galatea* being one of the four frigates under Sir J. Warren, captain Keats had an opportunity of particularly distinguishing himself in a gallant affair off the mouth of the Gironde, when he gave chase to, and captured, *L'Andromache*, a French frigate of 38 guns. In 1797 he removed into the *Boadicea*, a 38-gun frigate. On the 2d of July, 1799, he commanded the frigates belonging to Sir C. M. Pole's

division of the Channel fleet, employed in covering a shell attack upon a Spanish squadron which had sheltered itself under the batteries of L'Isle d'Aix. In March 1801, he was appointed to the *Superb*, 74, (in which ship he remained as captain, commodore, and rear-admiral, till 1810). One of his first services was under the command of Sir J. Saumarez, 12th of July, 1801, when he encountered, and captured, off Cadiz, a Spanish three-decker, the *Real Carlos*, and the *St. Antonio*, 74, bearing the broad pendant of commodore le Roy. On the recommencement of hostilities in 1803, captain Keats was attached to the command of lord Nelson; by whom he was despatched to demand satisfaction from the dey of Algiers, for having dismissed Mr. Falcon, the British vice-consul, from his dominions; a service which he performed most ably and honourably. The *Superb* afterwards accompanied that great commander to the West Indies, in the memorable pursuit of the combined fleets of France and Spain. On the 6th of February, 1806, the *Superb* formed part of Sir G. Duckworth's squadron in the action off St. Domingo, in which captain Keats behaved in a manner that obtained the admiration of the whole fleet. In 1807 he was employed as commodore of a division of lord Gambier's fleet, in the expedition against Copenhagen. He also blockaded Stralsund. On the 2d of October, in the same year, he was promoted to the rank of rear-admiral, and hoisted his flag in the *Superb*, as one of the Baltic fleet, under Sir J. Saumarez. On the 10th of May, 1808, he left Yarmouth Roads with the expedition of Sir John Moore to Sweden. His attention was next directed to the Spanish army under the marquis de la Romana, which Napoleon, under pretence of securing Hanover, had marched from their own country, preparatory to his designs upon it being carried into effect. It now became an object of solicitude with the British government to assist this banished army; and the task was entrusted to Keats, who succeeded in rescuing the marquis, and about 10,000 men, whom he took on board at Nyborg, in Denmark, on the 11th of August. For his services on this occasion he was created a knight of the Bath. In the latter end of May 1809, the British government resolved on attacking the French naval force in the Scheldt; and Sir R. Keats was appointed second in command of the immense armament which sailed on that disastrous expedition. He was next appointed in the *Milford*, 74, to command the naval forces employed for the defence of Cadiz against the French. In the autumn of 1811 he joined Sir Edward Pellew, off Toulon, in the *Hibernia*, 120, as second in command of the Mediterranean fleet. In October 1812, he was compelled by ill health to return to England. In the spring of the following year he was nominated commander-in-chief at Newfoundland, and governor of that colony. In 1818 he succeeded Sir George Hope as major-general of the royal marines, and Sir John Colpoys as governor of Greenwich Hospital in 1821. He died from the effects of a paralytic stroke on the 5th of April, 1834, and his obsequies were attended, at the express command of the sovereign, William IV., with all the honours of martial observance.

KEATS, (John,) a young poet, was born in 1796, at a livery-stable, kept by his grandfather in Moorfields, in London. He was sent to Mr. Clarke's classical school at Enfield, where he remained till the age of fifteen, when he was bound apprentice to Mr. Hammond, a surgeon, in Church-street, Edmonton. On leaving Mr. Hammond, he attended St. Thomas's Hospital; but his inclination to poetry led him to abandon his profession. He was soon after introduced to Mr. Leigh Hunt, under whose encouragement he published a volume of poems in 1817. This was followed by Endymion, a poetic romance, in 1818; and in the year 1820 he published his Lamia, Isabella, The Eve of St. Agnes, and Hyperion. His Endymion was attacked in the Quarterly Review with such violence, that it was said, and believed by lord Byron, to have hastened his death, which took place at Rome, whither he had gone for the benefit of his health, in February 1821.

KEBLE, (Joseph,) an industrious law writer, son of Richard Keble, serjeant-at-law under Cromwell's usurpation, was born in London in 1632. He was of Jesus college, Oxford, and was made fellow of All Souls, by the parliamentary visitors, in 1648. He settled afterwards at Gray's-inn, and was remarkable for his regular and constant attendance at the Court of King's Bench, though employed in no cause. He died in 1710. He published, An Explanation of the Laws against Recusants; An Assistance to Justices of the Peace; Reports from the King's Bench, Westminster; Essays, On Human Nature, or the Creation of Mankind; and, On Human Actions. He

left besides, in MS., above 100 large folios, and 50 thick quartos; among them are the reports of above 4,000 sermons preached at Gray's-inn.

KECKERMAN, (Bartholomew,) a learned Calvinistic divine and preceptor, was born at Dantzic in 1571, and educated at Wittemberg, at Leipsic, and at Heidelberg, where he took a master's degree, and was so highly esteemed by the governors of the university, that he was first made a tutor and afterwards Hebrew professor there. In 1601, after having received the degree of D.D. at Heidelberg, he settled at Dantzic as a teacher of youth; but he soon fell a sacrifice to his intense application, and died in 1609, in the thirty-eighth year of his age. His works were published at Geneva in 1614, 2 vols, fol. The most valuable are his systematic treatises on rhetoric; they were all for some time used in teaching, and afterwards pillaged by other compilers, without acknowledgment.

KEDER, (Nicholas,) a learned Swedish antiquarian and artist, born at Stockholm in 1659. After travelling into other countries to acquire a knowledge of foreign languages, and to make a collection of medals and designs of ancient monuments, he was made keeper of antiquities, and Charles XI. employed him to arrange a cabinet of Roman medals. In 1719 letters of nobility were conferred upon him. He died in 1735. He wrote, Thesaurus Nummorum Sueo-Gothicorum; dissertations in Latin; his own life in the same language, inserted in the Acta Litteraria Sueciæ, 1747; and a poem in French.

KEENE, (Edmund,) a munificent prelate, born in 1713, at Lynn, in Norfolk, where his father was an alderman. He was educated at the Charter House, and at Caius college, Cambridge; and in 1740, by the interference of his brother, Sir Benjamin Keene, the English ambassador in Spain, with Sir Robert Walpole, he was made rector of Stanhope, in the county of Durham, in the room of bishop Butler. In 1748 he succeeded Dr. Whalley, at the head of St. Peter's college, and in 1750 he served the office of vice-chancellor, and showed himself a warm and judicious advocate for the improvement of university discipline. His efforts, however, were not without opposition and obloquy; he was ridiculed in the famous prose pamphlet, Fragment, and in The Key to the Fragment, by Dr. King, and in the poem called, Capitale. In 1752 he was made bishop of Chester; and in 1770 he was translated to Ely. In this new appointment he obtained an act of parliament for alienating the old palace of Holborn, belonging to his see, and for building a new one in Dover-street; and thus he not only got rid of a great incumbrance, but added an annual revenue of 5,000*l.* to repair and maintain his palace. He died in 1781.

KEILL, (John,) an eminent mathematician, was born at Edinburgh in 1671, and educated at the university there, in which he took the degree of M.A. As his genius inclined him to the mathematics, he made great progress in those sciences under the tuition of Dr. David Gregory, the mathematical professor, who had embraced the Newtonian philosophy soon after it was published, and read a course of lectures to explain it. In 1694, upon the removal of his tutor to Oxford, he followed him to that university, where he was entered of Balliol college, and obtained one of the Scotch exhibitions in that society. Here he soon after commenced reading lectures in his chamber upon natural philosophy, according to the principles of the Newtonian system, illustrated by proper experiments. This is said to have been the first attempt which was made to teach the doctrines of the Principia, by the experiments on which they are founded; and the happy method in which Keill conducted it, obtained for him considerable reputation. In 1698 he became more generally known on the appearance of his Examination of Dr. Burnet's Theory of the Earth, 8vo, to which he subjoined some Remarks upon Mr. Whiston's new Theory of the Earth. About the same time Dr. Burnet printed, Reflections upon the Theory of the Earth; to which Keill replied, in 1699, in An Examination of the Reflections on the Theory of the Earth, together with a Defence of the Remarks on Mr. Whiston's new Theory, 8vo. In 1700, Dr. Thomas Millington, Sedleian professor of natural philosophy at Oxford, on being made physician in ordinary to William III., appointed Keill his deputy in the task of reading lectures in the public schools. In February, in the following year, he was elected a fellow of the Royal Society. In 1702 he published his Introductio ad veram Physicam, 8vo; this is universally esteemed to be the best of his productions, and when the Newtonian philosophy began to be cultivated in France, it was considered there as the best introduction to the Principia. In 1708 he published,

in the Philosophical Transactions, a paper of the Laws of Attraction, and its physical Principles; which was suggested by some propositions in Newton's Principia, and particularly designed to pursue the steps pointed out by some queries of that philosopher at the conclusion of his treatise on Optics. About the same time, meeting with a passage in the Acta Eruditorum of Leipsic, in which Newton's claim to the first invention of the method of fluxions was called in question, he zealously vindicated that claim in a paper communicated to the Royal Society, entitled, De Legibus Virium Centripetarum. In 1709 he went to New England, in the capacity of treasurer of the Palatines who were sent by government into that country; and soon after his return, in the following year, he was chosen Savilian professor of astronomy at Oxford. In 1711 he engaged in a controversy with Leibnitz, in which he again maintained the claim of Newton to the invention of the method of fluxions, and appealed to the registers of the Royal Society for proofs of the justice of his allegations. Upon this a special committee was appointed, who, after examining the authorities, concluded their report with declaring, that they reckoned Newton the first inventor of the method in question. The particulars of the proceedings in this matter may be seen in Collins's Commercium Epistolicum. Keill's last publication in this controversy was a Latin epistle to John Bernoulli, who had also attempted unjustly to disparage Newton's mathematical abilities. It was published in London, in 1720, 4to, with a thistle, the national symbol of Scotland, in the title-page, and the motto, "Nemo me impune lacessit." About 1711, several objections being urged against Newton's philosophy, in support of Des Cartes's notions of a plenum, Keill drew up a paper, which was published in the Philosophical Transactions, containing some theorems on the Rarity of Matter, and the Tenuity of its Composition, in which he ably answers those objections, and points out some phenomena which cannot be explained upon the supposition of a plenum. While he was engaged in this dispute, queen Anne was pleased to appoint him her decipherer; an office for which he was well qualified, and in which he was continued under George I. till 1716. In 1713 the university of Oxford conferred on him the degree of M.D.; and two years afterwards he published an edition of Commandine's Euclid, to which he added two tracts of his own, viz. Trigonometriæ Planæ et Sphericæ Elementa; and, De Natura et Arithmetica Logarithmorum. In 1718 he published at Oxford his Introductio ad veram Astronomiam, 8vo, which was afterwards translated by himself into English, at the request of the duchess of Chandos, and published in 1721. He was carried off by a fever in September 1721, before he had completed his fiftieth year.

KEILL, (James,) a physician of the Mathematical sect, younger brother of the preceding, was born at Edinburgh in 1673. He received his education partly in his own country, and partly in foreign schools of medicine, where he particularly attended to anatomy. He read lectures upon this science in both the English universities; and in 1698 he published a compendium, entitled, The Anatomy of the Human Body abridged. The degree of M.D. was conferred upon him at Cambridge; and in 1703 he settled as a physician at Northampton, where he passed the rest of his life. In 1706 he sent to the Royal Society an account of the dissection of a man reputed to be 130 years old. He wrote, An Account of Animal Secretion, the Quantity of Blood in the Human Body, and Muscular Motion, 1708, 8vo; this he translated into Latin, and published in an enlarged form, in 1718, under the title of, Tentamina Medico-Physica ad Œconomiam Animalem accommodata. Acced. Medicina Statica Britannica, 8vo. He was carried off by a cancer in the mouth, in July 1719.

KEISAR, (William de,) a painter, born at Antwerp about 1647. By profession he was a jeweller; but having a great inclination to painting, he devoted all his spare time to the attainment of that art. After painting some pieces for the churches of his native city, he went to Dunkirk, where he executed a picture for the English nunnery. This procured him an invitation to London, but the Revolution ruined all his prospects. He then had recourse to alchemy, in the chimerical hope of finding the philosopher's stone. He died about 1693. He painted a picture of St. Catharine for the chapel of the queen dowager of Charles II. at Somerset House. He left a daughter, who painted small portraits in oil, and copied pictures with great success.

KEISER, (Reinhard,) a musician and composer, born at Leipsic in 1673, and educated in the university there. He is considered as the father of German

melody, and is the author of one hundred and eighteen operas, of which his Circe, brought out at Hamburg, in 1734, is the most beautiful. He was for many years director of the opera-house at Hamburg, and died in 1735.

KEITH, (George,) a native of Aberdeen, who was a fellow-student there with bishop Burnet, and took his degree of master of arts, after which he turned Quaker, and went to Pennsylvania; but, becoming dissatisfied with the sect, he formed a new one of his own. At length he entered into the Church of England, took orders, and obtained some preferment. He died about 1715. He wrote several books for the Quakers, and some against Penn, with Reasons for renouncing that Sect, 8vo, 1700.

KEITH, (James,) field-marshal in the Prussian service, was born in Kincardineshire, in 1696, and was the youngest son of William Keith, earl-marshal of Scotland. He was educated under Thomas Ruddiman, and at the college of Aberdeen. He was designed for the profession of the law; but the bent of his genius inclined him to arms, and, through the instigation of the countess his mother, who was a Roman Catholic, he joined the Pretender's party, and was wounded at the battle of Sheriffmuir (1715). He then made his escape to France, where he applied to those branches of education which are necessary to accomplish a soldier, and studied mathematics under Maupertuis, by whose recommendation he was admitted a fellow of the Academy of Sciences. He afterwards travelled through Italy, Switzerland, and Portugal. In 1717 he made the acquaintance of the czar Peter, at Paris, and was invited by him to enter into the Russian service. This offer he declined, because the emperor was at that time at war with the king of Sweden, whose character Keith held in great veneration. He then went to Madrid; where, by the interest of the duke of Lyria, he obtained a commission in the Irish brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Lyria, when he was sent ambassador extraordinary to Russia, and was recommended by him to the service of the czarina, who promoted him to the rank of lieutenant-general, and invested him with the order of the black eagle. The Turks at this time invaded the Ukraine on the side of Russia, and the empress sent two numerous armies to repel the invaders; one of which marched for Oczakow, under the command of count Munich, which place was invested and taken by the valour and conduct of Keith. In the war with the Swedes, he had a command under marshal Lacey, at the battle of Willmanstrand; which he gained by fetching a compass about a hill, and attacking the Swedes in flank, at a time when victory seemed to declare in their favour. Afterwards he had no inconsiderable share in bringing about that extraordinary revolution, which raised the empress Elizabeth, the daughter of Peter, to the throne. He served the Russians in peace also by several embassies; but, not meeting with those rewards which his services deserved, he left that court for that of Prussia, where Frederic received him with all possible marks of honour, and made him governor of Berlin, and field-marshal. In business he was the king's chief counsellor, and in his diversions his constant companion. In the war of 1756 he entered Saxony as field-marshal of the Prussian army; and it was he who secured the fine retreat, after the raising of the siege of Olmutz, in 1758. He was killed in that year (October 14), at the surprise of the camp of Hochkerchen by count Daun.

KEITH, (Thomas,) a mathematician and accountant, born at Brandsburton, near Beverley, in Yorkshire, in 1759. The death of his parents left him in indigent circumstances, and in 1781 he removed to London, and soon acquired distinction as a mathematician. In 1804 he was appointed secretary to the master of the king's household, to which was added, in 1810, the professorship of geography and sciences to the princess Charlotte of Wales. In 1814 he was nominated accountant to the British Museum, which post he retained till his death, June 29, 1824. He published, The Complete Practical Arithmetician; Introduction to the Science of Geography; An Introduction to the Theory and Practice of Plane and Spherical Trigonometry; Treatise on the Use of the Globes; and, Elements of Geometry. He also superintended the publication of several editions of Hawney's Complete Measurer, and Paterson's Book of Roads.

KELLER, (James,) Lat. *Cellarius*, a learned Jesuit, born in 1568, at Seckingen, in Suabia. He entered the Jesuits' order in 1588, was appointed rector of the college at Ratisbon, afterwards of that at Munich, and was for a long time confessor to prince Albert of Bavaria and the princess his wife, and was frequently

consulted by the elector Maximilian, who had a particular esteem for him, and employed him in affairs of importance. He disputed publicly with James Hailbrunner, the duke of Neuburg's minister, on the accusation brought against the Lutherans of having corrupted numerous passages quoted from the Fathers, in a German work entitled, Papatus Acatholicus; this disputation was held at Neuburg, in 1615. Keller died in 1631, leaving some controversial works, and several political ones concerning the affairs of Germany, in which he frequently conceals himself under the names of Fabius Hercynianus, Aurimontius, Didacus Tamias, &c. He is the author of Admonitio ad Ludovicum XIII. His book against France, entitled Mysteria Politica, 1625, 4to, was burnt by a sentence of the Châtelet, censured in the Sorbonne, and condemned by the French clergy. It is a collection of eight letters respecting the alliance of France with England, Venice, Holland, and Transylvania. The Canea Turturis, in answer to the learned Gravina's Song of the Turtle, is attributed to Keller.

KELLER, (John Balthasar,) a celebrated artist, distinguished for his skill in casting metals, born at Zurich in 1638. He learned the art of a goldsmith, in which he displayed great ingenuity, and went to Paris, by the invitation of his brother, who was cannon-founder and commissary of artillery to the king of France. While in the French service he cast a great many cannons and mortars, together with the statues in the gardens of Versailles; but he acquired the greatest fame by the equestrian statue of Louis XIV., executed after the model of Girardon: it was completed in one cast, on the 1st of December, 1691, and is twenty-one feet in height. He was inspector of the foundry at the arsenal, and died at Paris in 1702.

KELLERMANN, (Francis Christopher,) duc de Valmy, maréchal of France, was born at Strasburg in 1735, and in 1752 he entered as a private huzzar in the regiment of Lowendahl. In 1759 he distinguished himself at the battle of Berghem. In 1762 he obtained, at the instance of the prince of Condé, the cross of St. Louis. In 1772 he was made lieutenant-colonel, and in 1788 field-marshal. Having adopted the principles of the revolution, he was in 1792 appointed commander of the army of the Moselle. He then effected a junction with Dumouriez at Dampierre; and on the 20th of September he greatly distinguished himself by his defence of the position of Valmy against the Prussians, which contributed much to the success of the campaign. He next served under Custine, who denounced him to the National Convention; and he was arrested and confined in the military prison of the Abbaye at Paris. Fortunately his trial did not take place till after the expiration of the reign of terror, and he was acquitted. In 1795 he took the command of the army of the Alps and Italy; but he was soon superseded by Buonaparte. On his return to Paris in 1798, he was nominated a member of the military board established by the Directory. In 1801 he was made president of the Conservative senate, and the following year made a maréchal of the empire. Under Napoleon he served with credit in Germany and Prussia, and in 1808 he had the command of the army of reserve in Spain; but having in 1814 voted for the restoration of royalty, he continued to be employed under Louis XVIII. till his death, in 1820.

KELLEY, or TALBOT, (Edward,) a famous alchemist or necromancer, born at Worcester in 1555, and educated at Gloucester hall, Oxford, which he left without a degree. For some ill conduct in Lancashire he lost both his ears at Lancaster, but afterwards became an active associate of Dr. Dee, travelled with him abroad, and ably supported him in his pretended intercourse with familiar spirits. By his celebrity, and his pretended art of commuting metals into gold, he recommended himself to the notice of the emperor Rodolph II., who knighted him, but afterwards, dissatisfied with his impostures, sent him a prisoner to Prague. Kelley endeavoured to extricate himself from confinement, but he fell from the window of his apartment, and broke both his legs, in consequence of which he died soon after, in 1595. His works are, A Poem on Chemistry; A Poem on the Philosopher's Stone; A true and faithful Relation of what passed between Dr. Dee and certain Spirits. Some of his MSS. are preserved in the Ashmolean Museum at Oxford.

KELLISON, (Matthew,) an English Roman Catholic controversial writer, was born in Northamptonshire, about 1560, and brought up in lord Vaux's family, whence he was sent to the English colleges at Douay and Rheims, and afterwards, in 1582, to Rome. In 1589 he was invited to Rheims to lecture on divinity, and was created D.D., and in 1606 had the dignity of *rector magnificus*, or

chancellor of the university, conferred upon him. After being public professor at Rheims for twelve years, he returned to Douay in 1613, and a few months after was declared president of the college, by a patent from Rome. He died in 1641. He wrote, Survey of the New Religion; A Reply to Sutcliffe's Answer to the Survey of the New Religion; Oratio coram Henrico IV. Rege Christianissimo; The Gagg of the Reformed Gospel, (the Papists allege that this led to the conversion of many Protestants; it was answered, however, by Montague, afterwards bishop of Chichester, in a tract called, The New Gagger, or Gagger Gagged;) Examen Reformationis, præsertim Calvinisticæ; The Right and Jurisdiction of the Prince and Prelate; A Treatise of the Hierarchy of the Church, against the Anarchy of Calvin; A brief and necessary Instruction for the Catholics of England, touching their Pastor; Comment. in tertiam Partem Summæ Sancti Thomæ; and, A Letter to King James I. in MS. Sutcliffe and Montague were his principal antagonists among the Protestants.

KELLY, (Hugh,) who from a staymaker became a hackney writer to a lawyer in London, and then turned author, was born on the banks of the lake of Killarney in 1739. He possessed great application, and wrote with fluency and success. He died in 1777. His works are, Thespis, a poem, after Churchill's manner; False Delicacy; A Word to the Wise, for which Dr. Johnson wrote a pathetic prologue; School for Wives, comedies; Clementina, a tragedy; The Romance of an Hour, a comic entertainment; The Memoirs of a Magdalen, a novel; and some periodical works.

KELLY, (John,) a learned divine, born in 1750, at Douglas, in the Isle of Man. Dr. Hildesley, bishop of Sodor and Man, employed him in the translation of the Bible into the Manks tongue. The Scriptures had been distributed in portions amongst the insular clergy, for each to translate his part: on Kelly the charge was imposed of revising, correcting, and giving uniformity to these several translations of the Old Testament; and also that of conducting them through the press. The whole impression was completed in December 1772; and soon after the bishop died. In 1776 Kelly received an invitation from the Episcopal congregation at Ayr, in Scotland, to become their pastor. In 1779 he was engaged by the duke of Gordon as tutor to his son, the marquis of Huntley, whose studies he continued to direct at Eton and Cambridge; and he afterwards accompanied him on a tour to the continent. After his return, in 1791, by the interest of his patron, he was presented to the vicarage of Ardleigh, near Colchester, and afterwards to the rectory of Copford in the same neighbourhood. He then entered at St. John's college, Cambridge, where he proceeded LL.D. in 1799. In 1803 he published grammatical notes on his native dialect: these were printed by Nichols and Son, with a Dedication to Kelly's former pupil, under the title of, A Practical Grammar of the Ancient Gaelic, or Language of the Isle of Man, usually called Manks. In 1805 he issued proposals for printing, A Triglot Dictionary of the Celtic Tongue, as spoken in the Highlands of Scotland, Ireland, and the Isle of Man. As it advanced, it was transmitted to the press: in 1808, sixty-three sheets were printed; and the first part of the Dictionary, English turned into the three dialects, was nearly completed, when the fire at Messrs. Nichols' consumed the whole impression. Dr. Kelly died in 1809.

KELLY, (Michael,) a celebrated vocalist, born in 1762, at Dublin, where his father was a wine merchant, who for many years acted as master of the ceremonies at the Castle. At a very early age young Kelly gave proofs of a strong genius for music, and he was placed under the best masters which the Irish metropolis could furnish. Rauzzini, being at this time engaged in Dublin, gave him lessons in singing, and prevailed on his friends to send him to Naples, where he arrived in his sixteenth year, and was patronized by Sir William Hamilton, the British minister at that court, and he studied under Fineroli, at the Conservatorio La Madonna della Loretto. He also received lessons from Aprili, who procured him an advantageous engagement at Leghorn. He subsequently performed with success at most of the Italian theatres; and, while in Germany, he was one of the original singers in the Nozze di Figaro, of Mozart, with whom he contracted a close intimacy during his stay at Vienna, where he had accepted an engagement in the service of the emperor Joseph, by whom he was much caressed. He afterwards settled in London, where he made his first appearance at Drury-lane theatre in 1787, as Lionel, in the opera of Lionel and Clarissa, and retained his situation as first singer at that theatre, the musical

performances of which he also directed till his final retirement from the stage. In 1797 he furnished the music to, A Friend in Need; The Castle Spectre, &c.; which in the succeeding year he followed up by the most popular of all his compositions, the airs, marches, &c., in Colman's musical romance of Bluebeard. His Reminiscences, an amusing work, in two volumes, 8vo, appeared a few months previously to his decease, which took place at Ramsgate on the 15th October, 1826.

KEMBLE, (John Philip,) eldest brother of Mrs. Siddons, was born on the 1st of February, 1757, at Prescot, in Lancashire. His father was manager of a provincial company, which used to perform in Staffordshire, Warwickshire, Gloucestershire, &c. He received the rudiments of education in a preparatory school at Worcester, whence he was sent to the Roman Catholic seminary of Sedgeley Park, in Staffordshire, and afterwards to the English Roman Catholic college at Douay. At the age of nineteen he returned to England, and, following the natural bent of his inclination towards the stage, made his appearance in the character of Theodosius, in the tragedy of that name, at Wolverhampton, January 8th, 1776. Two years afterwards he was a regular member of the York Company. On the 30th September, 1783, he made his first appearance in London at Drury-lane theatre, in the character of Hamlet. In 1787 he married Mrs. Brereton, daughter of Mr. Hopkins, the prompter of the same theatre. In 1790 he became manager of that theatre. In 1803, after making a tour through France and Spain, he purchased a share in Covent-garden theatre, and became manager of that establishment. In 1808 the theatre was destroyed by fire, and on the 31st of December, at the ceremony of laying the foundation-stone of the new theatre, Mr. Kemble's bond for 10,000*l.* was munificently cancelled by the duke of Northumberland. On the opening of the new theatre in 1809, under Mr. Kemble's management, an advance in the prices of admission to the pit and boxes gave rise to the well-known O. P. riots, during which he was grossly insulted whenever he appeared upon the stage. A compromise was at length made between the manager and the public, and Mr. Kemble continued to direct the entertainments at Covent-garden in the best spirit of enterprise and liberality, reviving the plays of Shakspeare with great splendour. On the 23d of June, 1817, he took leave of the London audience, having previously bid farewell to that of Edinburgh; and on the 27th of June he was complimented with a public dinner at the Freemasons' Tavern. He had long suffered severely from asthma, and he soon afterwards retired to the south of France for the benefit of his health, and, after a short visit to England on the death of his partner, the elder Mr. Harris, he finally took up his residence at Lausanne, in Switzerland, where he died, February 26th, 1823, in the sixty-sixth year of his age. His Brutus, Coriolanus, Cato, King John, Wolsey, Macbeth, and Lear, were impersonated with a truth and mastery that defied all rivalry. He wrote, Belisarius, a tragedy; The Female Officer, a farce; and Lodoiska, an opera; besides which he altered and modernized a number of the old dramas. He was also the author of a pamphlet on the character of Macbeth. His life has been written by his friend, Mr. Boaden, 2 vols, 8vo.

KEMBLE, (George Stephen,) brother of the preceding, and a popular actor, was born in 1758, at Kingstown, in Herefordshire. He was originally destined for the medical profession, and apprenticed to a surgeon at Coventry, but soon quitted it for the stage, and, after acting with success in the provinces, appeared at Covent garden theatre, on the 24th of September, 1783. He afterwards became successively manager of the theatres of Edinburgh, Glasgow, Liverpool, and Newcastle, and acting manager at Drury-lane. He died in 1822.

KEMP, (Joseph,) a distinguished musical composer, born in 1778 at Exeter, in the cathedral of which city he was early placed as a chorister under the celebrated William Jackson. In 1802 he removed to Bristol, on being appointed organist of the cathedral there, and in the same year he composed one of his best anthems, "I am the Alpha and Omega," for the benefit of the Institution for affording Assistance to the Widows and Orphans of Clergymen in indigent Circumstances. In 1807 he went to London, and during a residence there of seven years, he lectured at the Russell Institution, and other places. In 1814 he returned to his native city. His war anthem, "A Sound of Battle is in the Land," performed by him at Cambridge in 1809, as an exercise for his bachelor's degree in music, was much admired, and he was admitted to the degree of Mus. D. in July of the same year. His principal works are, his New System

of Musical Education, being a Self-Instructor, printed on upwards of 100 cards; Twenty Psalmodical Melodies; The Jubilee, an entertainment performed at the Haymarket; The Siege of Ischa, an opera; and, The Vocal Magazine, with a variety of songs, glees, duets, &c. He died in 1824.

KEMPELEN, (Wolfgang, baron von,) a skilful mechanist, known as the inventor of the Automaton Chess Player, was born in 1734 at Presburg. In 1769 he announced the completion of his automaton, or androeides, which afterwards attracted much attention. In 1783 the chess-playing figure was first exhibited at Paris; and it afterwards made its appearance in London. That the contrivance was not purely mechanical is now generally believed; but the deception was an ingenious one, and long baffled the sagacity of the most acute investigators. This very ingenious man also constructed a speaking figure, of which he published an account in a curious work, entitled, Le Mécanisme de la Parole, suivi de la Description d'une Machine Parlante, et enrichi de vingt-sept Planches, Vienne, 1791, 8vo. He contrived likewise a printing-press for the use of Mademoiselle Paradies, a famous blind musician. He published a drama, called Perseus and Andromeda; The Unknown Benefactor, a comedy, &c. He died in 1804.

KEMPIS, (Thomas à,) a pious canon regular, was born in 1380, at Kempen, a village in the diocese of Cologne, (whence he took his name,) and educated at Deventer, in the community of poor scholars established by Gerard Groot. In 1399 he entered the monastery of canons regular of Mount St. Agnes, near Zwol, where he distinguished himself by his eminent piety, self-mortification, patience, humility, and charity. He there applied himself to transcribing the Bible, the Missal, several works of St. Bernard, and other religious books. He was an excellent copyist, and very fond of that kind of occupation. He died in great reputation for sanctity, July 25th, 1471, in the ninety-first year of his age. He left a great number of religious works, which breathe a spirit of tender, solid, and enlightened piety, of which a collection was published at Antwerp, 1600, 1615, 3 vols, 8vo. The learned Joducus Badius Ascensius was the first who attributed the celebrated book, De Imitatione Christi, to Thomas à Kempis. On the other hand, Père Possevin, a Jesuit, was the first who, in his Apparatus Sacer, attributed this work to the abbot John Gersen, or Gessen, chancellor of the university of Paris, and a great theologian, who died in 1429; which opinion has been adopted by the Benedictines of the Congregation of St. Maur. This seems to be the more probable opinion; Thomas à Kempis is believed merely to have copied the treatise. The first Latin edition is that of 1492, 12mo, Gothic. There was at that time an old French translation under the title of, L'Internelle Consolation, the language of which appears as old as Thomas à Kempis, which has raised a doubt whether the book was originally written in Latin or French. The abbé Langlet has taken a chapter from this ancient translation, which is not in the Latin versions. Dr. Stanhope translated it into English; and there are numerous editions of it in almost every language.

KEN, (Thomas,) the deprived bishop of Bath and Wells, was born at Berkhamstead, in Hertfordshire, in 1637, and educated at Winchester School, and at New college, Oxford, of which he became a probationer-fellow in 1657. In 1666 he removed to Winchester College, being chosen fellow of that society; and he was soon after appointed domestic chaplain to Morley, bishop of that see, who presented him first to the rectory of Brixton, in the Isle of Wight, and afterwards to a prebend in the church of Westminster, 1669. In 1674 he made a tour to Rome, with his nephew, Mr. Isaac Walton, then B.A. in Christ Church, Oxford; and on his return (1679,) he took his degrees in divinity. Not long after, being appointed chaplain to the princess of Orange, daughter of James II., he went to Holland, where his prudence and piety gained him the esteem and confidence of his royal mistress. After his return to England, he was appointed chaplain to lord Dartmouth, who had received a commission to demolish the fortifications of Tangier. He returned with this nobleman in April 1684, and was immediately advanced to be chaplain to the king (Charles II.), who soon after nominated him to the bishopric of Bath and Wells. A few days after this, the king was seized with the illness of which he died; during which, bishop Ken thought it his duty to attend him constantly, and did his utmost to awaken his conscience. Bishop Burnet tells us that he spoke on that occasion "with great elevation of thought and expression, and like a man inspired." When he was settled in his see, he attended closely to his episcopal functions. He published,

An Exposition of the Church Catechism, in 1685, and the same year, Prayers for the Use of the Bath. For some time he held, in appearance, the same place in the favour of James II. which he had held in the former reign; and some attempts were made to gain him over to the interest of the Popish party at court; but these were of no avail, for when the declaration of indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, bishop Ken was one of the seven who openly opposed the reading of it: for which he was sent, with his six brethren, to the Tower. Yet, though in this he ventured to disobey his sovereign for the sake of his religion, he would not violate his conscience by transferring his allegiance from him. When the prince of Orange, therefore, came over, and the revolution took place, the bishop retired; and as soon as William III. was seated on the throne, and the new oath of allegiance was required, he, by his refusal, suffered himself to be deprived. After his deprivation, he resided at Longleate, a seat of the lord viscount Weymouth, in Wiltshire; whence he sometimes made a visit to his nephew, Mr. Isaac Walton, at Salisbury, who was a prebendary of that church. In this retirement he composed many pious works, some of the poetical kind; for he had an inclination for poetry, and had many years before written an epic poem of thirteen books, entitled, Edmund, which was not published till after his death. Queen Mary, who highly respected him, settled upon him a pension of 200*l.* a-year. He died on the 19th March, 1710-11, in the seventy-fourth year of his age. It is said that he travelled for many years with his shroud in his portmanteau; and that he put it on as soon as he came to Longleate, near Bath, where he died. His works were published in 1721, in 4 vols, 8vo. Various reports having been industriously spread that he was tainted with Popish errors, and not steadfast to the doctrine of the Church of England, it was thought proper to publish the following paragraph, transcribed from his will:—"As for my religion, I die in the holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross."

KENDAL, (George,) a Calvinistic divine, was born at Dawlish, in Devonshire, and educated at Exeter college, Oxford. He obtained a prebend in the cathedral of Exeter, and the rectory of Blissland, in Cornwall; but he was ejected at the Restoration for nonconformity. He wrote, A Vindication of the Doctrine of absolute Predestination, fol.; A Treatise on Final Perseverance, against John Goodwin, fol. He died in 1663.

KENNAWAY, (Sir John,) a brave officer, and able diplomatist, was born at Exeter in 1758, and educated at the grammar-school of that city. He went out to India, in 1772, as a cadet. In 1780 he received a captain's commission, and served in the Carnatic against Hyder Ali; but on his return to Bengal, his skill in the native languages, and his talents for diplomacy, recommended him to the notice of the marquis Cornwallis, who appointed him his aide-de-camp, and sent him in 1788 as envoy to the court of Hyderabad, to demand of the nizam the cession of Guntoor. In this mission he was successful, and he was rewarded with a baronetcy. In 1792 he was employed in negotiating a treaty of peace with Tippoo Sultan. This he also executed successfully, Tippoo ceding half his dominions, and agreeing to pay 3,300,000*l.* for the expenses of the war, and to give two of his sons as hostages for the due performance of the engagement. Sir John's health having suffered much during his residence in India, he returned in 1794, and retired on a pension granted him by the East India Company. He died in 1836.

KENNEDY, (James,) bishop of St. Andrew's, was the younger son of James Kennedy, of Dunmure, by the lady Mary, countess of Angus, daughter of Robert III., king of Scotland. He was born in 1405, or 1406, and after some preparatory education at home, was sent abroad for his philosophical and theological studies. Entering into holy orders, he was preferred, in 1437, by James I. of Scotland, to the bishopric of Dunkeld, and pope Eugenius IV. gave him the abbey of Scoon *in commendam*. In 1440 he was raised to the see of St. Andrew's. In 1444 he was made lord chancellor; but not finding his power equal to his inclination to do good in this office, he resigned it within a few weeks. After his return from a visit to Rome he founded the college, or university of St. Salvador's, at St. Andrew's, which he liberally endowed for the maintenance of a provost, four regents, and eight bursars, or exhibitioners. He founded also the collegiate

church within the precincts of the college, in which is his tomb, of exquisite workmanship. He founded also the abbey of the Observantines, which was finished by his successor, bishop Graham, in 1478, but is now a ruin. During the minority of James III. he was appointed one of the lords of the regency, but in fact was allowed the whole power, and, according to Buchanan and Spotswood, conducted himself with great prudence. He died in 1466.

KENNEDY, (John,) a Scotch physician, who resided for some years at Smyrna, and died in 1760. His valuable collection of Greek and Roman coins and pictures was sold by auction, and afterwards came into the possession of Dr. Hunter. In his dissertation on the coins of Carausius Dr. Kennedy asserted that Oriuna was the emperor's guardian goddess; an opinion which excited a violent controversy between him and Dr. Stukeley, who maintained that Oriuna was the wife of Carausius.

KENNEDY, (John,) a divine, who was rector of Bradley, in Derbyshire, and died there about 1770. He was well skilled in the mathematics, and published, Scripture Chronology, for which Dr. Johnson wrote a dedication; An Examination of Jackson's Chronological Antiquities; The Doctrine of Commensurability. He attempted to prove the perfect chronology of the Hebrew Bible, and was answered by Ferguson; but much more ably, in a series of letters by the Rev. Thomas Bowen, of Bristol, in the Christian Magazine.

KENNET, (White,) bishop of Peterborough, and a political writer and antiquary, was the son of the Rev. Basil Kennet, rector of Dunchurch, and vicar of Postling, near Hythe, in the county of Kent, and was born at Dover in 1660. He was called White from his mother's father, a wealthy magistrate at Dover, who had formerly been a master shipwright there. He was educated at Westminster School, and at St. Edmund hall, Oxford, where he applied himself closely to his studies, and commenced an author in politics while he was an undergraduate. In 1680 he published, A Letter from a Student at Oxford to a Friend in the Country, concerning the approaching Parliament, in vindication of his Majesty, the Church of England, and the University. This gave great offence to the Whig party, as it then began to be called, in the House of Commons. In 1681 he published, in the same spirit of party, A Poem, or a Ballad, addressed to Mr. E. L. on his Majesty's dissolving the late Parliament at Oxford. In 1684 he published a translation of Erasmus' Moriæ Encomium, which he had undertaken, during his under-graduate course, at the advice of his tutor, Mr. Allam. In the same year he was presented to the vicarage of Amersden, or Ambroseden, in Oxfordshire. In 1686 he published a translation of Pliny's Panegyric, which was reprinted in 1717. In 1689, as he was exercising himself in shooting, he had the misfortune to be dangerously wounded in the forehead by the bursting of the gun. Both the tables of his skull were fractured, which occasioned him constantly to wear a black velvet patch on that part. He distinguished himself by preaching against Popery; and he likewise refused to read the declaration for liberty of conscience in 1688, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to James II., recommended by bishop Parker in the same year. He contracted an acquaintance with Dr. George Hickes, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues; though their different principles in Church and State afterwards sundered their friendship. In 1691 he was chosen lecturer of St. Martin's, in Oxford, having some time before been invited back to Edmund hall, to be tutor and vice-principal; there he lived in friendship with Dr. Mill, the editor of the Greek Testament, who was then principal of that house. In February 1692 he addressed a letter from Edmund hall, to Brome, the editor of Somner's Treatise of the Roman Ports and Forts in Kent, containing an account of the life of that famous antiquary, which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England. In 1693 he was presented to the rectory of Shotesbrook, in Berkshire; but he still continued to reside at Oxford, where he diligently pursued and encouraged the study of antiquities. Gibson, afterwards bishop of London, when publishing, in 1694, a translation of Somner's Treatise written in answer to Chifflet, concerning the situation of the Portus Iccius on the coast of France, opposite to Kent, where Cæsar embarked for the invasion of this island, introduced it to the world with a dedication to Mr. Kennet. In 1699 he took the degree of D.D.; and in 1700 he was appointed minister of St. Botolph,

Aldgate, in the city of London. In 1701 he engaged in a controversy with Dr. Atterbury about the rights of Convocation, of which he became a member about this time, as archdeacon of Huntingdon. He also became a member of the Society for the Propagation of the Gospel in Foreign Parts, and zealously promoted its advancement. He now grew into great esteem with those who were deemed the low-church party, and particularly with archbishop Tenison. He preached a sermon at Aldgate, January 30th, 1703, which occasioned many pamphlets to be written against it. In 1705, when Dr. Wake was advanced to the see of Lincoln, Kennet was appointed to preach his consecration sermon, which was so much admired by lord chief-justice Holt, that he declared, "it had more in it to the purpose of the legal and Christian constitution of this church than any volume of discourses." About the same time some booksellers, having undertaken to print a collection of the best writers of the English history, from the Norman invasion down to the reign of Charles I., in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which should carry the history down to the reign of queen Anne. This was published in 1706, with the other two (which were compiled by Mr. John Hughes), under the title of, A complete History of England. In 1719 appeared the second edition with notes, said to be inserted by Mr. Strype. Not long after this Dr. Kennet was appointed chaplain to the queen; and by the management of bishop Burnet he preached, in 1707, the funeral sermon on the death of the first duke of Devonshire. This sermon gave great offence, and made some say, that "the preacher had built a bridge to heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it." Whatever offence this sermon might give to others, it did not offend the succeeding duke of Devonshire, through whose recommendation Kennet obtained in the same year the deanery of Peterborough; and he was about the same time presented by the queen to the rectory of St. Mary Aldermary, in the city of London. He now resigned his benefice at Aldgate. In 1709 he published, A Vindication of the Church and Clergy of England from some late Reproaches rudely and unjustly cast upon them; and, A true Answer to Dr. Sacheverell's Sermon before the Lord Mayor, November 5th of that year. In 1710 he was greatly reproached for not joining in the London clergy's address to the queen. When the great point in Sacheverell's trial—the change of the ministry—was gained, an address was prepared from the bishop and clergy of London, so worded, that they who would not subscribe it might be represented as enemies to the queen and her ministry. Dr. Kennet, however, refused to sign it. This zeal of Kennet in favour of his own party raised so great an odium against him, that very uncommon methods were taken to expose him, and one in particular by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to represent the Last Supper, Judas was painted with the countenance of Dr. Kennet, and, the more strongly to point the resemblance, the black patch appeared on his forehead. At length the bishop of London obliged those who had set the profane and scandalous picture up to take it down again. In 1712 Dr. Kennet published, A Letter to the Rev. Thomas Brett, who had advanced a strange notion respecting the necessity of private confession. In 1713 he made a large collection of books, charts, maps, and papers, with a design of writing, A full History of the Propagation of Christianity in the English American Colonies, and published a catalogue of all the distinct treatises and papers, under the title of, Bibliothecæ Americanæ primordia. About the same time he founded an antiquarian and historical library at Peterborough, for which purpose he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth's reign. In the rebellion of 1715 he published a sermon upon The Witchcraft of the present Rebellion; and, the two following years, he was very zealous for repealing the acts against occasional conformity and the growth of schism. He also warmly opposed the proceedings in the Convocation against Hoadly, bishop of Bangor. In 1718, on the death of bishop Cumberland, he was promoted to the see of Peterborough, which he held for ten years. He died in 1728. His numerous and valuable MS. collections were purchased by the earl of Shelburne, afterwards marquis of Lansdowne, and sold with the rest of his lordship's MSS. to the British Museum, where they are now deposited. Bishop Kennet was indefatigable in the duties of his sacred function. He was also a man of great diligence and application, even to the close of his life.

He assisted Anthony Wood in collecting materials for the Athenæ. He had a very valuable library, collected at a great expense, and many of his happiest hours were spent in it. He had one practice, into which most men of literary curiosity have fallen—that of writing notes, corrections, additions, &c., to all his books, many of which, thus illustrated, are now in various public and private libraries. His manners and behaviour were easy, affable, and courteous. He was likewise a friend to the younger clergy, recollecting how greatly he had himself been indebted to the kindness of early patrons, and was always ready to assist them in their studies, and, according to their merit, to promote them in the Church. He was also liberal to the poor, and generous to his relations. Among his works, besides those already noticed, are, Parochial Antiquities, attempted in the History of Ambroseden, Burcester, and other adjacent parts, in the counties of Oxford and Bucks, (this contains a very useful glossary;) Preface to Sir Henry Spelman's History of Sacrilege; Ecclesiastical Synods, and Parliamentary Convocations in the Church of England, historically stated, and justly vindicated from the Misrepresentations of Mr. Atterbury; An Occasional Letter, on the subject of English Convocations; History of the Convocation summoned to meet February 6th, 1700; The Case of Impropriations, and of the Augmentation of Vicarages, &c.; Preface to Sir Henry Spelman's and Dr. Ryve's Two Tracts; Account of the Society for Propagating the Gospel in Foreign Parts; The Christian Scholar, in Rules and Directions for Children and Youth sent to English Schools; The French Favourite, or the Seven Discourses of Balzac's Politics; A Memorial for Protestants on the Fifth of November, &c., in a Letter to a Peer of Great Britain; A Letter to the Lord Bishop of Carlisle, concerning one of his Predecessors, bishop Merks, on occasion of a new Volume for the Pretender, entitled, The Hereditary Right of the Crown of England asserted; The Wisdom of looking backwards to judge the better on one side and the other, by the Speeches, Writings, Actions, and other Matters of Fact on both Sides for the four last Years; and, Register and Chronicle. He published also a great many sermons on occasional subjects.

KENNET, (Basil,) younger brother of the preceding, was born in 1674, at Postling, in Kent, and educated at Corpus Christi college, Oxford, of which he became fellow in 1697. In 1706, by his brother's interest, he was made chaplain to the English factory at Leghorn; but so violent was the opposition which he met with from the Papists when he reached Italy, that he escaped with difficulty the horrors of the Inquisition. On his return to Oxford in 1714 he took the degree of D.D., but died very soon after of a slow fever, the seeds of which he had brought with him from Italy. He was distinguished in private life as an amiable and benevolent man; and as an author, his works attest his great abilities. He published in 1696, Romæ Antiquæ Notitia, in two parts (a valuable book, addressed to the duke of Gloucester;) The Lives and Characters of the Antient Greek Poets, 8vo, 1697, (also inscribed to the duke, to whom it was expected that Kennet was to be appointed sub-preceptor;) An Exposition of the Apostles' Creed, after Dr. Pearson, 1705; An Essay towards a Paraphrase on the Psalms, &c., 8vo, 1706; Sermons on various Occasions, 1715, 8vo. He also published English translations of eminent authors, the chief of which are, Puffendorf of the Law of Nature and Nations; Placette's Christian Casuist; Godeau's Pastoral Instructions; Pascal's Thoughts on Religion, (to this he prefixed an account of the manner in which those Thoughts were delivered by the author;) Balzac's Aristippus; with an Account of his Life and Writings; The Marriage of Thames and Isis; from a Latin poem of Camden.

KENNETH II., the sixty-ninth king of Scotland, succeeded his father Alpin in 823. He made war against the Picts, and conquered them; and he brought the famous stone chair to Scone, in which the kings of Scotland were crowned, till carried to England by Edward I. He died in 854.

KENNETH III., son of Malcolm, obtained victories over the Danes, and also over the English at Strathcluyd. He was put to death by his subjects in 994 for attempting to alter the right of succession in favour of his family.

KENNICOTT, (Benjamin,) a learned divine, and eminent Hebrew scholar, born in 1718, at Totness, in Devonshire, where his father was parish clerk. He received his earlier education at the grammar school of his native place, and afterwards became master of a charity school there, where his talents were so conspicuously displayed that, by the liberal contributions of some benevolent gentlemen, he was sent, in 1744, to Wadham college,

Oxford. Here he devoted himself to study with so much assiduity that, by the publication of two popular dissertations, On the Tree of Life, and, On the Oblations of Cain and Abel, he obtained the degree of B.A. from the university, gratis, and before the statutable term. He was elected fellow of Exeter college shortly afterwards, and took his degree of M.A. in 1750. His sermons next recommended him to public notice. In 1753 he laid the foundation of his great work, by publishing, The State of the Hebrew Text of the Old Testament considered: A Dissertation in two Parts, &c. 8vo. The design of this publication was to overthrow a notion which had long prevailed among divines, concerning the integrity of the Hebrew text; namely, that the copies of it had been preserved absolutely pure and uncorrupt. Though this idea was absurd in itself, and though no such perfection was supposed to exist in the MSS. of the New Testament, yet it had almost universally occupied the minds of Biblical critics. In this opinion Kennicott himself acknowledges that he had early shared. He now thought it his duty to endeavour to impart to others that conviction of its falsehood, which a careful examination of it had impressed upon his own mind; and accordingly, encouraged to undertake the task by archbishop Secker, in 1753, as we have already noticed, he put forth the Dissertation mentioned above. In this volume he proved, that there were many Hebrew MSS. extant, which, though they had hitherto been generally supposed to agree with each other, and with the printed Hebrew text, yet contained numerous and important various readings; and that from those various readings considerable authority was derived in support of the ancient versions. He likewise announced the existence of six Samaritan MSS. in Oxford only, by which many errors in the printed Samaritan text might be corrected; and proved that even from the Samaritan, as it was already printed, the Hebrew text might be corrected in many passages. This work was examined with great severity, both at home and abroad. At home the doctrine of the corrupt state of the Hebrew text was violently opposed by Comings and Bate, two Hutchinsonians. His views were also controverted by Dr. Rutherforth, the divinity professor at Cambridge, and by bishop Warburton; to both of whom he addressed replies. He was also attacked by Horne, afterwards bishop of Norwich. But by the generality of learned and candid Biblical scholars, both natives and foreigners, his work was justly appreciated. Kennicott spent the next three or four years principally in searching out and examining Hebrew MSS.; not without finding leisure to preach and to publish some occasional sermons, which were well received. About this time he was appointed one of the king's preachers at Whitehall; and from the title-page of one of his sermons, published in 1759, we find that he had been presented to the vicarage of Culham, in Oxfordshire. Early in 1760 he published his State of the printed Hebrew Text of the Old Testament considered; Dissertation the Second. In this volume he vindicated the authority and antiquity of the Samaritan copy of the Pentateuch; proved that the present Chaldee paraphrase has not been taken from MSS. so very ancient as has been commonly supposed; and that it has been in many places altered wilfully, in conformity to the Hebrew text, where that text itself had been before corrupted; appealed to the sentiments of the Jews themselves on the subject of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon down to the invention of printing; and presented an account of all the Hebrew MSS. then known, with a collation of eleven Samaritan MSS. and a particular catalogue of one hundred and ten Hebrew MSS. in Oxford, Cambridge, and the British Museum. A collation of the Hebrew MSS. was now loudly called for; and in the same year, Kennicott published proposals for collating all the Hebrew MSS. prior to the invention of printing, that could be found in Great Britain and Ireland, and for procuring at the same time as many collations of foreign MSS. of note, as the time and money he should receive would permit. In this noble design he was supported by a subscription and encouragement from crowned heads, public bodies, noblemen, divines, and private gentlemen, of different nations, and different religious persuasions, in a manner which had not been before equalled in the annals of literature. In the summer of 1766 he visited Paris for the purpose of examining the Hebrew MSS. in that city, and was received there with the respect due to his character. While he was proceeding in this work, he was made keeper of the Radcliffe Library (1767); admitted to the degree of D.D.; presented to the valuable living of Mynhenyote, in Cornwall, by the chapter

of Exeter; and rewarded (1770) by a prebend of Westminster, which in the same year he exchanged for a canonry of Christ Church, Oxford. In 1776 he was enabled to publish the first volume of his edition of the Hebrew Bible, in folio; and in 1780, the second volume, which completed the work, made its appearance. To the whole is prefixed a general dissertation, giving a full history of the nature of the design, and of the benefits resulting from it. The money received from subscribers amounted to upwards of 9,000*l*. The task of collation continued from 1760 to 1769, and embraced more than six hundred Hebrew MSS., and sixteen MSS. of the Samaritan Pentateuch. During the nine years thus spent upon the work, Dr. Kennicott published annually an account of the progress which was made. The text of his edition was printed from that of Van der Hooght, but without the points. Besides Hebrew MSS., he examined with the same view the most distinguished among the Rabbinical writings, especially the Talmud. Within two years of his death Dr. Kennicott resigned his living in Cornwall, from conscientious motives, on account of his not having a prospect of ever again being able to visit his parishioners. He died at Oxford, after a lingering illness, in 1783, about the age of sixty-five, and was buried in Christ Church Cathedral. At the time of his death he was employed in preparing for the press, Remarks on Select Passages in the Old Testament. It is to be lamented, however, that he was able to perfect only a small part of his design. To this part the editors, who published it in 1787, added, according to the author's instructions in his will, whatever they found among his papers evidently designed for this work; and such of his hints and imperfect sketches as might be useful to future commentators. These Remarks are accompanied by eight sermons, partly critical, and partly practical. An important Supplement to Kennicott's Hebrew Bible was published by De Rossi, under the title of, Variæ Lectiones Veteris Testamenti, Parma, 1784-88, 4 vols, 4to; to which an appendix was added in 1798. And an edition of the Hebrew Bible, containing the most important of the various readings in Kennicott's and De Rossi's volumes, was published by Doederlein and Meissner, Leipsic, 1793. A more correct and elegant edition of the Hebrew Bible, which also contains the most important of Kennicott's and De Rossi's various readings, was published by Jahn, Vienna, 1806, 4 vols, 8vo. Two scholarships were founded at Oxford by the widow of Dr. Kennicott for the promotion of the study of the Hebrew language.

KENRICK, (William,) a native of Watford, in Hertfordshire, who, from the humble occupation of a rule, or scale-maker, became a popular writer. He went to Leyden to improve himself, and at his return in 1759 he published his Epistles, Philosophical and Moral, in verse. In 1766 appeared his Falstaff's Wedding, a comedy, in imitation of Shakspeare, and which he at first intended to impose on the world as the production of that great dramatist. For some time he wrote in the Monthly Review; but, in consequence of a dispute with the principal, he set up the London Review (1775,) which did not answer. He was equally unsuccessful in a newspaper which he began in opposition to the Morning Chronicle, but which, after conducting it for some years, he abandoned. He translated the works of Voltaire and Buffon; Rousseau's Emilius and Eloisa; Milot's History of England; and other works; and he produced besides various dramatic pieces, which, if not all successful, yet possessed merit. He also published a Dictionary of the English Language, 4to. He died in 1779.

KENT, (William,) a painter, was born in Yorkshire in 1685, and put apprentice to a coach-painter, but left his master, and came to London, whence, in 1710, he was sent, by the munificence of some gentlemen, to Rome, where he studied under Loti, and in the Academy gained the prize of the second class. He there became acquainted with lord Burlington, who, on his return to England in 1719, lodged him in his own house, and obtained for him considerable employment, both as a painter of history and portrait. He designed some of the ornaments for Gay's Fables, Spenser's Faerie Queene, and Pope's Works. In architecture, however, he was more admired, and his abilities are attested by his Temple of Venus in Stowe Gardens, Holkham House, in Norfolk, and other buildings. He is likewise considered as the inventor of modern gardening. By the patronage of the dukes of Grafton and Newcastle, he was made master-carpenter, architect, and keeper of the pictures to George II., and, on the death of Jervas, he became painter to the crown. He executed Shakspeare's monument in Westminster Abbey. He died in 1748.

KENT, (James,) an eminent musical

composer, born at Winchester in 1700. At an early age he was admitted into the choir of that cathedral, under the tuition of Vaughan Richardson, the organist. After having been some time in this situation he became a singer at the Chapel Royal, where, under the care of Dr. Croft, he laid the foundation of his future excellence. The first public situation which Kent obtained in his profession was that of organist of the chapel of Trinity college, Cambridge. In 1737 he was chosen organist of the cathedral and of the chapel of the College at Winchester, at which city he continued to reside until his death, in 1776. As a composer of sacred music Kent followed closely the style of Dr. Croft; and few have succeeded better than he in that due intermixture of harmony and melody which renders this species of music interesting, both to learned and unlearned auditors. His anthems, "Hearken unto this, O man," and, "When the Son of Man," are sublime compositions in the solemn style. "Give the Lord the honour due unto his name," is equalled by few anthems in force and dignity. The fourth verse in, "The Lord is my Shepherd," as a bass solo, and the sixth verse, in which the two voices unite, produce a striking and most pleasing effect, the one by its majestic simplicity, and the other by its pastoral, yet elegant harmony. Few anthems have obtained more celebrity than, "O Lord, our Governor," "My Song shall be of Mercy," and, "Hear my Prayer." So modest and unassuming was this excellent man, that it was not until towards the decline of his life that he could be prevailed upon to give his works to the public; and he then printed and published a second volume, containing a morning and evening service and eight anthems. Some of these have since been printed separately, and a few of them have been admitted into Page's Harmonia Sacra. As an organist he was conscientiously diligent in performing all the duties of his situation. His performance was solemn and expressive; and he was reputed to have been one of the best players of Dr. Croft's music in the kingdom.

KENT, (Edward Augustus, duke of,) father of queen Victoria, was the fourth son of George III., and was born November 2, 1767. In his seventeenth year he commenced his military education at Lunenburg, whence he was removed, at the end of a year, to Hanover, and thence to Geneva. In his twenty-third year he was recalled to England; but ten days after his arrival he was suddenly ordered to Gibraltar. There he joined his regiment (the 70th foot), and, after a short residence, in the summer of 1791 sailed along with it for Quebec. But he was soon after ordered to join the troops under the command of general Sir Charles, afterwards Earl Grey, destined for the conquest of the French West India islands. He displayed his gallantry at the attack of Fort Royal, in Martinique, which, out of compliment to him, was afterwards named Fort Edward. He also distinguished himself at St Lucie and Guadaloupe. He then returned to North America, and was soon after made governor of Nova Scotia, to which dignity was superadded (January 12, 1796) the rank of lieutenant-general. During his residence at Halifax, in consequence of the fall of his horse under him, it was deemed necessary for him to return to England, and he was called to the House of Lords (1799) by a patent creating him duke of Kent and Stratherne, and also earl of Dublin. He was soon after appointed commander-in-chief of all the forces in British America. Ill health, however, obliged him to return to England in the autumn of 1800, and he was nominated colonel of the Royal Scots, a regiment which he retained until his death. Early in 1802 he obtained the government of Gibraltar, and proceeded thither in the spring. But his efforts to repress the military license that prevailed among the troops of the garrison led to a mutiny (December 24, 1802), and he was recalled in the following year. In 1805 he received the baton of a field-marshal. In 1816 he repaired to the continent, and settled at Brussels, where he lived in great privacy. Thence he made frequent excursions into Germany, for the purpose of visiting several branches of his family; and it was during one of these that he first saw and admired his future consort. On the demise of the princess Charlotte of Wales, a failure of the succession began to be dreaded, and several marriages on the part of the younger branches of the royal family were projected, for the express purpose of averting so great a calamity. The duke of Kent, in May 1818, married Victoria Maria Louisa, widow of the hereditary prince of Leiningen, and youngest daughter of the duke of Saxe Coburg, who was born in 1786, and was brought up under the eye of her mother, a princess of the house of Reuss, conjointly with her

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brother, Prince Leopold, now king of Belgium. By her he had one child, Alexandrina Victoria, born at Kensington palace on the 24th of May, 1819, and now queen of England. As the recovery of her royal highness the duchess of Kent, after her accouchement, was rather slow, it was determined to try the purer and milder climate of Devonshire. Thither the duke and duchess accordingly went, and settled at Sidmouth. There his royal highness was unexpectedly seized with a fever, occasioned by cold, which carried him off on the 23d January, 1820, in the fifty-third year of his age.

KENTIGERN, or St. Mungo, a Scotchman, educated, accorded to Camden, at Oxford, and made bishop of Glasgow. He was the pupil of Palladius, and founded St. Asaph monastery in the sixth century.

KENYON, (Lloyd, lord,) an English judge, eldest son of Lloyd Kenyon of Briyno, Esq., was born in 1733, at Credington, in Flintshire, and on leaving Ruthin school, Denbighshire, he became an articled clerk to Mr. W. J. Tomlinson, an attorney at Nantwich, in Cheshire. He entered at Lincoln's-inn in 1754, and was called to the bar in 1761. Though known as an able lawyer and a good conveyancer, and much employed in chancery, he did not rapidly rise to eminence, till in 1780 he was called upon with Erskine to defend lord George Gordon. Distinguished on this memorable occasion, he was in 1782 made attorney-general and chief-justice of Chester, and elected member of parliament for Hindon, in Wiltshire. He was in March 1784 made master of the rolls, and, on lord Mansfield's resignation, in 1788, he was, by the recommendation of lord Thurlow, raised to succeed him as chief justice of the King's Bench, with the dignity of the peerage. In this elevated office lord Kenyon endeared himself to the people of England as an upright and impartial judge, as the friend of his country, the supporter of her constitution, the advocate of virtue, and the unshaken punisher of vice, however great or powerful the offender. Though warm in his temper, he never suffered justice to yield to prejudice or passion, but regarded the strict execution of the law as the firmest bulwark of national honour. The death of his eldest son, a young man of promising abilities, is supposed to have hastened his dissolution, by producing, in consequence of his broken spirits, the black jaundice, of which he died at Bath, 2d of April, 1802, aged sixty-nine. He was, in his private habits, temperate, parsimonious, and an early riser. His affections centred in his home. He was but little given to hospitality; and his dress and equipage were mean.

KEPLER, (John,) a distinguished mathematician and astronomer, was born at Wiel, in the duchy of Wirtemberg, December 27th, 1571. His father, whose ancestors had raised themselves under the emperors by their military services, was a petty officer in the army of the duke of Wirtemberg, but was reduced to indigence by the dishonesty of an acquaintance, and was obliged to become a tavern keeper at Elmendingen, whither young Kepler had been sent to school in his sixth year. In 1586 he was admitted into the monastic school of Maulbronn, where he was educated at the cost of the duke of Wirtemberg. He then pursued his studies at the university of Tübingen, where he was admitted to the degree of bachelor in 1588, and to that of master of philosophy in 1591. In that year he became a pupil of the famous astronomer Michael Mœstlin, and in a short time made so great a progress in the different branches of mathematical learning, that in 1594 he was invited to Grätz, in Styria, to fill the mathematical chair in the university of that city, become vacant by the death of George Stadt. From this time astronomy became the chief object of his attention. In 1596 he published his Mysterium Cosmographicum. In the following year he married Barbara Muller von Muhleckh, a lady who, although two years younger than himself, was already a widow for the second time. This alliance soon involved him in difficulties, which, together with the troubled state of the province of Styria, arising out of the two great religious parties into which the empire was then divided, induced him to withdraw from Grätz. Having heard that Tycho Brahe was at Benach, in Bohemia, he determined (1600) on paying him a visit, moved by the reputation which he had acquired by his determination of the eccentricities of the orbits of the planets. He was welcomed in the kindest manner by Tycho, who promised to introduce him to the emperor Rudolph, and was persuaded by him to settle in Bohemia. During Kepler's journey towards that country, he was attacked by a quartan ague, which afflicted him for seven or eight months. Kepler was also dissatisfied with the conduct of Tycho towards him, which he considered to be

unfriendly on some particular occasion when the latter might have been serviceable to his family; and he complained of Tycho's reservedness, in not communicating to him all his discoveries and improvements. Tycho died in October 1601. Before his death, however, he fulfilled his promise of introducing Kepler to the emperor Rudolph, who gave him a very favourable reception, and appointed him his mathematician. Upon the death of Tycho, the emperor ordered Kepler to complete the tables begun by that great man, which were to be called The Rudolphine Tables. They were not published, however, till 1627. The part more particularly allotted to Kepler was the reduction of Tycho's observations relative to the planet Mars, and to this circumstance is mainly owing his grand discovery of the law of elliptic orbits, and that of the equable description of areas. His pecuniary difficulties, however, arising from the non-payment of his salary, greatly retarded the progress of his labours, and obliged him to seek a livelihood by casting nativities. In 1602 appeared his Fundamental Principles of Astrology; in 1604, his Supplement to Vitellion; in 1605, A Letter concerning the Solar Eclipse; and in 1606, An Account of the New Star which had appeared in 1604 in the Constellation Cassiopeia. In 1609, appeared his New Astronomy, containing his great work, On the Motion of Mars; a treatise which holds the intermediate place, and is the connecting link, between the discoveries of Copernicus and those of Newton. After struggling with poverty for ten years at Prague, Kepler began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a salary from the states of Upper Austria, which was paid for sixteen years. In 1613 he went to the assembly at Ratisbon, to assist in the reformation of the calendar. In 1620 he was visited by Sir Henry Wotton, the English ambassador at Venice, who finding him, as he was always to be found, oppressed with pecuniary difficulties, urged him to go over to England, where he assured him of a welcome and honourable reception; but Kepler declined to leave the continent. In 1624 he went to Vienna, where with difficulty he obtained 6000 florins towards completing the Rudolphine Tables, together with recommendatory letters to the states of Suabia, from whom he also collected some money due to the emperor. In November 1626, he went to Ulm, in order to publish the Rudolphine Tables; and in 1629, with the emperor's leave, he settled at Sagan in Silesia, where he published the second part of his Ephemerides: the first had been published at Lints in 1617. In 1630 he went to Ratisbon, to solicit the payment of the arrears of his pension; but being seized with a fever, which, it is said, was brought upon him by too hard riding, he died there on the 15th of November, in the fifty-ninth year of his age. He was buried in the churchyard of St. Peter's, at Ratisbon. To this sagacious philosopher we owe the first discovery of the great laws of the planetary motions, viz. that the planets describe areas that are always proportional to the times; that they move in elliptical orbits, having the sun in one focus; and that the squares of their periodic times are proportional to the cubes of their mean distances; which are now generally known by the name of Kepler's Laws. His MSS. were purchased for the library of St. Petersburg, where Euler, Lexell, and Kraft, undertook to examine them and to select the most interesting parts for publication. His published works are, Ein Calender, Gratz, 1594; Prodromus Dissertat. Cosmograph. Tübingæ, 1596, 4to; De Fundamentis Astrologiæ, Pragæ, 1602, 4to; Paralipomena ad Vitellionem, Francofurti, 1604, 4to; Epistola de Solis deliquio, 1605; De Stellâ Novâ, Pragæ, 1606, 4to; Vom Kometen, Halle, 1608, 4to; Antwort an Röslin, Pragæ, 1609, 4to; Astronomia Nova, Pragæ, 1609, fol.; Tertius Interveniens, Frankofurti, 1610, 4to; Dissertatio cum Nuncio Sidereo, Francofurti, 1610, 4to; Strena, seu De Nive Sexangulâ, Frankofurti, 1611, 4to; Dioptrica, Francofurti, 1611, 4to; Vom Geburts Jahre des Heylandes, Strasburg, 1613, 4to; Respons. ad Epist. S. Calvisii, Francofurti, 1614, 4to; Eclogæ Chronicæ, Frankofurti, 1615, 4to; Nova Stereometria, Lincii, 1615, 4to; Ephemerides, 1617—1620, Lincii, 1616, 4to; Epitomes Astron. Copern. Libri i. ii. iii. Lentiis, 1618, 8vo; De Cometis, Aug. Vindelic., 1619, 4to; Harmonice Mundi, Lincii, 1619, fol.; Kanones Pueriles, Ulmæ, 1620; Epitomes Astron. Copern. Liber iv. Lentiis, 1622, 8vo; Epitomes Astron. Copern. Libri v. vi. vii. Francofurti, 1622, 8vo; Discurs von der grossen Conjunction, Linz. 1623, 4to; Chilias Logarithmorum, Marpurgi, 1624, fol.; Supplementum, Lentiis, 1625, 4to; Hyperaspistes, Francofurti, 1625, 8vo; Tabulæ

Rudolphinæ, Ulmæ, 1627, fol.; Resp. ad Epist. J. Bartschii, Sagani, 1629, 4to; De Anni 1631 Phænomenis, Lipsæ, 1629, 4to; Terrentii Epistolium cum Commentatiunculâ, Sagani, 1630, 4to; Ephemerides, Sagani, 1630, 4to; Somnium, Francofurti, 1634, 4to; Tabulæ Manuales, Argentorati, 1700, 12mo. An edition of Kepler's Correspondence was published under the auspices of the emperor Charles VI. in 1718, by M. G. Hansch. It contains a Life of Kepler.

KEPPEL, (Augustus,) a celebrated English admiral, the second son of William earl of Albemarle, was born in 1725. He entered the service while he was young, and accompanied Anson round the world. The most important occurrence in his life took place in 1778, when he had the command of the Channel fleet. On the 12th of July he fell in with the French fleet, under count d'Orvilliers, off Ushant: an engagement ensued, which, though partial, was very warm while it lasted. It was necessary to take a short time to repair the damages; which being done, the admiral made signals for the van and rear division to take their respective stations. This order was obeyed with great alacrity by Sir Robert Harland of the van, but admiral Sir Hugh Palliser of the rear took no notice of the signal, and refused to join his commander, till night prevented a renewal of the battle. The French, taking advantage of the darkness, escaped to their own coast. Admiral Keppel, willing to excuse Sir Hugh Palliser, at least to screen him from public resentment, wrote home such a letter as seemed even to imply great impropriety of behaviour in the commander himself. The conduct, however, of the rear-admiral was attacked in the public papers: he demanded of his commander a formal disavowal of the charges brought against him, which Keppel indignantly refused. He immediately exhibited articles of accusation against the commander-in-chief, for misconduct and neglect of duty, although he had a second time sailed with him, and had never uttered a syllable to his prejudice. The lords of the Admiralty instantly fixed a day for the trial of admiral Keppel, who was most honourably acquitted, and received the thanks of both houses of parliament for his services. Palliser was next tried, and escaped with a censure only; but the resentment of the public was so great, that he was obliged to resign several offices which he held under government, and to vacate his seat in parliament. The acquittal of Keppel was celebrated with the most magnificent illuminations, and other marks of rejoicing which had never been known at that time in this country; and the houses of lord Sandwich, first lord of the Admiralty, and Sir Hugh Palliser, were with difficulty saved from destruction. In 1782 admiral Keppel was raised to a peerage, with the titles of viscount Keppel baron Elden: he was afterwards, at two different periods, appointed first lord of the Admiralty. He died in 1786, unmarried, and of course his titles became extinct. He was a thorough seaman, and a man of great integrity and humanity.

KERCKHOVE, (Joseph Vanden,) a painter, was born at Bruges in 1669, and was the scholar of the younger Quellinus, on leaving whom he went to France, where he found great encouragement, and in a few years returned to his own country with an established reputation. On the ceiling of the town-hall at Ostend he painted the Council of the Gods, in which there is an ingenious and learned disposition of the figures, and a masterly execution. At the Dominican convent at Bruges are fifteen pictures by him, representing the circumstances of the Passion; and in the collegiate church in the same city are four of the Works of Mercy, and a noble painting of the Resurrection. He died in 1724.

KERCKRING, (Theodore,) a physician of the seventeenth century, born at Amsterdam. He lived at Hamburg, as the grand duke of Tuscany's resident. He was a member of the London Royal Society, and obtained some celebrity in his profession. He died in 1693. His chief works are, Spicilegium Anatomicum; and, Anthropogenia Ichnographia, in which he supported the doctrine of an ovary in the human female.

KERGUELIN TREMAREC, (Ives Joseph,) a French navigator, born in Brittany about 1745. He is author of, A Relation of a Voyage in the North Sea, 4to, 1768; and, Naval Events of the War between France and England, 1778, &c. He was a naval commander of merit, and died in 1797.

KERI, (Francis Borgia,) a learned Jesuit of Hungary, author of a history of the emperors of the East, from Constantine to the fall of Constantinople, and of the Ottoman princes their successors. He was also an able astronomer, and made some improvements in the telescope. He died at Buda in 1769.

KERKHERDERE, (John Gerard,) was born at Fauquemont, near Maestricht, about 1678, and educated at Louvain, where he distinguished himself during several years as a professor of the belles-lettres and of history. In 1708 he was appointed historiographer to the emperor Joseph I. He died in 1738. He wrote, Systema Apocalypticum; De Monarchia Romæ Paganæ secundum Concordiam inter SS. Prophetas Danielem et Joannem, &c.; and, Prodromus Danielicus, sive novi Conatus historici, critici, in celeberrimas Difficultates Historiæ Veteris Testamenti, &c.; both which pieces are said to be distinguished by profound erudition and great critical acumen, and to throw light on many obscure passages in the Scriptures, relating to history, chronology, and geography. He was also the author of a Grammatica Latina, of a great number of Latin poems, and of a volume of dissertations illustrative of Scripture history, &c.

KERL, (Johann Caspar,) one of the greatest organists on record, was a native of Saxony. Having during his youth shown a great taste for music, he was sent to Vienna, and, at the expense of the archduke Leopold, placed under the tuition of Giovanni Valentine, chapel-master at the imperial court. His patron afterwards caused him to be sent to Rome, in order to complete his musical studies under Carissimi. At his return he had a highly advantageous offer from the elector palatine, but he refused it, and settled in Bavaria, where he became chapel-master to the elector Ferdinando Maria. His principal work is his Modulatio Organica super Magnificat octo Tonis Ecclesiasticis respondens, Munich, 1686.

KERRICH, (Thomas,) a divine and antiquarian, educated at Magdalen college, Cambridge, of which he became fellow. After travelling on the continent for more than two years, he was in 1784 presented to the vicarage of Dersingham, in Norfolk. He proceeded M.A. in 1775, and in 1797 he was elected principal librarian of the university of Cambridge. In 1798 he was presented, by bishop Tomline, to the prebend of Stow Longa in the cathedral of Lincoln; and in 1812, by bishop Beadon, to that of Shandford in the cathedral of Wells. He was a fellow of the Society of Antiquaries, and furnished several articles to its Archæologia, especially, Some Observations on the Gothic Buildings abroad, particularly those in Italy, and on Gothic Architecture in general. He died in 1828.

KERSAINT, (Armand Gui Simon, count de,) an agent in the French Revolution, born at Paris about 1741. He served with credit in the French navy, and on the breaking out of the Revolution took an active part in the measures of the National Assembly. He was attached to the party of the Girondists, and therefore in the Convention he opposed boldly the violent measures of the sanguinary Terrorists. On the day of the condemnation of Louis XVI. he had the magnanimity to resign his seat in the Assembly; and when called to their bar, he with an undaunted spirit defended his conduct. So much virtue could not pass unpunished in those days of slaughter. He was discovered in his retreat, and dragged before the revolutionary tribunal, and condemned to die, 4th of December, 1793.

KERSEY, (John,) an able mathematician and philologist, who flourished in the reign of Charles II., and was the author of, Elements of Algebra, 1673, 2 vols, fol., which is a very ample and complete work, containing a full explanation of Diophantus's problems; and also of Dictionarium Anglo-Britannicum, or a General English Dictionary, 1708, 8vo.

KESSEL, (John van,) a painter, born at Antwerp in 1626. He excelled in fruits and flowers, but was likewise eminent for portraits. In his manner he resembled Velvet Brueghel, and very nearly equalled him in his landscapes, birds, plants, and flowers. He studied entirely after nature, and faithfully imitated all the beauties which that field brought to his observation. He designed correctly, had a complete knowledge of colour, and finished his pictures with taste and elegance. Philip IV., king of Spain, admired the performances of Van Kessel so much, that he purchased as many as he could procure, and at last invited the artist to his court, where he was appointed painter to the queen, on whose death he returned to Antwerp, where he died in 1708. His portraits were painted with a light, free touch, and a tone of colour that very much resembled that of Vandyck.

KESSEL, (Ferdinand van,) a painter, son of the preceding, was born at Breda in 1660, and was instructed in painting by his father. John Sobieski, king of Poland, invited him to his court, ordered a cabinet to be built in his palace entirely for the reception of his works, and finally knighted him. The first subjects he designed were the Four Elements, which

23283

he painted on copper. Air was represented by a boy supported on the wings of an eagle, surrounded by birds; Earth was described by a boy on the back of a lion, and the ground was diversified with a variety of plants, fruits, and flowers; Fire was represented by a boy surveying arms, helmets, and corslets, with drums, ensigns, and other implements of war; and Water, by a boy supported on a conch at the edge of the sea, the shore being strewed with corals, shells, and petrifactions, with a number of fishes of various kinds, excellently imitated after nature, and well grouped. But being deficient in designing figures, they were usually inserted by Eykens, Maas, Van Opstal, and Biset; in return for which he painted in their compositions those objects in which he particularly excelled. In the gallery at Dusseldorf are four pictures by him, representing the four parts of the world, in which the plants, animals, trees, and flowers, peculiar to each climate, are delicately painted. He died at Breda in 1696.

KESSEL, (Nicholas van,) a painter, nephew of the preceding, was born at Antwerp in 1684. He adopted the style of David Teniers with great felicity, and approached very near to the excellence of that distinguished artist, so that his pictures were much valued at Paris, where he resided. He designed his figures with admirable freedom and readiness, in the manner of Le Fage. Though he inherited a considerable fortune from his uncle Ferdinand, he dissipated the whole in a short time, and at last was reduced to misery. In the latter part of his life he painted portraits, but with no success. He died at Antwerp in 1741.

KETEL, (Cornelius,) a painter, was born at Gouda in 1548, and received his first instruction from his uncle, who was also a painter. He was next placed with Anthony Blockland, at Delft, whence he went to Paris, and was employed at the palace of Fontainebleau, in conjunction with Jerom Franck, Francis de Mayer, and Denis d'Utrecht. But those works being discontinued, he came to England, and was much employed in painting portraits. He had the honour to paint the likenesses of queen Elizabeth and several of the nobility. In 1581 he went to Amsterdam, where he painted a large picture of the principal officers of the train-bands, among which he introduced his own portrait. He afterwards imitated Ugo da Carpi, by painting with his fingers; or surpassed him in absurdity, by painting with his toes. He died in 1602.

KETT, (William,) a tanner, of Norfolk, who raised and headed an insurrection in the reign of Edward VI. His followers amounted to above 20,000 men, and by inveighing against inclosures, and the oppression of the nobility, he increased his influence among the deluded multitude. He took Norwich, and defeated lord Northampton, but was afterwards routed by lord Warwick, and hanged, in 1549, with some of his associates, on the tree which he had called The Tree of Reformation, and where he had administered justice and issued orders to his followers.

KETT, (Henry,) a divine, was born at Norwich in 1761, and educated in the grammar-school of that city, and at Trinity college, Oxford, of which he became a fellow. In 1790 he was appointed Bampton lecturer. In 1798 he published a work, entitled, History, the Interpreter of Prophecy; this is highly commended by bishops Porteus and Tomline. In 1802 appeared his Elements of General Knowledge, introductory to useful Books, designed chiefly for the junior Students in the Universities, and the higher Classes in Schools, 2 vols, which went through several editions. He also published a novel, entitled, Emily, 3 vols, 12mo. After holding his fellowship for many years he married, and obtained the living of Charlton, in Gloucestershire. He was drowned while bathing at Stanwell, June 30, 1825.

KETTLEWELL, (John,) a pious and learned divine, was born at Northallerton, in Yorkshire, in 1653, and educated at the free-school of that town, and at St. Edmund's hall, Oxford. In 1675 he was chosen fellow of Lincoln college. He entered into orders, and distinguished himself early by an uncommon knowledge of divinity. His celebrated book, entitled, Measures of Christian Obedience, was composed in 1678, though it was not published till 1681. It caused him to be so much taken notice of, that the countess of Bedford, mother of the unfortunate William lord Russell, appointed him to be one of her domestic chaplains; and lord Digby presented him, in July 1682, to the vicarage of Coleshill, in Warwickshire. At the Revolution, refusing to take the oaths of allegiance and supremacy to king William and queen Mary, he was deprived of his living in 1690. He now settled in London with his wife, whom he had married in 1685, and there he

NATIONAL LIBRARY OF INDIA

enjoyed the friendship of Mr. Nelson, with whom he concerted the Model of a Fund of Charity for the needy suffering, that is, the nonjuring Clergy; but being naturally of a tender and delicate frame of body, and inclined to a consumption, he fell into that distemper in his forty-second year, and died April 12, 1695, at his lodgings in Gray's-inn-lane. He was buried, three days after, in the same grave where archbishop Laud was before interred, in the parish church of Allhallows-Barking, where a monument was erected to his memory. His works were collected and printed in 1718, in 2 vols, fol.

KEULEN, (Janssen, or Janson van,) a painter, said to have been born in London of Dutch parents. Before the arrival of Vandyck he was employed by Charles I., whose royal favour procured him considerable employment among the principal nobility. Though Vandyck was superior to him by many degrees, and was also engaged in the same line, yet he and Van Keulen lived together in great friendship. Houbraken says, that Vandyck one day observing him to look melancholy, and inquiring the cause of it, was told that he had been exceedingly mortified by a lady whose portrait he was painting, and whose capricious humour rendered her incapable of being pleased. Vandyck, smiling, desired him not to be affected by such treatment, which was generally the result of vanity and folly, and told him that he ought not to fret at the ignorance of his employers, for he himself had often experienced the same behaviour from ladies who sat to him, and that he reaped one great advantage by it, which was, that it taught him the art of patience, though it did not improve him in that of painting. Van Keulen is supposed to have left England in the great Rebellion. He died at the Hague in 1665.

KEYSLER, (John George,) a German antiquary, was born at Thournau in 1689, and was educated at the university of Halle. He then travelled as tutor to the two sons of count Giech-Buchau, and visited the chief cities of Germany, France, and the Netherlands. He afterwards undertook the care of the two grandsons of baron Bernstorff, minister of state to his Britannic majesty, as elector of Hanover; and after viewing in their company the chief places on the continent, he came to England, where he was received with all fitting respect. He was admitted fellow of the London Royal Society, and deserved that honour by his explication of Stonehenge, which he called an Anglo-Saxon monument, and by a dissertation on the Misletoe of the Druids. He died in 1743. He published, Antiquitates Selectæ Septentrionales et Celticæ; and, Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorraine, &c., translated into English in 1756.

KHALEKAN, (Ebn,) or Ben Khalekan, a celebrated biographer of illustrious Mussulmen, was born A.H. 608, and died A.H. 681, or A.D. 1282. His work is entitled, Vafiat Alaïan, or, The Deaths of illustrious Men, and was commenced by him at the city of Cairo, in Egypt, under the reign of Bibars, a sultan of the Mameluke dynasty.

KHEMNITZER, (Ivan Ivanovitch,) a Russian fabulist, born at Petersburg in 1774. He entered the army; but, after serving in two campaigns against the Prussians and Turks, he determined to serve only as a military engineer. In 1784 he was appointed consul-general at Smyrna, but had hardly arrived there when he died. His Fables appeared in three volumes in 1799. Since that time they have been often reprinted, and they have acquired great popularity.

KHERASKOV, (Michael Matvievitch,) a Russian epic and dramatic poet, born in 1733. His poem in twelve cantos, entitled, the Rossiada, which first appeared in 1785, celebrates the liberation of Russia from the yoke of the Tartars in the reign of Ivan Vassilievitch. Vladimir, his second poem of the same class, is in eighteen cantos, and was first published in 1786. He wrote numerous other works, both in prose and verse, including an imitation of Corneille's Cid, and some other tragedies and dramatic pieces. He died in 1807.

KHILKOFF, (Andrew Jacob Levitch,) a Russian prince, who was sent by Peter the Great as ambassador to Sweden in April 1700. He had scarcely arrived there when war broke out between Russia and Sweden; and Charles XII., irritated against the cabinet of Moscow, imprisoned the Russian ambassador, who remained in confinement nearly twenty years. He beguiled his prison hours with writing the history of his native country, a work which became very popular in Russia, and obtained the praise of Muller. Being set at liberty on peace taking place, he died in his way home, at the isle of Aland, on the 18th October, 1718.

NATIONAL ARCHIVES OF INDIA

KHONDEMIR, (Gaiath ed deen Mohammed ben Homam ed deen,) a Persian historian, son of the celebrated Mirkhond, appears to have been a native of Herat, the capital of Chorasan, and to have flourished under the reign of sultan Hossain Behadir Kan, a grandson of the famous Tamerlane. From an early age Khondemir applied himself to the study of history, general and particular. His grand object was to facilitate the study of that science, by drawing it up in a better method, and with less diffuseness of style, than had been the characteristics of preceding writers; and the result of his labours was a judicious compendium of Oriental history, from the creation of the world to A.H 875, or A.D. 1470, under the title of, Khelassat Alakhar fi Veian Ahuali Alakhiar—A faithful and correct Summary of what is valuable and interesting in the most authentic and genuine Histories.

KHOSROU, or KHOSRU I., called Chosroes by the Greek writers, but more commonly known in the East by the name of Nushirwan, "noble soul," succeeded his father Kobad on the throne of Persia, A.D. 531. Shortly after his accession he concluded a peace with Justinian, on the payment by the latter of 10,000 pounds of gold. He divided the empire into the four great provinces of Assyria, Media, Persia, and Bactriana, and established a vizier over each. In the course of a few years he extended his dominions as far as the Indus, and compelled the nomadic hordes, who had taken possession of the northern provinces of the empire during the reign of his father, to repass the Oxus, and withdraw to the central plains of Asia. Viewing with apprehension the conquests of Belisarius in Italy and Africa, he collected a large army, and, in violation of the truce that still subsisted, he invaded Syria, in 540, and took Antioch, the capital, after a short but vigorous resistance. In the following year Belisarius was recalled to defend the East, and he checked the progress of Khosrou. In 542 Belisarius was recalled to Constantinople, and degraded; and the generals who succeeded him were easily defeated by the Persians. At length, after much negotiation, Khosrou granted a peace to Justinian in 562, on the annual payment by the latter of 30,000 pieces of gold. Khosrou was completely defeated, however, at Melitene in 578 by Justinian, the general of Tiberius, and died in the spring of the following year, after a reign of 48 years, and was succeeded by his son, Hormisdas IV. The glories and happiness of the reign of Khosrou are frequently extolled by the poets of the East, as the golden age of the Persian sovereignty. He founded colleges and libraries in the principal towns of his dominions, and encouraged the translation of the most celebrated Greek and Sanskrit works into the Persian language.

KHOSROU, or KHOSRU II., grandson of the preceding, ascended the throne of Persia, A.D. 590, on the deposition of his father Hormisdas IV. by Bindoes, a noble of the royal blood. In the first year of his reign Khosrou was obliged to take refuge, from the successful treachery of Bahram, in the dominions of Maurice, the emperor of Constantinople, who assisted the Persian monarch with a numerous army, with which he was enabled to defeat Bahram, and regain the sovereignty. On the assassination of Maurice by Phocas in 602, Khosrou took up arms to revenge the death of his benefactor, and in the space of fourteen years subdued almost the whole of the Greek empire. In 611 Antioch was taken, and in the following year Cæsarea, the capital of Cappadocia; in 614 the whole of Palestine was subdued; in 616 Egypt was conquered, and Alexandria taken by Khosrou himself; while another Persian army subdued the whole of Asia Minor, and advanced as far as the Bosphorus. In 621 Khosrou dictated to the emperor Heraclius the terms of an ignominious peace; but the latter rejected the terms, recovered all the provinces he had lost, repeatedly defeated the Persian monarch, and advanced as far as the Tigris. Khosrou was murdered in 628, by his son, Kobad Shirouieh, called by the Greeks Siroes.

KICK, (Cornelius,) a painter, was born at Amsterdam in 1635, and learned design and colouring from his father. He became eminent for painting portraits; but when he observed the great demand for subjects of still life, particularly fruits and flowers, and saw the works of De Heem in great request, he directed his study to that branch of art, and succeeded so well in it, that he devoted his pencil ever after to the painting of fruit and flowers. As he always painted after nature, he filled his garden with the choicest flowers and fruit-trees, that he might possess the most beautiful models of his own. His manner of painting was light and delicate, his touch was tender, and his colouring brilliant,

showing all the freshness of nature. He died in 1675.

KIDD, (Samuel,) a divine, and Oriental scholar, born at Hull, in 1801. He early attracted the notice of the London Missionary Society, and was appointed to the important post of Malacca, where the society had established an Anglo-Chinese College, together with a printing press, which have been useful in the translation of the Scriptures, and the circulation of the Sacred volume among the Chinese. He became the principal of the college; and after his return to England he was appointed professor of Chinese language and literature in the University of London. In 1841 he published, Illustrations of the Symbols, &c. of China. He died in 1843.

KIDDER, (Richard,) a learned English prelate, was born, according to some writers, in Sussex, but according to others, and more probably, in Suffolk. In 1649 he was sent to Emmanuel college, Cambridge, where he commenced B.A in 1652, and M.A. in 1656. Two years afterwards he was incorporated at the university of Oxford. By his college he was presented to the vicarage of Stanground, in Huntingdonshire, from which he was ejected for nonconformity in 1662; but conforming soon after, he was presented by Arthur earl of Essex to the rectory of Raine, in Essex, in 1664. Here he continued about ten years, in high reputation for his learning, and particularly for his knowledge of the Oriental languages. In 1674 he was presented to the benefice of St. Martin Outwich by the Merchant Tailors' Company. In 1681 he was appointed to a prebend in the cathedral of Norwich; and in 1689 he was nominated to the deanery of Peterborough, in the room of Simon Patrick, promoted to the see of Chichester. About this time he accumulated the degrees of B.D. and D.D. Upon the deprivation of Dr. Ken, bishop of Bath and Wells, for not taking the oaths of allegiance and supremacy to king William and queen Mary, and Dr. Beveridge's refusal of that see, Dr. Kidder was nominated to succeed Ken in 1691. In 1693 he preached the Boyle Lecture, and afterwards inserted his sermons on that occasion in his Demonstration of the Messias, of which work they constitute the first, second, and third chapters in the second part of it. That performance is designed to prove the truth of the Christian religion, more particularly against the Jews, and was published in 3 vols, 8vo, 1684, 1699, and 1700. He was killed in his bed, together with his lady, by the fall of a stack of chimneys in his palace at Wells, during the great storm in the night of November 26, 1703. His largest work, excepting that already mentioned, is, A Commentary on the five Books of Moses, with a Dissertation concerning the Author, or Writer of the said Books, and a general Argument to each of them, 1694, 2 vols, 8vo. This work is Dr. Kidder's part of an intended commentary on the whole of Scripture, for the use of families, and of those well-disposed persons who were desirous of reading them to their greatest advantage. A considerable number of the London clergy had divided the work amongst them; but the engagement of the greater part of them in the Popish controversy, and the death of others, prevented the completion of that useful design. To the first of these volumes is prefixed a learned dissertation, in which the bishop collects together and answers all the objections against Moses's being the author of the Pentateuch. Among others he considers one objection deduced from Genesis xxxvi.. 31, by the learned Le Clerc, of whom he speaks in terms of severity. This produced an interchange of Latin letters between them, which Le Clerc printed in his Bibliothèque Choisie, tom. iv. art. 10. Bishop Kidder was also the author of, The Life of Dr. Anthony Horneck, 1698, 8vo; Critical Remarks upon some difficult Passages of Scripture, in a Letter to Sir Peter King, 1719, 8vo, a posthumous publication; several practical treatises; tracts in the Popish controversy; the collection of Hebrew proverbs, added by way of appendix to Mr. Ray's Collection of Proverbs; and several Sermons.

KIEN-LONG, emperor of China, was born in 1710, and succeeded his father, Yuntsching, in 1735. In 1759 he engaged in war with the Songarians, and, taking possession of all Calmuc Tartary, he extended his dominions to the frontiers of Siberia and Bucharia. He was in his turn invaded by the sovereign of Ava; but the enemy finally retreated. Though Kien-Long favoured the Christian religion in private, he in 1753 interdicted its exercise by a formal order. The missionaries were in consequence obliged to proceed with great caution, although several of them were in the emperor's service, and treated with great respect, as men of science and learning. On the suppression of the Jesuits in 1774,

China was less visited by scientific persons than theretofore; Kien-Long accordingly sent to Canton, and invited artists and learned men of all the European nations, and particularly astronomers. He himself possessed a taste for poetry and natural history, and wrote a poem, in Chinese verse, on the conquest of Calmuc Tartary, besides several smaller poems. He formed a library of 600,000 volumes, containing copies of all the most interesting works in China. Into this collection he admitted three books, written by the Jesuits, on the Christian religion. He died in February 1799.

KIERINGS, or KIERINCX, (James,) a painter, born at Utrecht in 1590. He excelled in landscapes; but he could never design figures with elegance, for which reason he procured Poelemburg to insert them in most of his pictures, and thereby increased their value. His views and objects were copied from nature, and he finished them with amazing patience, even the bark and the fibres of the trees being distinctly marked; and he had so peculiar a manner of touching the leaves, that every species might be readily recognised. In the reign of Charles I. he came to England, and accompanied that monarch to Scotland, where he painted several views, which were placed in the palaces. He died in 1646.

KIERNANDER, (John Zecharia,) a pious missionary, was born in 1711, at Akslad, in Sweden, and educated first in the school of Lindkoping, and next at the university of Upsal. At the age of twenty-four he went to Halle, in Saxony, where he was patronized by Franke, who recommended him to the English Society for Promoting Christian Knowledge as a fit person to be employed in the mission to the East. He was accepted; and in 1740 he arrived at Cuddalore, as colleague to the Rev. Mr. Guester; but in 1744, on the removal of that gentleman to Madras, he had the sole charge of the former mission. In 1749 he preached a sermon the same day and in one church to the English, Tamulian, and Portuguese congregations, each in their own language. On the surrender of Cuddalore to the French in 1758, he went to Tranquebar, whence he removed to Calcutta, where he opened a school, and preached sometimes in English, at others in German, and occasionally in Portuguese. His celebrity became so great, that the emperor Shah Allum solicited and obtained from him copies of the Psalter and New Testament in Arabic. In 1767 Mr. Kiernander laid the foundation of a church at Calcutta, which was opened in 1770. The cost, which was about 8,000*l.*, fell almost wholly upon the missionary, who also erected close to it a school. It is melancholy to add, that this venerable man, after labouring for nearly fifty years, fell at last into such indigence, that the church which he built was seized for his debts, and would have been desecrated, had not Mr. Grant purchased it, and then placed it in trust for pious uses for ever. Mr. Kiernander, after this, officiated as chaplain to the Dutch at Chinsurah; but when that settlement was taken in 1795 he became a prisoner of war to the English, who permitted him to return to Calcutta, where he died in 1799, after residing in India about sixty years.

KILBYE, (Richard,) a learned divine, born at Ratcliffe, in Leicestershire. He studied at Lincoln college, Oxford, of which society he became fellow, and in 1590 rector. He was also professor of Hebrew in the university, and one of the translators of the present authorized version of the Bible. He died in 1620. Dr. Kilbye was the early friend and patron of bishop Sanderson. He published some Sermons.

KILBYE, (Richard,) a minister of Allhallows, in Derby, who wrote, The Burden of a Loaded Conscience, often reprinted. He died in 1617.

KILIAN, (Cornelius,) a native of Duffel, in Brabant, who was for fifty years corrector of the press to Plantin, at Antwerp. He published, Etymologicon Linguæ Teutonicæ; some Latin Poems; and, An Apology for Correctors of the Press against Authors. He died in 1607. He also translated into Flemish the Memoirs of Philip de Comines.

KILLIGREW, (Catharine,) the daughter of Sir Anthony Cooke, was born at Giddy-hall, in Essex, about 1530; and married Henry Killigrew, Esq., a Cornish gentleman, who, for the service he did his country in the quality of an ambassador, was knighted. This lady understood Hebrew, Greek, and Latin, and was famous for her skill in poetry; a specimen of which is preserved by Sir John Harrington, in his notes to the translation of Ariosto; and by Fuller, in his Worthies. She died about 1600.

KILLIGREW, (William,) was the eldest son of Sir Robert Killigrew, Knt., and born at Hanworth, in Middlesex, in 1605. He became a gentleman-commoner of St. John's college, Oxford, and after travelling on the continent, was made

governor of Pendennis castle, and of Falmouth haven, in Cornwall. After this he was called to attend Charles I. as one of the gentlemen-ushers of his privy-chamber; in which employment he continued till the breaking out of the civil wars, and then had the command given him of one of the two troops of horse that guarded the king's person. He was in attendance upon the king when the court resided at Oxford, and was created doctor of civil law in 1642; and when the king's affairs were ruined, he suffered as the other cavaliers did, and compounded with the republicans for his estate. At the Restoration he was made gentleman-usher of the privy chamber again; and on the marriage of Charles II. was created first vice-chamberlain, in which station he continued twenty-two years. He died in 1693, and was buried in Westminster Abbey. He was the author of four plays—The Siege of Urbin; Selindra; Ormasdes, or Love and Friendship; and, Pandora: these were printed at Oxford, 1666, fol., and have been applauded by Waller, who addresses a copy of verses to him on his Pandora. There is another play ascribed to him, called The Imperial Tragedy, 1690, fol. There is also a little poem of his extant, which was set to music by the noted Henry Lawes. In his declining age he wrote, The artless Midnight Thoughts of a gentleman at court, who for many years built on sand, which every blast of cross fortune has defaced, but now has laid new foundations on the Rock of his Salvation, 1684, 8vo, of which the second edition, with additions, was dedicated to Charles II. He also wrote, Midnight and Daily Thoughts, in prose and verse, 1694, 8vo.

KILLIGREW, (Thomas,) brother of the preceding, was born in 1611. He was page of honour to Charles I., and groom of the bed-chamber to Charles II., with whom he had suffered many years' exile. He visited France, Italy, and Spain; and he was honoured by the king with the employment of resident at Venice, whither he was sent in 1651. He wrote nine plays in his travels, and two at London; all of which were printed, in fol., London, 1664. He also wrote, A Letter concerning the possessing and dispossessing of several Nuns in the Nunnery at Tours, in France; dated Orleans, December 7th, 1635, and printed in fol. He died in 1682, and was buried in Westminster Abbey. He was a man of an uncommon vein of humour, with which he used to divert Charles II.; who, on that account, was fonder of him than of his best ministers. It was usually said of him, that, when he attempted to write, he was nothing compared to what he was in conversation; which was just the reverse of Cowley, who shone but little in company, though he excelled so much with his pen. Hence Denham, who knew them both, has thus characterised their respective excellences and defects:

"Had Cowley ne'er spoke, Killigrew ne'er writ,
Combin'd in one, they'd made a matchless wit."

KILLIGREW, (Henry,) brother of the preceding, was born in 1612, and educated under the celebrated Farnaby, and at Christ Church, Oxford. He took orders, and became a chaplain in the king's army. In 1642 he was created D.D.; and the same year he was made chaplain to James duke of York, and prebendary of Westminster. Afterwards he suffered as an adherent in the king's cause; but at the Restoration he was made almoner to the duke of York, superintendent of the affairs of his chapel, rector of Wheathamstead, in Hertfordshire, and master of the Savoy Hospital, in Westminster. He wrote, when only seventeen years of age, a tragedy, called The Conspiracy, which was admired by some wits of those times; particularly by Ben Jonson, "who gave a testimony of it," says Langbaine, "even to be envied," and by lord Falkland. He republished it in 1652, with the new title of Pallantus and Eudora. He also published a volume of Sermons, preached at court in 1685, 4to; and two or three occasional Sermons. The date of his death is not known.

KILLIGREW, (Anne,) "a Grace for beauty, and a Muse for wit," as Wood says, was the daughter of the preceding, and was born in London a little before the Restoration. She gave early indications of genius, which was carefully improved by education; and she became eminent for her skill in poetry and painting. Her merits have been celebrated by the majestic muse of Dryden. She painted a portrait of the duke of York, afterwards James II., and also of the duchess, to whom she was a maid of honour. To her great accomplishments she joined an exemplary piety and unblemished virtue. She died of the small-pox, in June 1685, in her twenty-fifth year. The year after were printed and published, her Poems, 4to. She was buried in the Savoy chapel.

KILLIGREW, (Margaret,) known as the writer of thirteen folio volumes of Miscellanies, was daughter of Thomas

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Lucas, and second wife of William Cavendish, duke of Newcastle. The life of her husband is the best of her works, and it has been translated into Latin. She died in 1673.

KILWARDEN, (Arthur Wolfe, lord,) an Irish judge, born of an obscure family, and educated at Trinity college, Dublin. He was called to the bar in 1766, and rapidly rose in his profession. He became king's counsel, was chosen member of parliament, and in 1787 was made solicitor-general, and in 1789 attorney-general. On the death of lord Clonmel, he was raised to the dignity of chief justice of the King's Bench, in which high office all his measures were conducted with wisdom and integrity. The moderation and impartiality of his public life, and his private virtues, however, were not proof against the violence of a bloodthirsty mob. During a popular insurrection in the streets of Dublin, he was met by an armed multitude, as he was returning in his carriage from the country, and he and his nephew, the Rev. Richard Wolfe, were piked to death in Thomas-street, 23d July, 1803. His daughter, who was with him, was spared by the murderers, one of whom conveyed her to a place of safety. The last words of the expiring judge were an earnest entreaty that no sudden violent punishment should be done to his murderers, but that they might be impartially tried by the law.

KIMBER, (Isaac,) a Dissenting divine, was born at Wantage, in Berkshire, in 1692, and educated at a private grammar-school in Wantage, under the Rev. Mr. Sloper, who was also tutor to bishop Butler. He then went to London to complete his studies of the languages under professor Ward of Gresham college, and also to attend the Dissenting academy under the Rev. John Eames. He wrote, The Life of Oliver Cromwell, 8vo, and was concerned with Messrs. Bailey, Hodges, and Ridpath, in compiling a History of England, 4 vols, 8vo, the third and fourth volumes of which were entirely his. A few years afterwards he wrote, The Life of Bishop Beveridge, prefixed to the folio edition of his works, edited by him. In 1724 he was called, in conjunction with Mr. Samuel Acton, to the pastoral charge of a congregation at Namptwich in Cheshire, but left them in 1727. On his return to London, he officiated, as morning preacher, in Old Artillery-lane, and occasionally at Pinners' Hall; he was also engaged as a corrector of the press for Mr. John Darby, and others. About the same time he compiled a periodical pamphlet, called The Morning Chronicle, which subsisted from January 1728 to May 1732, and was then dropped. In 1740 he wrote an account of the reign of George II., which is added to Howell's Medulla Hist. Angl., and soon afterwards an Abridgment of the History of England, 8vo, 1745. He died in 1758, about which time a volume of his Sermons was printed, with an account of his life.—His son EDWARD was a compiler of various works for the booksellers, and died in 1769. Among his compilations, are the Peerages of Scotland and Ireland, the Baronetage of England, in conjunction with R. Johnson, 3 vols, 8vo; a History of England, 10 vols, 8vo; Joe Thompson, a novel, and other works.

KIMCHI, (David,) a learned rabbi in the twelfth century, who acquired high reputation as a Scripture commentator and grammarian, and whose works are held in great estimation by the Jews. The Christian world, likewise, has entertained the highest value for all his productions. He is said to have been born at Narbonne, towards the end of the twelfth century. Most of his commentaries have been incorporated in the great Bibles of Venice and Basle; and Pfeiffer, in the Critica Sacra, remarks that his Hebrew Grammar is like the Trojan horse, from which crowds of Christian grammarians have issued forth, with Reuchlin at their head. When, about 1232, the disputes took place between the French and Spanish synagogues concerning the writings of Maimonides, Kimchi, at the head of the Spanish rabbies, zealously defended the reputation of that celebrated man. His commentaries extend to the greater number of the books of the Old Testament, and from the Bibles of Venice and Basle have been transplanted into the labours of Romish and Protestant commentators, and have afforded great assistance in illustrating the meaning of the Hebrew text. He died in Provence in 1240. His philological works consist of a Hebrew Grammar, called, Sepher Miclol, or, The Book of Perfection; and of a Hebrew Lexicon, entitled, Sepher Schoraschim, or, The Book of Roots. They were published together at Constantinople, in 1513, and 1530, fol.; and by Dan. Bomberg at Venice, in 1529, and 1545, fol., with the notes of Rabbi Elias Levita to the edition last mentioned. Buxtorf made them the foundations of

his Thesaurus Linguæ Hebrææ, and of his Lexicon Linguæ Hebrææ. Janvier, a Benedictine, translated his Commentary on the Psalms into Latin, 1662, 4to; and his arguments against the Christians were translated by Genebrard, 1566, 8vo. Sebastian Munster published his Commentary on Isaiah.—His brother Moses was the author of a short Hebrew Grammar, entitled, Mahalac Scevile Haddaath, printed at Venice in 12mo, with notes by different rabbies; and reprinted in Holland, with annotations in Latin, by Rabbi Elias Levita.

KINASTON. See Kynaston.

KING, (John,) a learned prelate, was born at Wormenhale, or Wornall, near Brill, in Buckinghamshire, about 1559, and educated at Westminster School, and at Christ Church, Oxford. He was made chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; D.D. in 1601; dean of Christ Church in 1605; and bishop of London in 1611. Besides his Lectures upon Jonah, printed in 1594, he published several sermons. James I. used to style him, "the king of preachers;" and lord chief-justice Coke often declared, that "he was the best speaker in the star-chamber in his time." He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died March 30, 1621, and was interred in St. Paul's cathedral.

KING, (Henry,) eldest son of the preceding, was born at Wornall, in Buckinghamshire, in 1591, and educated at the free-school at Thame, in Oxfordshire, at Westminster School, and at Christ Church, Oxford. He entered into orders, and became an eminent preacher, and chaplain to James I. He was afterwards made archdeacon of Colchester, residentiary of St. Paul's, and canon of Christ Church. In 1625 he took the degree of D.D. He was afterwards chaplain to Charles I., and in 1638 was installed in the deanery of Rochester. In 1641 he was advanced to the see of Chichester. Though he was always esteemed a Puritan, and had been promoted to that see in order to please that party, yet upon the breaking out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity. He lived for the most part with Sir Richard Hobart, who had married his sister, at Langley in Buckinghamshire, by whom he was supported. At the Restoration he recovered his bishopric. He died in 1669. He published, Sermons; Exposition of the Lord's Prayer; The Psalms of David, from the new translation of the Bible, turned into Metre; A deep Groan fetched at the Funeral of the incomparable and glorious Monarch King Charles I.; Poems, Elegies, Paradoxes, Sonnets, and, Various Latin and Greek Poems. There is a Letter of his to Isaac Walton, concerning the three imperfect books of Hooker's Ecclesiastical Polity, dated November 17, 1664, and prefixed to Walton's Life of Hooker.—His brother John became a student of Christ Church in 1608, and was afterwards public orator of the university, canon of Christ Church in 1624, and the year following D.D. and canon of Windsor, and about that time prebendary of St. Paul's, and rector of Remenham, in Berkshire. He died in 1639. He wrote, Oratio Panegyrica de Caroli Principis in Hispaniâ Adventu; Gratulatio pro Carolo Reduce; Cenotaphium Jacobi; and, Sermons.

KING, (Edward,) a youthful poet of great promise, who was a fellow of Christ's college, Cambridge, in 1632 and 1633. He was unfortunately drowned August 10, 1637, in his passage from Chester to Ireland; a circumstance which gave birth to the admirable Lycidas of Milton. The published Collection of his Odes and Epigrams attests his genius and skill as a poet.

KING, (Gregory,) a heraldic and commercial writer, was born at Lichfield, in 1648, and educated at the grammar-school of that city. At the age of fourteen he was recommended by Dr. Hunter, of Lichfield, to Sir William Dugdale, then Norroy, who took him into his service. He showed uncommon attention to improvement during the time Dugdale visited his whole province, in 1662, and 1666, for he made sketches of the towns, castles, and other remarkable places in the counties through which he passed. In 1667 he passed into the service of lord Hatton, who was the particular patron of Dugdale during the civil war. He then went to Lichfield, where he supported himself by teaching writing and arithmetic, painting coaches, signs, and other kinds of work in oil colours. In 1669 he became the steward, auditor, and secretary, of the lady dowager Gerard, and resided with her father, in Staffordshire, until 1672. He then went to London, where he renewed his acquaintance at the Heralds' College, and became known to Hollar, the celebrated engraver, and he superintended the map of London, which that artist engraved. He also

engaged in Ogilvy's Book of Roads, superintending the whole, digesting the notes, directing the engravings, three or four of which he executed with his own hand. He likewise undertook, on his own account, the map of Westminster, which he completed in 1675, on the scale of 100 feet to an inch. In 1677 he was created Rouge-dragon; but the fees of this office being small, he found it expedient to continue his employment of engraving and herald-painting. In 1680 he removed to the College. He was consulted about the burial of Charles II., the proclaiming and the coronation of his successor, and took a part in the magnificent publication of the latter ceremony with Mr. Sandford, Lancaster herald. He was also useful in the ceremonial of the coronation of William III. and queen Mary. He composed a pack of cards, containing the arms of the English nobility, in imitation of Claud Oronce Fine Brianille; and The Order of the Installation of Prince George of Denmark, Charles Duke of Somerset, and George Duke of Northumberland, at Windsor, April 8, 1684, London, 1684, fol.; also, The Installation of Henry Duke of Norfolk, Henry Earl of Peterborough, and Laurence Earl of Rochester, Windsor, July 22, 1685, London, 1686, fol. He afterwards became secretary to the commissioners for settling the public accounts, and secretary to the comptrollers of the army. He also wrote a valuable work, published from his MS. in the British Museum by George Chalmers, entitled, Natural and Political Observations and Conclusions upon the State and Condition of England. He died in 1712.

KING, (John,) a divine, was born at St. Columb, in Cornwall, in 1652, and educated at Exeter college, Oxford, but took the degree of D.D. at Catharine hall, Cambridge. When first in orders he had the curacy of Bray, in Berkshire. By his second wife he acquired the patronage of Pertenhall, in Bedfordshire, and was instituted to that rectory in June 1690; but in 1694 he exchanged it for Chelsea, the value of which he considerably advanced by letting out the glebe on lives for building. In 1731 he was collated to the prebend of Wighton in York cathedral, by Sir William Dawes, archbishop. He died in 1732. Besides two occasional sermons, he published, Animadversions on a pamphlet, entitled, A Letter of Advice to the Churches of the Nonconformists of the English Nation; endeavouring their satisfaction in that point, Who are the true Church of England? The Case of John Atherton, Bishop of Waterford in Ireland, fairly represented against a partial Edition of Dr. Barnard's Relation and Sermon at his Funeral, &c.; Tolando-Pseudologo-mastix, or a Currycomb for a lying Coxcomb: being an answer to a late piece of Mr. Toland's, called Hypatia, London, 1721, 8vo. There is also in the British Museum a small 4to volume in MS. by Dr. King, containing a supplement and remarks on the Life of Sir Thomas More; a Letter on Sir Thomas More's house at Chelsea, and other miscellanies.—His eldest son, JOHN, born in 1696, and educated at Eton, and at King's college, Cambridge, of which he became fellow, settled at Stamford, in Lincolnshire, and practised physic there with great reputation. He published, Epistola ad Virum ornatis. Joannem Freind, etc. in qua D. W. Trilleri, Phil. et M. D. Epistolam Medico-criticam super primo et tertio Epidemiorum, a Viro ornatissimo editis, ad examen revocavit J. King, Cambridge, 1722, 8vo; and an edition of Euripidis Hecuba, Orestes, et Phœnissæ, *ibid.* 1726, 8vo. He died in 1728.

KING, (Sir Edmund,) a surgeon and chemist, esteemed by Charles II., who is said to have spent much time in his laboratory. He attended the king in his last illness, and was ordered 1,000*l.* by the privy-council, which he never received. Some of his papers on ants, on the transfusing of blood from a calf to a sheep, and on animalcules in pepper, are found in the Philosophical Transactions. The date of his death is not known.

KING, (Dr. William,) a learned Irish prelate, born at Antrim, in the province of Ulster, in 1650, and educated at the grammar-school at Dungannon, and at Trinity college, Dublin. In 1674 he was admitted into priest's orders by Dr. Parker, archbishop of Tuam, who, taking him for his chaplain in 1676, presented him in the same year to a prebend, and afterwards to the precentorship, of Tuam. In 1679 he was promoted by his patron, then archbishop of Dublin, to the chancellorship of the cathedral of St. Patrick, and to the parish of St. Werburgh, in Dublin. In the reign of James II., when Popery began to raise her head, he, following the example of his English brethren, boldly undertook the defence of the Protestant cause in Ireland against Peter Manby, dean of Londonderry, who had lately gone over to the Romish faith. In 1687 Manby published a pamphlet in

vindication of his conduct, entitled, Considerations which obliged him to embrace the Catholic Religion; whereupon King drew up, An Answer, and printed it in Dublin in the same year. Manby, encouraged by the court, and assisted by the most learned champions of the Church of Rome, published a reply, called, A Reformed Catechism, &c.; and King soon after rejoined in, A Vindication of the Answer to the Considerations, 1688, 4to. Manby dropped the controversy, but dispersed a printed sheet, artfully written, with this title, A Letter to a Friend, showing the Vanity of this Opinion, that every Man's Sense and Reason are to guide him in Matters of Faith; but King did not suffer this to pass without confuting it, in, A Vindication of the Christian Religion and Reformation, against the attempts of a late Letter, &c. 1681, 4to. The deanery of St. Patrick's becoming vacant at this time, Dr. King was elected to it; and he appeared so active in supporting the Revolution, which had now taken place, that after the landing of James II. in Ireland in 1689, he was twice confined in Birmingham Tower, in Dublin Castle. He was attacked not long after in a weekly paper, called, The Abhorrence, with an intent to render him more obnoxious; and he was also assaulted in the street, where a musket with a lighted match was levelled at him. He was likewise disturbed in the performance of divine service at his church several times, particularly on Candlemas Day, when seven officers who were there swore aloud that they would cut his throat. All this did not daunt him; but he still persisted, and took his doctor's degree in the same year (1689). Upon James's retreat to France, after the battle of the Boyne in 1690, Dr. King preached a thanksgiving sermon in St. Patrick's Cathedral on that occasion in November; and in January following he was promoted to the bishopric of Derry. In 1691 he published, The State of the Protestants in Ireland under the late King James's Government, in which their Carriage towards him is justified, and the absolute necessity of their endeavouring to be freed from his Government, and of submitting to their present Majesties, is demonstrated, London, 4to. The third edition, with additions, was printed at London the year after, in 8vo. This was attacked the same year by Charles Leslie. The public tranquillity being now perfectly restored, he employed his pen against the principles of the Presbyterians, who were numerous in his diocese, and whom he endeavoured to persuade to conformity, in a piece entitled, A Discourse concerning the Inventions of Men in the Worship of God, Dublin, 1694, 4to. One of their ministers, Joseph Boyce, soon after published, Remarks, &c. Upon this the bishop returned an answer, under the title of, An Admonition to the Dissenting Inhabitants of the Diocese of Derry, concerning a Book lately published by Mr. J. B., entitled, Remarks, &c. 1695, 4to; to which Mr. Boyce replying, the bishop rejoined in, A Second Admonition to the Dissenting Inhabitants, &c., published the same year at Dublin, in 4to; and thus the controversy ended. In 1702 he published at Dublin, in 4to, his celebrated treatise, De Origine Mali, which was republished the same year at London, in 8vo, in which he endeavoured to show how all the several kinds of evil with which the world abounds, are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. An abridgment of this was given by M. Bernard, in his Nouvelles de la République des Lettres for May and June 1703, which fell into the hands of M. Bayle, who, perceiving that his favourite Manichean system was threatened by it, did not stay till he could consult the book itself, but examined the hypothesis of our author as it was represented in Bernard's extracts, and in a passage cited by the writers of the Acta Eruditorum Lipsiæ, which had been omitted by Bernard. Bayle was blamed for this by Bernard, and not without reason, as he had manifestly mistaken the prelate's meaning in many particulars, and attacked him upon principles which he would have denied; but the dispute did not end so; Bayle afterwards replied to Bernard, and having procured the bishop's book, made several new observations upon it, which were published in the fifth tome of his Réponse, &c. Leibnitz also wrote, Remarks on this treatise, which, however, he styles, "a work full of elegance and learning." These remarks, which are in French, were published by Des Maizeaux, in the third volume of the Recueil de diverses Pièces sur la Philosophie, &c., par Mess. Leibnitz, Clarke, Newton, &c., at Amsterdam, 1720, 3 vols, 12mo. In the mean time the bishop, though he did not publicly and formally reply to these writers, left a great number of MSS., in which he considered their several objections to his

NATIONAL ARCHIVES OF RUSSIA

system, and laboured to vindicate it. These were afterwards communicated to Edmund Law, M.A., fellow of Christ's college, Cambridge, afterwards bishop of Carlisle, who had translated the bishop's book, and written notes upon it, and who then printed a second edition of his translation, in the notes to which he inserted the substance of those MSS. of bishop King. The whole came out with this title, An Essay on the Origin of Evil, by Dr. William King, late Lord Archbishop of Dublin, translated from the Latin, with Notes, and a Dissertation concerning the Principle and Criterion of Virtue, and the Origin of the Passions. The second edition. Corrected and enlarged from the Author's Manuscripts. To which are added, Two Sermons by the same Author, the former concerning Divine Prescience, the latter on the Fall of Man, London, 1732, 2 vols, 8vo. A third edition was published in 1739. In the same year in which bishop King published his book, De Origine Mali (1702), he was translated to the archbishopric of Dublin. He was appointed one of the lords justices of Ireland in 1717, and held the same office twice afterwards, in 1721 and 1723. He died at his palace at St. Sepulchre's, in Dublin, May 8, 1729. Besides the works above mentioned he published several occasional Sermons. That, Concerning Divine Prescience, which was printed by Mr. Law, was preached and published in 1709, with this title: Divine Predestination and Foreknowledge consistent with the Freedom of Man's Will; and as the bishop in this discourse had started a doctrine concerning the moral attributes of the Deity, as if different from the moral qualities of the same name in man, he was attacked upon this head by Dr. John Edwards, in a piece called, The Divine Perfections vindicated, &c.; and by Anthony Collins, in a pamphlet entitled, A Vindication of the Divine Attributes, &c., both in 1710.

KING, (William,) a humorous miscellaneous writer, related to the noble families of Clarendon and Rochester, was born in London in 1663, and educated at Westminster School, under the care of Dr. Busby, and at Christ Church, Oxford, where he was a student. A religious turn of mind, joined to an ardent regard for the honour of his country, prompted him to rescue the name of Wickliffe from the calumnies of Varillas; and accordingly, with a proper mixture of wit and learning, he cleverly exposed the blunders of the French author in Reflections upon Mons. Varillas' History of Heresy, book i. tom. i., so far as relates to English Matters, more especially those of Wickliffe, 1688. About this time, having fixed on the civil law as his profession, he entered upon that study in the university. In 1690 he translated from the French of Monsieur and Madame Dacier, The Life of Marcus Aurelius Antoninus, the Roman Emperor, together with some select Remarks on the said Antoninus's Meditations concerning himself, treating of a natural Man's Happiness, &c., as also upon the life of Antoninus. He also wrote, A Dialogue, showing the Way to Modern Preferment. This is a humorous satire. In 1692 he took his degree of LL.D., and by favour of archbishop Tillotson obtained a fiat, which, admitting him an advocate at Doctors'-commons, enabled him to plead in the courts of the civil and ecclesiastical law. In 1693 he published a translation of, New Manners and Characters of the two great brothers, the Duke of Bouillon and Mareschal Turenne, written in French, by James de Langdale, Baron of Saumieres. In August 1694 Molesworth published his Account of Denmark as it was in the year 1692, in which he treats the Danes and their monarch with great contempt. Against this account Mr. Scheel, the Danish minister, presented a memorial, and he requested Dr. King to draw up an answer to it, which he printed in 1694, under the title of, Animadversions on the pretended Account of Denmark. This was so much approved by prince George, consort to the princess Anne, that the writer was soon after appointed secretary to her royal highness. In 1697 he took a share with his fellow-collegians, at Christ Church, in the memorable dispute concerning the authenticity of the Epistles of Phalaris, and wrote two letters to Mr. Boyle, for which he was severely handled by Bentley. In the progress of the controversy Dr. King published his Dialogues of the Dead, replete with that species of banter which was his peculiar talent. At the end of 1698, or early in 1699, came out, A Journey to London in the year 1698, after the ingenious Method of that made by Dr. Martin Lister the same year, which he designed as a vindication of his country. Though fully qualified to shine as an advocate (as he showed in the celebrated case of Lord Anglesea's divorce), yet he shrank, from constitutional indolence, from the fatigue of active business,

NATIONAL LIBRARY OF SCOTLAND

and retired to his student's place at Christ Church. In 1700 he published, without his name, a severe satire on the credulity of Sir Hans Sloane, entitled, The Transactioneer, with some of his philosophical Fancies, in two Dialogues. At length his finances were so much impaired by his neglect, and by the heedless course of life which he led, that he gladly accepted the offer of preferment in Ireland. It has been generally supposed that he went thither with the earl of Pembroke, who was appointed lord-lieutenant in April 1707. But it is more probable that he went to Dublin about 1702, and that his preferment was owing to the united interest of the earl of Rochester, his relation (lord-lieutenant of Ireland from December 12, 1700, to February 4, 1702-3), and of his noble patron the earl of Pembroke (lord high admiral of England and Ireland from January 1601-2 to May 1702). He was judge of the high Court of Admiralty in Ireland, sole commissioner of the prizes, and keeper of the records in Birmingham Tower, in the Castle of Dublin. He was likewise appointed vicar-general to the lord-primate, Dr. Narcissus Marsh. On November 25, 1708, the earl of Wharton was appointed lord-lieutenant. His secretary, Mr. Addison, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he immediately published, Useful Transactions in Philosophy and other sorts of Learning. The last of these, containing, A Voyage to the Island of Cajamai, in America, is one of the severest and most humorous satires that ever was written in prose. He next employed himself in finishing his Art of Love, with a preface containing the Life of Ovid. In 1709 he published, The Art of Cookery, in imitation of Horace's Art of Poetry, with some Letters to Dr. Lister and others, occasioned principally by the Title of a Book published by the Doctor, being the Works of Apicius Cælius, concerning the Soups and Sauces of the Ancients, with an Extract of the greatest Curiosities contained in that Book. On August 3, 1710, appeared the first number of The Examiner, the ablest vindication of the measures of the queen and her new ministry. Swift began with No. xiii. and ended by writing part of No. xlv., when Mrs. Manley took it up, and finished the first volume. It was afterwards resumed by Mr. Oldisworth, who completed four volumes more, and published nineteen numbers of a sixth volume, when the queen's death put an end to the work. The original institutors of that paper seem to have employed Dr. King as their publisher, or ostensible author, before they prevailed on their great champion to undertake that task. It is not clear which part of the first ten numbers were Dr. King's; but he appears to have been the writer of No. xi., October 12; No. xii., October 19; and No. xiii., October 26. Dr. King's warm zeal for the Church, and his contempt for the Whigs, carried him naturally on the side of Sacheverell, and he had a concern in many political essays of that period. He published, with this view, A friendly Letter from honest Tom Boggy, to the Rev. Mr. Goddard. Canon of Windsor, occasioned by a Sermon preached at St. George's Chapel, dedicated to her Grace the Duchess of Marlborough, 1710; and, A Second Letter to Mr. Goddard, occasioned by the late Panegyric given him by the Review, Thursday, July 13, 1710. These were succeeded by, A Vindication of the Rev. Dr. Henry Sacheverell, from the false, scandalous, and malicious Aspersions cast upon him in a late infamous Pamphlet, entitled, The Modern Fanatic, intended chiefly to expose the Iniquity of the Faction in general, without taking any particular notice of their poor mad Tool, Bisset, in particular, in a Dialogue between a Tory and a Whig. This masterly composition had scarcely appeared in the world before it was followed by, Mr. Bisset's Recantation, in a Letter to the Rev. Dr. Sacheverell; a singular banter on that enthusiast, whom Dr. King once more thought proper to lash, in, An Answer to a second scandalous Book that Mr. Bisset is now writing, to be published as soon as possible. Dr. White Kennet's celebrated sermon on the death of the first duke of Devonshire occasioned, amongst many other publications, a jeu d'esprit of Dr. King, under the title of, An Answer to Clemens Alexandrinus's Sermon upon, Quis Dives salvetur?—What rich Man can be saved? proving it easy for a Camel to get through the Eye of a Needle. In 1711 he published his Historical Account of the Heathen Gods and Heroes, necessary for the understanding of the ancient Poets. About the same time he translated, Political Considerations upon Refined Politics and the Master-Strokes of State, as practised by the Ancients and Moderns, written by Gabriel Naude, and inscribed to the Cardinal Bagni. At the same period also he employed himself on, Rufinus, or an

Historical Essay on the favourite Ministry under Theodosius and his Son Arcadius, with a Poem annexed, called, Rufinus, or the Favourite. These were written early in 1711, but not printed till the end of that year. They were levelled against the duke of Marlborough and his adherents, and were written with much asperity. Towards the close of 1711 his circumstances began to resume a favourable aspect; and he was recommended by his firm friend, Swift, to be gazetteer, an office under government, with 250*l.* a year. But the duties of that office were more than he liked, or was able to perform, and he soon resigned it. He died on Christmay-day, 1712. His works have been published in 3 vols, 8vo, under the title of, Original Works in Prose and Verse.

KING, (Peter,) chancellor of England, and famous for his ecclesiastical learning, as well as for his knowledge in the law, was born in 1669 at Exeter, where his father, an eminent grocer and salter, though a man of considerable substance, and descended from a good family, determined to bring up his son to his own trade. With this view he took him into his business, and kept him at his shop for some years; however, the son's inclination being strongly bent to learning, he took all opportunities of gratifying his passion, laying out all the money he could spare in books, and devoting all his leisure moments to study. This was discovered by his maternal uncle, the celebrated Mr. Locke, who advised him to commence a regular course of study at Leyden; and it is said to have been by his advice, that Mr. King afterwards entered himself a student at the Inner Temple, and applied himself to the law; in which profession his talents and industry soon rendered him celebrated. In his twenty-second year he published the first part of a work entitled, An Inquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, that flourished within the first three hundred Years after Christ, faithfully collected out of the extant Writings of those Ages, 1691, 8vo. This was written with a view to promote what was then thought very promising—the scheme of a comprehension with the Dissenters, which the Revolution was supposed likely to effect. But his attempt to prove that bishops and presbyters are of the same order was not successful, and called up a host of antagonists. He afterwards published the second part of this work. The most elaborate answer to the Inquiry appeared in a work entitled, Original Draught of the Primitive Church, by Mr. Sclater, which is said to have made a convert of Mr. King himself. In 1699 he obtained a seat in the House of Commons, as representative for the borough of Beer-Alston, in Devonshire; and the same honour was continued to him, not only in the ensuing and last parliament of William III., but in the five succeeding parliaments of Anne. In 1702 he published, The History of the Apostles' Creed, with critical Observations on its several Articles, 8vo. In July 1708 he was chosen recorder of London; and he was knighted by queen Anne in September following. In 1709 he was appointed one of the managers of the House of Commons, at the trial of Dr. Sacheverell. Upon the accession of George I. he was appointed lord chief-justice of the court of Common-Pleas, and soon after sworn of the privy-council. He was created a peer May the 25th, 1725, by the title of lord King, baron of Ockham, in Surrey; and when the great seal was taken from lord Macclesfield, it was delivered to him the 1st of June following. He did not, however, make that figure as chancellor which was expected from his previous character; and it is said that more of his decrees were repealed by the House of Lords than of any other chancellor in the same space of time. The anxiety and fatigue occasioned by his important duties impaired his health, and brought on at last a paralytic disorder; and his distemper increasing, he resigned the seals the 26th of November, 1733, and died July the 22d following.

KING, (Peter King, lord,) was born in 1775. He succeeded to the title while yet a minor, November 23, 1793, and was educated at Cambridge. In 1803 he took an active part relative to the stoppage of money payments at the Bank of England, on which subject he published a pamphlet, entitled, Thoughts on the Restriction of Payments in Specie at the Banks of England and Ireland. In 1811 he also printed, A Speech in the House of Lords on Earl Stanhope's Bill respecting Guineas and Bank-notes. In 1829 he published, The Life of John Locke, with Extracts from his Correspondence, Journals, and Common-place Book, 4to. Mr. Locke was uncle to Lord King's great-grandfather, Peter, first lord King, the lord high-chancellor. A second edition appeared in 8vo, 1830, with additional historical documents from the lord

NATIONAL LIBRARY OF SCOTLAND

chancellor's note-books. He died in 1833.

KING, (William,) an elegant miscellaneous writer and poet, was born at Stepney, in Middlesex, in 1685, and educated at Salisbury, and at Baliol college, Oxford. In 1718 he was made principal of St. Mary hall, by lord Arran, the chancellor, to whom, as well as to the duke of Ormond, when chancellor, he was secretary. In 1722 he resigned his headship upon becoming candidate to represent the university, but was defeated by Dr. Clarke, and then (1727) went to Ireland, where he wrote his Toast, an epic poem, conveying much satire, which he did not publish, but dispersed among his friends. At the dedication of the Radcliffe library, in 1749, he spoke a Latin oration in the Oxford theatre, and was universally applauded, and received high encomiums from Warton, in his Triumphs of Isis. In his political principles he was a strenuous Tory, and in those times of violent party he did not escape the abuse of his political opponents. He published, about 1754, an Apology, in 4to, in which he boldly attacked his adversaries, and refuted their accusations. He died in 1763. He published, Miltoni Epistola ad Pollionem (lord Polwarth); Sermo Pedestris; Scamnum, ecloga; Templum Libertatis; Tres Oratiunculæ; Epistola Objurgatoria; Antonietti Ducis Corscorum Epistola ad Corscos de Rege eligendo; Eulogium Jacci Etonensis; Aviti Epistola ad Perillam, Virginem Scotam; Oratiuncula habita in Domo Convocationis Oxon. cum Epistola Dedicatoria; and, Epitaphium Richardi Nash. Besides these, he published the first five volumes of South's sermons. His Anecdotes of his own life have been recently published. He was esteemed for his wit and learning, and for his great independence of spirit.

KING, (Edward,) an eminent antiquary, Biblical critic, and poet, born at Norwich in 1724. He published, Morsels of Criticism, Munimenta Antiqua, and other works. He died in 1807.

KING, (Thomas,) an actor and dramatic writer, born in London in 1730. In 1748 he made his first appearance at Drury-lane theatre, and after establishing his reputation in the provinces and in Ireland as a comic actor, he returned to that theatre in 1759, and soon became a favourite. In 1763 he produced a musical entertainment, called, Love at First Sight, in which he exhibited a specimen of his talents as a vocalist; and in 1766 he performed, with unbounded applause, the part of lord Ogleby, in the Clandestine Marriage. In 1770 and 1771 he was manager and part proprietor of the Bristol theatre, which situation he relinquished for a share in the theatre of Sadler's Wells. In 1782 he became deputy-manager at Drury-lane, where he remained about six years, and then visited Dublin and Edinburgh. Returning to London in 1789 he performed at Covent-garden, but soon resumed his former station at Drury-lane theatre, and held it till 1801. He died in 1805. Besides the piece already mentioned, he was the author of, Neck or Nothing, a farce; A Peep behind the Curtain, or the New Rehearsal, a comedy; Wit's last Stake, a comedy; and, Lovers' Quarrels, altered from Vanbrugh.

KING, (John Glen,) an English divine, and learned writer on ecclesiastical antiquities, was born in the county of Norfolk, about 1732, and educated at Caius college, Cambridge. He was admitted to the degree of D.D., and was a member of the Royal Society, and of the Society of Antiquaries. About 1764 he was appointed chaplain to the English factory at Petersburg, where he was led to inquire into the ceremonies of the Russian church, of which he resolved to write a description, founded on personal observation, as well as on original and authentic documents. With this view he made himself master of the Sclavonian language, in which those ceremonies are performed; and he had recourse to the writings of the best and most approved Russian authors. The fruit of his labours was, The Rites and Ceremonies of the Greek Church, in Russia; containing an Account of its Doctrine, Worship, and Discipline, &c. illustrated with engravings, 1772, 4to. In 1778 he published, A Letter to the Bishop of Durham, containing some Observations on the Climate of Russia, and the Northern Countries, with a View of the Flying Mountains at Zarsko Sello, near St. Petersburg, 4to. After his return (1783), he was presented to the rectory of Wormley, in Hertfordshire; and in 1786 he purchased Dr. John Warner's Chapel, in Broadcourt, Drury-lane, where he officiated as preacher. In the year last mentioned he sent to the Society of Antiquaries a paper of Observations on the Barberini Vase, which is printed in the eighth volume of the Archæologia. While he resided at Petersburg, Dr. King had been appointed medallist to the empress of Russia; and

NATIONAL LIBRARY OF SCOTLAND

he was engaged in a medallic work at the time of his death, which took place after a few hours' illness, November 3d, 1787.

KING, (Edward,) a learned antiquary, born in Norfolk in 1735, and educated at Clare hall, Cambridge, whence he removed to Lincoln's-inn, was called to the bar, and became recorder of Lynn. In 1767 he was elected a fellow of the Royal Society, and in 1770 a member of that of Antiquaries, of which last he became president, on the death of dean Milles in 1784; but being set aside at the next election, he withdrew from the society. He died in 1807. He published, An Essay on the English Constitution; Hymns to the Supreme Being; Proposals for a Marine School; Morsels of Criticism; Considerations on the National Debt; Remarks concerning Stones said to have fallen from the Clouds; Vestiges of Oxford Castle; Munimenta Antiqua; Remarks on the Signs of the Times; and, A Supplement to the Remarks; this last was answered by Bishop Horsley in his Critical Disquisitions on Isaiah xviii. in a Letter to Mr. King.

KING, (Richard,) a divine and polemical writer, was born at Bristol in 1749, and educated at New college, Oxford, where he obtained a fellowship. He afterwards became vicar of Steeple Morden, in Cambridgeshire, and rector of Worthing, in Shropshire. He wrote, Letters from Abraham Plymley to his Brother Peter, on the Catholic Question. Besides which he published, a treatise, On the Inspiration of the Scriptures; and another, On the Alliance between Church and State. In 1782 he married Frances Elizabeth, the daughter of Sir Francis Bernard, who wrote, The Benefits of the Christian Temper; A Tour in France; and, Female Scripture Biography. She died in 1821. Mr. King died in 1810.

KING, (Rufus,) an American statesman, was born in 1755 at Scarborough, in the district of Maine, and educated at Harvard college. He studied the law, and was admitted to the bar in 1778, and was elected a member of Congress in 1784. In 1787 he was sent by the legislature of Massachusetts to the General Convocation at Philadelphia. In 1788 he removed to New York, and in the following year was elected a member of the legislature. In 1796 he was appointed by president Washington minister to the court of St. James's, where he remained till 1803. In 1813 he was sent a third time to the senate by the legislature of New York. In 1820 he was re-elected. In 1825 he was again sent as minister-plenipotentiary to London. He died in 1827.

KING, (Sir Richard,) a brave naval officer, born in Dorsetshire, in 1771. He entered the service early in life under the command of his father, admiral Sir Richard King. When of age, he received post rank and a frigate, the *Aurora*, 28, in which he cruised on the Irish station under the orders of admiral Kingsmill, till July 1795, when he took the command of the *Druid*, 32, which in January 1797, captured a large French transport, *La Ville de l'Orient*, which was one of the unfortunate expedition under Morard de Galles against Ireland. In the summer of the same year he removed into the *Sirius*, 36; and was placed under the orders of lord Duncan, off the Texel, where, on the 24th of October, 1798, he took two Dutch ships of war, the *Furie*, 36, and the *Waakzaamhied*, 24, which had escaped from the Texel the preceding night, with French troops and arms on board for Ireland. In 1805 he was appointed to the *Achille*, 74; and in August of the same year he was with the *Dreadnought* and *Colossus*, under Collingwood, before Cadiz, whence they were chased by the combined fleets. But captain King obtained full satisfaction for this, in the following October, in being one of Nelson's fleet in the conflict off Cape Trafalgar, when he engaged the Spanish line-of-battle ships *Montanez* and *Argonaute* in succession, making the one sheer off and the other strike. Immediately afterward, in the same action, he took the *Berwick*, a French ship. He next served in the blockade of Ferrol, and in the defence of Cadiz, whence he proceeded to join the flag of Sir Charles Cotton, as captain of the Mediterranean fleet; and he afterwards served in the same capacity with that admiral in the Channel fleet. In 1812 he joined Sir Edward Pellew's fleet off Toulon in the *San Josef*, 112, in which he was one of those who, in November 1813, closed with the French squadron under admiral Emeriau. On the extension of the order of the Bath, he was nominated a K.C.B. In 1816 he hoisted his flag on board the *Minden*, to assume the charge of the East India station, whence he returned in 1820. In 1829 he was made vice-admiral; and he was nominated a Grand Cross of the Bath in 1833. His last appointment was that of commander-in-chief in the Medway. He died at Sheerness, in August 1834.

KINGSMILL, (Andrew,) a Puritan divine, was born at Sidmanton, in Hampshire, in 1538, educated at Corpus Christi college, Oxford, and elected fellow of All Souls in 1558. Having taken orders, he became very early an admired preacher at Oxford, at a time when preachers were so scarce, that, as Wood relates, Dr. Humphrey, Dr. Sampson, and Mr. Kingsmill, were all the university could boast. Being dissatisfied, however, with the habits or ceremonies, he went to Geneva, whence he removed to Lausanne, and died there in September 1569, in the thirty-first year of his age. He published, A View of Man's Estate, wherein the great mercy of God in man's free justification is shewed; A godly Advice touching Marriage; Excellent and comfortable Treatise for such as are either troubled in Mind, or afflicted in Body; Godly and learned Exhortation to bear patiently all Afflictions for the Gospel of Christ; Conferences between a learned godly Christian and an afflicted Conscience. He was the author also of some pieces in the collection at the end of Burnet's History of the Reformation.—Thomas Kingsmill, Hebrew professor at Oxford in 1569, was probably a near relation of this author, as he was born at the same place. In 1579 he became disordered in his intellects, and the celebrated Richard Hooker was his substitute as Hebrew professor for some time.

KIPLING, (Thomas,) dean of Peterborough, rector of Holme, and also vicar of Holme-on-Spalding-Moor, in Yorkshire, was a native of that county, and educated at St. John's college, Cambridge, where he took his degree of D.D. in 1784, and was elected deputy regius professor of Divinity, under bishop Watson. In 1793 he rendered himself obnoxious to a party in the university, by accepting the office of promoter or prosecutor in the case of Mr. W. Frend, fellow of Jesus college, who professed Unitarianism. Dr. Kipling published, The Elementary Parts of Dr. Smith's Complete System of Optics; Codex Theodori Bezæ Cantabrigiensis, Evangelia et Apostolorum Acta complectens, Quadratis Literis Græco-Latinis, 1793, 2 vols, fol.; The Articles of the Church of England proved not to be Calvinistic, 1802, 8vo. This pamphlet having been remarked on by a writer under the signature of Academicus, Dr. Kipling wrote a defence of it, entitled, Certain Accusations brought lately by the Irish Papists, against British and Irish Protestants, examined, 1819. He died in 1822.

KIPPING, (Henry,) a German philologist, born at Rostock about 1623, and educated in the university there, where he took the degree of M.A. He was pressed for a soldier, and served in the army; but when observed by a Swedish counsellor with a Latin book in his hand, his fortunes and his merits became known, and he was made sub-rector of the university of Bremen. He wrote a Supplement to the History of John Papus; Treatises, On the Creation; On Roman Antiquities; and, On the Old and New Testament. He died in 1678.

KIPPIS, (Andrew,) a Dissenting minister of the Socinian persuasion, eminent as a biographer, was born in 1725, at Nottingham, where his father was a silk-hosier, and educated under Dr. Doddridge, at Northampton. He first settled as a Dissenting teacher at Boston, in Lincolnshire, in 1746, and four years after removed to Dorking, in Surrey, and in 1753 he became the minister of the congregation of Princes-street, Westminster. In 1763, on the death of Dr. Jennings, he was chosen classical and philological tutor in Coward's Academy, for the education of Dissenting ministers. In 1785 Coward's Academy was discontinued, and a new one, in which Dr. Kippis became a tutor, was established at Hackney; but he resigned his office in a few years. He afterwards acquired such eminence as a writer, that he was created D.D. by the university of Edinburgh, and was admitted a fellow of the Royal and Antiquarian Societies. He died in 1795, and was buried in Bunhill-fields. The best known of his works is the Biographia Britannica, of which he began to publish a new edition in 1777, and of which five volumes appeared, and about a third part of the sixth was ready for the press before his death. He published, besides, A Vindication of Protestant Dissenting Ministers in their Application to Parliament, 1773; this created a controversy between him and dean Tucker; The Life of Captain Cook, 4to, 1788; The Life of Dr. Lardner, prefixed to the edition of his works, 1788; The Life of Sir John Pringle; and several sermons and tracts. He was likewise concerned for some years in the Monthly Review, and afterwards in the Library, a periodical work; and he also wrote the History of Knowledge, Learning, and Taste, in Great Britain, which greatly promoted the sale of the New Annual Register. He published also the Ethical and Theological Lectures of his tutor, Dr. Doddridge, with a large

collection of references to authors on the various topics to which they relate, in two octavo volumes. He had been accustomed from his youth to early rising; and he thus secured to himself a certain portion of time, during which he was not liable to be interrupted by any foreign avocations. This habit was no less conducive to his health and serenity of mind, than to the discharge of his various literary and professional obligations. He was never hurried and distracted by the variety of his literary pursuits; and, though he had many engagements which required his attention, and which diverted his mind from the objects of study to which he was devoted, he never seemed to want time.

KIRBY, (John Joshua,) a painter, was born at Parham, in Suffolk, in 1716, and was bred a house-painter, which business he carried on at Ipswich, where he became intimate with Gainsborough; the contemplation of whose works improved his taste. One of his favourite studies was perspective, to which he was led by the perusal of Dr. Brook Taylor's book on that subject, and in 1754 he read lectures on that science, at the desire of the Society of Arts, and published, Dr. Brook Taylor's Method of Perspective made Easy, to which Hogarth furnished the well-known humorous frontispiece. He next removed to London, where he obtained the patronage of the earl of Bute; in consequence of which he was made clerk of the works at Kew, and in 1761 published his Perspective of Architecture, 2 vols, fol. He was chosen a member of the Royal and Antiquarian Societies, and was for a short time president of the Society of Artists. He died in 1774, leaving a daughter, Sarah, who became the wife of Mr. James Trimmer, of Brentford, and is well known for her religious works for the instruction of the young.

KIRCH, (Godfrey,) a German astronomer, was born at Guben, in Lower Lusatia, in 1639, and educated at Leipsic, where he acquired considerable reputation by the almanacs which he published. In 1692, he married Mary Margaret Winckelmann, from whom he derived much useful assistance in making his astronomical observations, and the composition of his Ephemerides. On the establishment of the Academy of Sciences at Berlin, in 1701, by Frederic I., that prince appointed him a member of the Society, as well as his astronomer in ordinary, with an honourable pension for his support. He died in 1710. He published a variety of astronomical treatises.

KIRCH, (Mary Margaret,) wife of the preceding, was the daughter of a Lutheran minister at Panitzsch, near Leipsic, where she was born in 1670. She early discovered an inclination for the acquisition of knowledge, and particularly of that of astronomy. In 1692 she married M. Kirch, who found her a valuable helpmate in his scientific labours. In 1702 she discovered a comet, upon which M. Kirch published his Observations. In 1707 she made a discovery of an aurora borealis; of which mention is made in the Memoirs of the Academy of Sciences at Paris, for 1716. By the death of her husband, in 1710, she was reduced to narrow circumstances. She nevertheless contrived to maintain herself, and educate her children, by constructing almanacs, adapted to the meridians of Breslau and Nuremberg. In 1711 she published a dissertation, entitled, Preparations for observing the grand Conjunctions of Saturn, Jupiter, &c. The czar Peter was desirous of engaging her to settle in his empire; but she gave the preference to her native country; and in 1716 she accompanied her son to Berlin, where he was appointed astronomer to the Academy of Sciences in that city. Here she continued her employment of making almanacs, and acquired the friendship of Leibnitz, who introduced her to the court of Berlin, and secured to her the patronage of some of the royal family. She died in 1720, in the fifty-first year of her age.

KIRCH, (Christian Frederic,) son of the subjects of the two preceding articles, was born at Guben, in 1694, and was educated at Berlin, and at Halle; whence he made excursions for improvement to Nuremberg and Leipsic. He was employed in the observatory at Dantzic for a considerable time; and in 1717 the Academy of Sciences at Berlin chose him to the same offices and honours among them, that had been formerly conferred upon his father. In 1717, they added him to the number of their members, appointing him at the same time their observer, and afterwards their astronomer in ordinary. In 1723 he was chosen a corresponding member of the Royal Academy of Sciences at Paris. He died in 1740.

KIRCHER, (Conrad,) a German Protestant divine, who flourished in the seventeenth century, concerning whose personal history we have not met with

any other notice, than that he studied at Tübingen, and settled at Augsburg. He is the author of a learned and laborious work, entitled, Concordantia Veteris Testamenti Græcæ, Ebræis Vocibus respondentes πολυχρηστοι. Simul enim et Lexicon Ebraicolatinum, Ebraicogræcum, Græcoebraicum, &c. Frankfort, 1607, 2 vols, 4to. All the Hebrew words in the Old Testament are introduced in alphabetical order, and underneath the Greek version of them from the Septuagint, followed by a collection of all the passages of Scripture in which those words are differently interpreted. Father Simon strongly recommends it, when treating of the best methods to be adopted in undertaking any new translation of the Scriptures. The chief fault in this work, according to Ladvocat, is the author's preference of the Complutensian edition of the Septuagint to that of the Vatican.

KIRCHER, (Athanasius,) a learned Jesuit, born in 1602, at Geysen, near Fulda. He taught philosophy and the Oriental languages at Wurtzburg, in Franconia; and then (1633) settled in the Jesuits' college at Avignon, and thence passed to Rome, where he was made professor of mathematics and Hebrew, in the Gregorian college. He died at Rome in 1680. His works are very numerous, but rather curious than useful, amounting to 22 vols, fol., 11 in 4to, and 3 in 8vo. He is described as ridiculously fond of hieroglyphical characters and inscriptions. He collected a valuable museum of antiquities, which he left to the Roman college, and which has been repeatedly illustrated. His principal works are, Magnes, seu de Arte Magnetica, libri iii.; Primitiæ Gnomonicæ Catoptricæ, hoc est, Horologiographiæ novæ Specularis; Ars magna Lucis et Umbræ; Prodromus Coptus; Institutiones Grammaticales et Lexicon Copticum; in these two last works he gave the best information up to that time concerning the Coptic language; Œdipus Ægyptiacus, hoc est, Universalis Hieroglyphicæ Veterum Doctrinæ Temporum Injuria abolitæ Instauratio, 4 vols, fol. Rome, 1652-4; Kircher dedicated this work to the emperor Ferdinand III., whose eulogium is prefixed, written in twenty languages of Europe and Asia; China illustrata; De Prodigiosis Crucibus quæ post ultimum Incendium Vesuvii Montis Neapoli comparuerunt; Scrutinium Pestis; Latium, i. e. nova et parallela Latii tum veteris tum novi Descriptio, qua quæcumque vel natura, vel veterum Romanorum ingenium admiranda efficit, Geographico-historico-physicoRatiocinio, juxta Rerum Gestarum Temporumque seriem exponitur, et enucleatur, fol., Amsterdam, 1671, with maps and figures. This is one of the best of Kircher's works.

KIRCHMAIER, (Thomas,) one of the most distinguished among the Protestant writers of the sixteenth century, born in 1511 at Straubing, in Bavaria. After filling the office of pastor in several towns in Germany, he died in 1563 at Wisloch, in the Palatinate. He wrote, Pammachius, and, Mercator seu Judicium; The Pope sick, and drawing near to his end, a comedy; and, Incendia seu Pyrgopolynices, a dramatic piece, inserted in the Politica Imperialia of Goldast, together with several treatises against the Papists, and some poems and translations from the writings of the fathers.

KIRCHMAIER, (George Gasper,) a German chemist and writer, was born in 1635 at Offenheim, in Franconia, and educated in some of the Dutch universities. He is said to have invented the mode of engraving on glass. He died in 1700. He wrote, Dissertatio pro Hypothesi Tychonicâ contra Dogma Copernicanum; De Lexicis et Lexicographis Epistolæ; De Luce, Igne, et perennibus Lucernis; De Atlantide ad Platonis Timæum atque Critiam, &c.

KIRCHMAN, (John,) a learned German, born at Lubeck in 1575, and educated at Frankfort, Jena, and Strasburg; and, after acquiring celebrity as a scholar at Rostock, as professor of poetry, he was invited by the magistrates of Lubeck in 1613, to undertake the office of rector of their college, which he filled with great reputation. He died in 1643. He wrote, De Funeribus Romanorum; De Annulis; and, Elements of Logic and Rhetoric.

KIRK, (Colonel,) an English officer in the service of James II., who disgraced himself by his cruelties in the west of England against the unfortunate abettors of Monmouth's rebellion in 1685. He was in the army under William III. The date of his death is not known.

KIRKALDY, (William,) a military officer in the reign of Mary queen of Scots. He early joined the party known by the name of the Lords of the Congregation, but afterwards attached himself to Maitland, who was at the head of the partizans of Mary. He was executed at Edinburgh in 1573.

KIRKLAND, (Thomas,) a physician, born in 1721. He took his degree at Edinburgh, where he became a member

of the Royal Medical Society; after which he settled at Ashby de la Zouch, and died there in 1798. He wrote, Inquiry into the State of Medical Surgery; Answer to Pott, on Fractures; Treatise on Child-Bed Fevers; Thoughts on Amputation; and, Commentary on Apoplectic and Paralytic Affections.

KIRKPATRICK, (James,) an Orientalist, and officer in the British service, who passed a great part of his life in Hindostan, where he was employed by the East India Company. He published, a Biography of Persian Poets; a Description of the Kingdom of Nepaul; and, a Selection of the Letters of the Sultan Tippoo Saib. He died in 1812.

KIRSTEN, (Peter,) a physician and eminent Arabic scholar, was born in 1577 at Breslau, in Silesia, and educated there and at Leipsic, Wittemberg, and Jena. He then visited the Low Countries and France. Persuading himself that no man could distinguish himself in the practice of physic unless he understood Avicenna, he resolved to learn Arabic, that he might be able to read that author's works in the original. To this he was urged by Joseph Scaliger and Isaac Casaubon. This course, however, did not hinder him from gratifying the inclination he had to travel, in which he spent seven years. He took the degree of M.D. at Basle in 1601, and then visited Italy, Spain, England, Greece, and Asia. Soon after his return into Silesia he went to reside at Jena. In 1610 he was appointed by the magistrates of Breslau to undertake the direction of their college and schools; but a fit of sickness rendered it necessary for him to resign that difficult employment, and he then applied himself entirely to the study of Arabic, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing Arabic books. He afterwards went to Prussia, where he entered into the family of chancellor Oxenstiern, whom he accompanied to Sweden; and in 1636 he was appointed professor of physic in the university of Upsal, and physician to queen Christina. He died in 1640. It is observed in his epitaph, inscribed by Schroer to his memory, that he understood twenty-six languages. He published, Grammatica Arabica; Tria Specimina Characterum Arabicorum; Decas sacra Canticorum et Carminum Arabicorum ex aliquot MSS. cum Latina ad Verbum Interpretatione; Vitæ quatuor Evangelistarum ex antiquissimo Codice MS. Arabico erutæ; Liber secundus Canonis Avicennæ, Typis Arabicis ex MSS. editus, et ad Verbum in Latinum translatus, Notisque Textum concernentibus illustratus; Liber de vero Usu et Abusu Medicinæ; Notæ in Evangelium S. Matthæi ex Collatione Textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latinorum; Epistola S. Judæ ex MS. Heidelbergensi Arabico ad Verbum translata, &c. 1611, fol.; and, a Latin Oration, delivered when he was installed rector of the college at Breslau in 1610.

KIRSTENIUS, (George,) born in 1613 at Stettin, in Pomerania, was eminent as a botanist and physician. He died in 1660. He wrote, Disquisitiones Phytologicæ; Adversaria et Animadversiones in Agricolæ Commentaria, &c.

KIRWAN, (Richard,) an eminent chemist and naturalist, was born about the middle of the last century, in the county of Galway, in Ireland, and educated at Trinity college, Dublin, and by the Jesuits of St. Omer. His life was chiefly devoted to the cause of philosophy, and he has also written on some subjects not immediately connected with it. About the year 1779, when he was residing in the vicinity of London, he read before the Royal Society, of which he became a fellow, several papers, and in 1781 the Copley medal was awarded to him. In 1789 he returned to Ireland, and was for some time president of the Royal Irish Academy, and he was elected member or associate of most of the literary societies of Europe. His writings, which include not only chemical subjects, but meteorology and mineralogy, are diffused through the Transactions of the Royal Society of London, those of the Royal Irish Academy, and other publications. In his Essay on the Constitution of Acids, he attempted to reconcile the ancient chemical philosophy with modern discoveries. This work was translated into French by Lavoisier, with notes in refutation of its doctrines by Guyton-Morveau and Lavoisier, and Kirwan had the candour to admit the erroneousness of his views. In 1794 he published, Elements of Mineralogy, 2 vols, 8vo. He also published, Geological Essays; Essay on the Analysis of Mineral Waters; and, Logic, or an Essay on the Elements, Principles, and different Modes of Reasoning. He died in 1812.

KIRWAN, (Walter Blake,) a celebrated Irish preacher, descended from an ancient Roman Catholic family, was born

NATIONAL ARCHIVES OF INDIA

in Galway, about 1754, and educated at the college of the English Jesuits at St. Omer. At the age of seventeen he embarked for the Danish island of St. Croix, in the West Indies. On his return to Europe he went to the university of Louvain, where he received priest's orders, and was soon after honoured with the chair of natural and moral philosophy. In 1778 he was appointed chaplain to the Neapolitan ambassador at the British court. In 1787 he embraced the Protestant faith, and was introduced by Dr. Hastings, archdeacon of Dublin, to his first Protestant congregation, in St. Peter's church, in that city. There the collections for the poor on every occasion rose four or fivefold above their usual amount, and before the expiration of his first year he was wholly reserved for the task of preaching charity sermons. In the same year he was preferred by the archbishop of Dublin to the prebend of Howth, and in the next year to the parish of St. Nicholas-Without, the joint income of which amounted to about 400*l.* a-year. He resigned the prebend, however, on being presented in 1800, by the marquis Cornwallis, then lord-lieutenant, to the deanery of Killala. Wonders are told of his popularity. Whenever he preached, such multitudes assembled that it was necessary to defend the entrance of the church by guards and palisadoes. He was presented with addresses and pieces of plate from every parish, and the freedom of various corporations; his portrait was painted and engraved by the most eminent artists, and the collections at his sermons far exceeded any that ever were known. Even in times of public calamity and distress, his irresistible powers of persuasion repeatedly produced contributions exceeding a thousand or twelve hundred pounds at a sermon; and his hearers, not content with emptying their purses into the plate, sometimes threw in jewels or watches, as an earnest of further benefactions. "Dr. Kirwan," said Mr. Grattan, in his glowing eulogium on that divine, "preferred our religion and our country, and he brought to both talents superior to what he found in either. He came to disturb the repose of the pulpit; the preacher's dark desk became the throne of light. He discovered in every man's breast a mine of charity, of which the proprietor had been unconscious. He shook one world with the thunder of the other." Dean Kirwan died, exhausted by the fatigues of his mission, October 27, 1805, leaving a widow with two sons and two daughters, to whom George III. granted a pension of 300*l.* a-year for the life of the widow, with reversion to the daughters. In 1814, a volume of his Sermons was printed for the benefit of his sons, who were not included in the above provision. He was a man of acute feeling, amiable, humane, and beneficent.

KITCHNER, (William,) a physician and miscellaneous writer, was born in London about 1775, and educated at Eton. He wrote a book, under the title of The Cook's Oracle, in which he put forward the laws of the culinary art professedly founded on his own practice. He also published, The Art of Invigorating and Prolonging Life; The Economy of the Eyes; Practical Observations on Telescopes; The Traveller's Oracle; Observations on Vocal Music; and, The Loyal and National Songs of England. He died in 1827.

KITE, (Charles,) an eminent surgeon, who wrote, besides some articles in the London Medical Journal, a treatise, On the Recovery of Persons apparently Dead from Drowning, &c. 1788, 8vo, for which he obtained a prize offered by the Royal Humane Society. He died in 1811.

KLAPROTH, (Martin Henry,) a celebrated Prussian mineralogist and chemist, born in 1743 at Wernegerode, in Upper Saxony; according to the Biographie Universelle, at Berlin, where he was appointed chemical professor, in the room of Valentine Rose, and particularly distinguished himself by his skill in the analysis of various substances, especially those belonging to the mineral kingdom. He discovered the metal called uranium, and ascertained the properties of tellurium and titanium; and he also discovered the zircon earth and the mellitic acid. He wrote, Beiträge zur chemischen Kenntniss der Mineralkörper, Berlin, 1800, 1810, 5 vols, 8vo; and, Chemische Abhandlungen Gemischten inhalts, Berlin, 1815, 8vo. Selections from his chemical essays have been translated into English. He died in 1817.

KLEBER, (John Baptist,) a celebrated French general, born at Strasburg in 1754. He was early devoted to architecture, and was sent to Paris to refine his taste by the instruction of Chalgrin. Here, by accident, seeing some foreigners insulted in a coffee-house, he nobly defended them against their opponents, and was prevailed upon to accompany them to Munich. Here he obtained from Kaunitz, the son of the imperial prime minister, a

NATIONAL ARCHIVES OF INDIA

lieutenancy in his regiment; but after eight years of honourable service in the Austrian army he returned to France, and was appointed inspector of the public buildings of Upper Alsace, by Galaisière, and for six years devoted himself to the peaceful labours of his profession. The French Revolution recalled him to a military life, and he obtained from Wimpsen the place of adjutant-major in Custine's army. For his services at the taking of Mayence he was raised to the rank of adjutant-general; but when faction sought for accusers of Custine, whom the revolutionary tyrants had already doomed to the scaffold, Kleber had the courage not only to excuse him, but to speak favourably of his conduct. In La Vendée he directed the attack of the island of Noirmontier. But the cruelties exercised on the innocent royalists were too shocking for his benevolent mind; he solicited his recall, and was permitted to go to the army of the north. The defeat of the Austrians at Merber-le-Chateau and at Marchiennes was rapidly followed by the fall of Mons, the evacuation of Louvain, and the siege of Maestricht, which in ten days opened its gates to the conqueror. These victories, followed by the submission of Dusseldorf (1795), of Frankfort, and the battle of Butzbach, instead of serving the gallant Kleber, rendered him suspected to the Directory, and he retired in discontent to the solitude of a country house near Paris. Here he employed himself in digesting memoirs of his military life, when Buonaparte, setting out on his expedition to Egypt, called him to follow his standard. At the siege of Alexandria he was wounded on the head. When Buonaparte advanced against Cairo he left Kleber in Alexandria, and when he was afterwards returning to Europe he appointed him his successor, with full powers. Though victorious on all sides Kleber listened to a proposal of peace, and he signed the treaty of El-Arisch with Sir Sidney Smith, which permitted the French to return with their arms and baggage to Europe. This armistice was not approved by the English government, and after Kleber had delivered some of his fortresses into the hands of the Turks, he was informed by lord Keith that the treaty of El-Arisch was void. Undismayed at his situation, the general with great presence of mind provided against every imminent danger; he recovered the strongholds which had been given up, and he marched at last to the attack of a Turkish army at the obelisk of Heliopolis, and defeated them with great slaughter, though ten times more numerous than his own troops. After this victory he subdued the spirit of insurrection which had burst forth at Cairo, and in other places, and he now formed plans for the peaceful government of the country, and for a regular intercourse between the various towns of Egypt, when he was suddenly attacked, while walking in his garden, by Solyman, a Turk, who dispatched him with four blows with a dagger, in June 1800. It was reported and believed in France that Buonaparte was privy to the murderous design, which was formed against a man whom he did not love, and who had expressed himself respecting the measures of the chief consul with unwonted freedom.

KLEIN, (James Theodore,) a celebrated naturalist, born at Königsberg in 1685. He became secretary to the senate of Dantzic, where he contributed to the founding of the Society for the Promotion of the Study of Natural History. He also carried on an extensive correspondence. He was a member of the Academy of Sciences of Petersburg, of the Royal Society of London, and of the Institute of Bologna. He died in 1759. Cuvier speaks in high terms of his diligence; and Linnæus and Jacquin have, each of them, given his name to a species of plant.

KLEIST, (Ewald Christian von,) a distinguished German poet, and one of those writers of his country who have most contributed to form its language, was born in 1715 at Zeblin, in Pomerania, and educated at Crow, at Dantzic, and at Königsberg, where he assiduously devoted himself to the cultivation of classical literature. After serving with credit in the Danish army, he entered that of Prussia, in which he obtained a commission as major to the regiment of Von Haussen. While fighting against the Russians at Kunnersdorf, on the 12th of August, 1759, he received a wound, of which he died in twelve days after, in the forty-fourth year of his age. Besides his celebrated poem, Spring, printed in 1749, he was the author of some idylls, a series of moral essays, a romance entitled Cissides, and a treatise on military tactics. An Italian translation of his Spring, by Tagliazucchi, appeared in 1755; and a French one, by Huber, in 1760. Two Latin versions of it were likewise published; one by G. L. Spalding, son of the professor, and another by J. F. Dietrich, in 1787.

KLINGENSTIERNA, (Samuel,) a Swedish philosopher and mathematician, was born at Tolefors, near Lindkoping, in 1689, and educated at Upsal, where he first applied himself to the law, but he relinquished that pursuit for the study of the mathematics. In 1723 he composed two dissertations on the height of the atmosphere, and on the improvement of the thermometer, which were inserted in the Memoirs of the Royal Society of Upsal. In 1727 he set out on his travels in Germany, France, and England, and returned to Sweden in 1730, when he was made professor of mathematics, which post he held till his death, in 1785. He contributed several papers to the Transactions of the Academy of Stockholm, the Royal Society of Upsal, and the Royal Society of London, of which last he was a foreign associate.

KLINGSTADT, a painter, born at Riga in 1657. His miniatures for snuff-boxes were much admired. His larger pieces were rare, but exquisitely finished, and for some of them he demanded as much as 500*l*. He died in 1734.

KLOCKER, or KLOCKNER, (David,) a painter, was born at Hamburgh in 1629, and was instructed by George Jacob, a Dutch artist. The first attempts of Klocker were in portrait; but being invited to the court of Sweden, he found the king so desirous to have some grand historical subjects painted in his palace, that, in order to qualify himself for such an undertaking, he went to study at Venice, whence he travelled to Rome, and studied there for five years. On his return to Sweden he was immediately employed at the palace. His drawing was correct, and his colouring excellent. He died in 1698.

KLOPSTOCK, (Frederic Theophilus,) a celebrated German poet, was born at Quedlinburg in 1724, and educated at the gymnasium there, at Naumburg, and at Jena, where he studied theology. He early acquired a taste for the beauties of the best classical authors, and made attempts at composition both in prose and verse. In the latter he wrote some pastorals; but, not content with these humbler efforts, he formed the resolution of composing an epic poem, and fixed upon the Messiah as his subject. In 1746 he removed from Jena to Leipsic, and became a member of a society of young men who had formed themselves into a literary club for mutual improvement. About this time he exercised his genius in lyric compositions. Several of his odes, together with the three first cantos of his Messiah, appeared in 1748 in a periodical paper, entitled, Bremen Contributions. At length the publication of ten books of his Messiah made his name known throughout Germany, and raised his reputation to a great height. It found friends and enemies, admirers and critics, everywhere. The partisans of the German grammarian Gottsched raised the greatest clamour against the work, on the ground of the language, and sought to depreciate its merits. The Swiss critics, as opponents to the Saxons, on the other hand, extolled and defended it. Bodmer, in particular, the admirer and translator of Milton, embraced the German poet's cause with ardour, and in 1750 invited him to Zurich, where he was received with every token of respect. The sublime scenery of that country, the simplicity of the inhabitants, and the freedom they enjoyed, were much suited to his taste. Here he intended to have spent the remainder of his life; but baron Bernstorff, the Danish minister, caused an invitation to be sent to him to reside at Copenhagen, which Klopstock accepted; and accordingly he set out in 1751, by way of Brunswick and Hamburgh, at which latter place he became acquainted with Margaret Moller, whom he soon after married. She died in childbed in 1758; her memory, however, was sacred to him to the last moment of his life. He resided chiefly at Copenhagen till 1771, when he settled at Hamburgh as Danish legate, and counsellor of the margrave of Baden, who gave him a pension. Here he completed his Messiah. In 1792 he married again. He died at Hamburgh in 1803. Notwithstanding the grandeur of his Messiah, it is exceedingly tedious to read; and even at the time of Klopstock's greatest popularity this seems to have been felt, for Lessing observes, in an epigram, that everybody praises Klopstock, but few read him. His odes are valued by his own countrymen more than his epic, and some are truly sublime; but they are reckoned among the most difficult in the language. As an excellent specimen of his talents as a prose writer may be noticed, his Grammatical Dialogues, which abound with judicious remarks.

KLOSE, (F. J.) a musical composer, was born in London, and, after receiving instruction in the elements of music from his father, he studied composition under Tomich, and other musicians. He became a performer in most of the orches-

tres of London, including that of the King's theatre, and the concert of Ancient Music. As an instructor on the pianoforte he was peculiarly skilful, and as a composer, his works are distinguished for facility and elegance. He died in 1830.

KLOTZ, (Christian Adolphus,) an eminent German critic and classical scholar, was born in 1738 at Bishofswerden, near Dresden, where his father was a minister, and educated at Meissen, at Görlitz, and at Leipsic, where he took a share in the Acta Eruditorum. He had previously published a poem, on the Destruction of Zittau, which was laid waste in 1757. In 1761 he published his Opuscula Poetica, containing twenty-three odes, three satires, and as many elegies. From Leipsic he repaired to Jena, where he opened a school, which was well attended. In 1762 he accepted a professorship at the university of Göttingen, where he published a treatise, De Verecundia Virgilii, to which were added three dissertations relative to the Eclogues. He also published, Miscellanea Critica, and applied himself to the study of ancient gems and paintings. He was afterwards nominated by George III. to be professor of philosophy at Göttingen, where he remained till some attempts were made to ruin his reputation. He then accepted an offer made him by his Prussian majesty, of being professor of philosophy and eloquence at Halle, with the rank and title of aulic counsellor. Here he was made a privy-counsellor, and instituted the Literary Society of Halle. He died in 1771. He published, besides the works already mentioned, Historia Nummorum Contumeliosorum et Satyricorum; Opuscula, Nummaria quibus Juris Antiqui Historiæque nonnulla capita explicantur; Pro M. T. Cicerone adversus Dionem Cassium et Plutarchum Dissertatio; Ad Virum doct. I. C. Reichelium Epistola, quâ de quibusdam ad Homerum pertinentibus disputatur; Carminum Liber unus; Mores Eruditorum; Genius Sæculi; Opuscula Poetica; Oratio pro Lipsii Latinitate; Libellus de Minutiarum Studio et Rixandi Libidine. Grammaticorum quorundam; Animadversiones in Theophrasti Characteres Ethicos; Dissertatio de felici Audaciâ Horatii; Elegiæ; Funus Petri Burmanni secundi; Ridicula Litteraria,—this is a satirical work on useless studies and pursuits; Vindiciæ Horatianæ; this is directed against Hardouin; Stratonis Epigrammata, nunc primum edita; Epistolæ Homericæ; an edition of Vida, 1766, and of Tyrtæus. To these may be added many philosophical dissertations, theses, prefaces, &c., enumerated by Harles.

KLUIT, (Adrian,) a Dutch historian and philologist, was born at Dort in 1735, and educated at Utrecht. After being employed as a teacher in several schools, he was made rector of that of Middleburg, where he obtained a professorship in 1776. Three years after he was nominated professor of Dutch antiquities and diplomatic history at Leyden. His political opinions occasioned his removal in 1795. In 1802 he was restored to his office. In 1806 he was constituted professor of statistics under the regal government. He was killed, with his wife, by the blowing up of a boat laden with gunpowder, on the 12th of January, 1807. He wrote, Vindiciæ Articuli ὁ, ἡ, τὸ, in N. Test.; a treatise on Daniel's Seventy Weeks; and, History of the Political Affairs of Holland to 1795.

KNAPTON, (George,) a portrait painter, born in 1698, in London, where his father and uncle carried on an extensive trade as booksellers. At an early age he was placed under Jonathan Richardson, and applied himself chiefly to the painting of portraits in crayons. In 1740 he went to Italy, where he wrote an interesting account of the discoveries of Herculaneum. On his return to England, he associated with Arthur Pond, in engraving and publishing prints from the drawings of eminent masters. In 1765 he became painter to the Dilettanti Society, and afterwards obtained the situation of surveyor and keeper of the king's pictures. He died in 1788.

KNELLER, (Sir Godfrey,) an eminent painter, born at Lubeck about 1648. His father was surveyor-general of the mines, and inspector of count Mansfeldt's revenues. At first Godfrey was destined for a military life, and was sent to Leyden, where he applied himself to the study of the mathematics and of fortification. But his inclination being decided to painting, his father placed him under Bol, at Amsterdam, and he had also some instruction from Rembrandt. He visited Italy in 1672, and remained some time at Venice, where he painted portraits of some of the first families, and among them Cardinal Bassadonna. In 1674 he returned to England, where he was patronized by the duke of Monmouth, and by Charles II. On the death of Sir Peter Lely in 1680 Kneller held an undisputed title to the first place in his profession. He had the honour of painting the por-

traits of ten sovereigns,—Charles II., James II. and his queen, William and Mary, Anne, George I., Louis XIV., the Czar Peter, and the Emperor Charles VI. His best patron was William III., for whom he painted the beauties of Hampton Court, and by whom he was knighted in 1692, and presented with a gold medal and chain. In his reign he also painted several of the admirals for Hampton Court, and the Kit-Kat Club. He lived to paint George I., and was made a baronet by that monarch. He died in October 1723; and his body, after lying in state, was buried at his country-seat at Whitton, near Hampton Court; but a monument, which bears an inscription by Pope, was erected to him in Westminster Abbey, for which he left 300*l.*, and gave particular instructions for the execution of it, by Rysbrack. His picture of the converted Chinese at Windsor he is said to have been most proud of, as justly he might be. All that Kneller can be fairly praised for, generally speaking, is, that his heads have a good deal of liveliness and elegance. It seldom amounts to character in the general run of his portraits. Now and then the master-hand appears, when the subject or the moment was favourable, and he approaches Vandyck in the natural freedom of his drawing. There is at Petworth a head of Sir Isaac Newton, by Kneller, that would be an honour to any pencil; and there is in the collection of the marquis of Bute, at Luton House, a portrait by the same artist, of Sir John Robinson, which reminds us of the school of Rembrandt. But the beauties of the court of William III., painted by order of the queen, are very inferior and tame, in comparison with Sir Peter Lely's beauties of the court of Charles II. Kneller's motto was, "to live while he lived;" and consequently to make money was a matter of greater moment with him than to paint good pictures; and he succeeded fully; for although he lost 20,000*l.* by the South Sea speculation, he left at his death an estate of 2000*l.* a year.

KNIAJENIN, (James Borissovitsch,) counsellor of the court, and member of the Russian Academy, was born in 1742. He was educated under the poet Sumorokof, whose daughter he married, and he devoted himself to the study of the dramatic literature of France and Italy. He died in 1791, leaving a considerable number of poems and plays, in which he has occasionally imitated the finest passages of Corneille, Racine, and Voltaire. The style of this writer, who was at one time very popular in Russia, is cold, and sometimes inflated. A complete collection of his works was published at Petersburg in 1802, 5 vols, 8vo, containing six tragedies, four comedies, five operas, and one melo-drama, besides odes, fables, &c.

KNIGGE, (Adolphus Francis Frederic, baron von,) a German philosopher, was born near Hanover in 1757, and educated at Göttingen. After serving in the army, he visited several of the courts and cities of Germany. He died in 1796, at Bremen, where he belonged to the collegiate chapter. He published many works on philosophy, morals, and the belles-lettres, in a popular style. The best of his productions is his treatise, Uber dem Umgang mit Menschen.

KNIGHT, (Samuel,) an English antiquary and biographer, was born in London, and educated at St. Paul's School, and at Trinity college, Cambridge, where he became chaplain to Edward earl of Orford, who presented him to the vicarage of Chippenham, and also to the rectory of Borough-green, in Cambridgeshire. He was afterwards collated to a prebendal stall in the cathedral of Ely, and to the rectory of Bluntesham, in Huntingdonshire. He was made chaplain to George II. in 1731, and promoted by bishop Sherlock to the archdeaconry of Berks, in 1735. He died in 1746. His attention appears to have been directed to literary and ecclesiastical history, and he was a useful assistant to many authors of his time, particularly to Peck, Grey, and Ward. He had made collections for the lives of bishops Grosseteste, Overall, and Patrick. He published, The Life of Erasmus, 1724, 8vo, and of Dean Colet, 1726, 8vo. Neither of these is written with much animation or elegance; but they both contain many curious and useful materials, and are now sold at very high prices, especially, The Life of Erasmus, on account of the numerous and well-engraved portraits and plates.

KNIGHT, (Gowin,) an English philosopher, was educated at Magdalen college, Oxford, where, in 1742, he took his degree of bachelor of physic. He was a fellow of the Royal Society, and practised in London; but falling into distress, he applied to Dr. Fothergill, who generously extricated him from his difficulties. He published, An Attempt to demonstrate that all the Phenomena in Nature may be explained by Attraction and Repulsion, 4to, 1748.

NATIONAL CYCLOPEDIA

KNIGHT, (Richard Payne,) distinguished for his taste, for his knowledge of classical literature, and antiquities, and for his patronage of the fine arts, was born in 1750 at Wormesley Grange, in Herefordshire, and was the eldest son of the Rev. Thomas Knight, a clergyman, who was possessed of a large landed property. In his youth his health was so delicate, that his father would not allow him to go to any public school, nor to study the classics at home. After his father's death, in 1764, he was sent to a grammar-school in the neighbourhood, where he made rapid progress in the Roman classics. In his eighteenth year he commenced the study of Greek, to the acquisition of a critical acquaintance with which language he ever after devoted himself. He soon after visited Italy, for the benefit of his health, and there acquired that taste for the fine arts, which led him to form his noble collection of ancient sculptures, bronzes, medals, pictures, and drawings, which were preserved in a large apartment in his house in Soho-square. From his grandfather, who had amassed a large fortune as an ironmaster, and who died soon after the decease of his father, he inherited the estate of Downton, near Ludlow, in Shropshire, on which he built a mansion, and the grounds of which he spent much time in improving. In 1780 he was returned to parliament for the borough of Leominster, and in the following parliament, of 1784, for the borough of Ludlow, which he continued to represent till 1806. He was a supporter of Mr. Fox, but did not distinguish himself as a debater. He was, however, placed on the committee for superintending the execution of the public monuments. In 1814 he was appointed a trustee of the British Museum, as the representative of the Townley family. He died in 1824. He bequeathed his collection of antiquities (the value of which was estimated at 50,000*l.*) to the British Museum. The bill legalizing the acceptance of this collection by the trustees of that national institution, received the royal assent on the 17th of June, 1824. He wrote, An Account of the Remains of the Worship of Priapus lately existing at Isernia, in the Kingdom of Naples: to which is added, a Discourse on the Worship of Priapus, and its connexion with the Mystic Theology of the Antients; this work, which was printed only for private circulation, and distributed by the Dilettanti Society, was severely censured by the author of the Pursuits of Literature; An Analytical Essay on the Greek Alphabet; in this work the author has exposed the forgery of certain Greek inscriptions which Fourmont professed to have found in Laconia, and which had deceived Winckelmann, Villoison, Valckenaer, and Heyne; but their spuriousness is now universally admitted; The Landscape, a didactic poem, in three books; The Progress of Civil Society; A Monody on the Death of the Right Honourable C. J. Fox; Alfred, a Romance in rhyme; An Analytical Enquiry into the Principles of Taste; this work is characterized by originality and acuteness of thought. Mr. Knight afterwards contributed to the Edinburgh Review (July 1809), a critique of Falconer's Strabo, a work published at the Clarendon Press. In 1809 were published, Specimens of Antient Sculpture, selected from different Collections of Great Britain, by the Society of Dilettanti, fol. For this magnificent work Mr. Knight wrote the prefaces and descriptions of the plates. In 1820 he published an edition of the Iliad and Odyssey, with prolegomena. His object in this edition was to restore the text of Homer to what he conceived to be its original state. He also wrote several papers in the Classical Journal, and the Archæologia, and the article on the works and life of Barry, in the Edinburgh Review for August 1810.

KNIGHT, (Thomas Andrew,) an eminent vegetable physiologist, brother of the preceding, was born in 1758, and educated at Ludlow, and at Balliol college, Oxford. He is the author of a paper, read before the Royal Society in 1795, upon the inheritance of disease among fruit-trees, and upon the propagation of debility by grafting. In 1797 he published, A Treatise on the Culture of the Apple and Pear, and on the Manufacture of Cider and Perry. He also communicated numerous papers to the Transactions of the Horticultural Society, in the chair of which he succeeded his friend Sir Joseph Banks. He was a close observer of the habits of animals, and one of his last communications to the Royal Society was on the subject of animal instinct. He died in 1838.

KNIGHT, (Thomas,) an actor and dramatic writer, a native of Dorsetshire. He was originally destined for the law; but having received lessons in oratory from Macklin, his inclination led him to the stage, and he made his first appearance at York. He afterwards acted at Bath, whence, in 1796, he removed to

Covent-garden theatre. He produced, The Honest Thieves, a farce; The Turnpike Gate, a musical entertainment; Tag in Tribulation; and, What would the Man be at? both preludes. He died in 1820.

KNIGHTON, (Henry,) an ancient English chronicler, canon-regular of Leicester Abbey, flourished at the close of the fourteenth century, under Richard II. He wrote a history of English affairs in five books, from the Conquest to the year 1395. For the greater part of this period he only transcribes Ralph Higden, but not without acknowledgment. He also wrote an account of the deposition of Richard II. He is reckoned an exact and faithful narrator of events within his own times. His works are printed in the Ten English Historians, published by Twysden in 1652. There is a notice of him by Selden prefixed to that work.

KNOLLES, (Sir Robert,) a native of Cheshire, known as a warrior in the wars of Edward III. in France. From a common soldier he became a general, and acquired both celebrity and opulence by his conquests in France. With the spoils of castles, cities, and monasteries, which he had destroyed, he built Rochester bridge as a monument of his exploits. He died at his estate in Kent in 1407, in the ninetieth year of his age.

KNOLLES, (Richard,) was born in Northamptonshire, and educated at Oxford, where he is said to have been a fellow of Lincoln college. When he had continued there some time, Sir Peter Manwood, of St. Stephen's, near Canterbury, "minding to be a favourer of his studies," says Wood, "called him from the university, and preferred him to be master of the free-school at Sandwich, in Kent," where he applied himself to diligence, and produced many good scholars for the universities. For their use he composed, Grammaticæ Latinæ, Græcæ, et Hebraicæ, Compendium, cum Radicibus, London, 1600. But his fame rests chiefly on his well-known History of the Turks, which was first printed in 1610, fol., and which was the labour of twelve years. It has been continued, since Knolles's death, by several hands. One continuation was made, from the year 1628 to the end of 1637, collected out of the despatches of Sir Peter Wyche, English ambassador at Constantinople. But the best continuation is that which was written by Sir Paul Ricaut, consul of Smyrna, from 1623 to 1677, London, 1680, fol. Knolles wrote also, The Lives and Conquests of the Ottoman Kings and Emperors, to the year 1610, printed after his death, in 1621, to which time it was continued by another hand; and, A brief Discourse of the Greatness of the Turkish Empire, and wherein the greatest Strength thereof consisteth, &c. He also translated Bodin's Six Bookes of a Commonwealthe, 1606, fol. He died in 1610.

KNOLLIS, (Francis,) a statesman, was born at Grays, in Oxfordshire, and educated at Oxford, and when introduced at the court of Edward VI. he was distinguished for his zeal in the cause of the Reformation. In Mary's reign he retired to the continent; but on Elizabeth's accession he obtained the office of vice-chamberlain of the household, and of privy-counsellor; and he was afterwards made treasurer of the household, and knight of the Garter. His abilities were employed on various occasions by the court, and he was one of those commissioners who sat at the trial of Mary queen of Scots. He was author of a treatise against the Usurpation of Papal Bishops, 1608, 8vo. He died in 1596.

KNORR A RUSENROTH, (Christian,) a learned German Oriental scholar, the son of a Lutheran minister at Alt-Rauden, in Silesia, where he was born in 1636. After studying at Fravenstadt, Stettin, Wittemberg, and Leipsic, he travelled into France, England, and Holland. At Amsterdam he engaged in the capacity of interpreter to an Armenian prince, and was by him introduced to the knowledge of the Oriental tongues. In the same city he studied Hebrew, and rabbinical learning, under a rabbi; and he made such progress in his favourite studies, that he obtained the esteem of Lightfoot, Henry More, and Van Helmont, the last of whom introduced him to the count-palatine of Sulzbach, who, in 1668, nominated him one of his privy-council, and afterwards gave him the appointment of his chancellor. He translated, into German, Sir Thomas Brown's Enquiry into Vulgar Errors; the works of Van Helmont, the elder; the Alphabetum Naturæ, of the younger Van Helmont, to which he wrote a preface; and, The Harmony of the Four Evangelists, by an anonymous author. But his reputation is chiefly derived from a work entitled, Kabbala Denudata, seu Doctrina Hebræorum Transcendentalis, et Metaphysica, atque Theologica, &c. in 3 vols, 4to; the first and second of which were published at Sulzbach, in 1677, and the third, which is very scarce, at Frankfort, in 1684. It is a Latin translation of The

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Sohar, and other cabalistical books, with copious remarks by the author.

KNOTT, (Edward,) a learned Jesuit and controversial writer, whose true name was Matthias Wilson, and who, in some of his works, takes the name of Nicholas Smith, was born at Pegsworth, near Morpeth, in Northumberland, in 1580. He entered among the Jesuits in 1606, and taught divinity a long time in the English college at Rome. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was sent thither to perform the functions of provincial, with which employment he was twice honoured. He was present, as provincial, at the general assembly of the orders of the Jesuits, held at Rome in 1646, and was elected one of the definitors. He died in London in 1656, and was buried in the church of St. Pancras. He wrote several works, in all of which he has shown great acuteness and learning. In 1630 he published a small volume, called, Charity Mistaken, with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestantcy, unrepented, destroys salvation. This involved him in a controversy, first with Dr. Potter, provost of Queen's college, Oxford, who, in 1633, wrote, Want of Charity justly charged on all such Romanists, as dare, without truth or modesty, affirm, that Protestantcy destroyeth salvation; and afterwards with the celebrated Chillingworth, who, in answer to this Jesuit, wrote his Religion of Protestants, a Safe Way to Salvation. Knott's larger answer to Chillingworth did not appear until 1652, when it was printed at Ghent, under the title of, Infidelity Unmasked; or, the Confutation of a Book published by W. Chillingworth, &c.

KNOWLER, (William,) an English divine, the learned translator of Chrysostom's Commentary on St. Paul's Epistle to the Galatians. He died in 1767, in the sixty-eighth year of his age.

KNOWLES, (Thomas,) a learned and pious divine, was born in 1723 at Ely, and educated at the school there, and at Pembroke hall, Cambridge, of which he became fellow. He was made lecturer of Bury St. Edmund's, and prebendary of Ely cathedral. He wrote, The Scripture Doctrine of the Existence and Attributes of a God; Answer to Bishop Clayton's Essay on Spirit; for this he was made D.D. by archbishop Secker; Lord Hervey's and Dr. Middleton's Letters on the Roman Senate; Dialogue on the Test Act; Observations on the Tithe Bill; Primitive Christianity, in Defence of the Trinity; Advice to a young Divine, in six Letters; The Passion, a Sermon; Observations on the divine Mission of Moses; On Charity and Sunday Schools; and, A Discourse on Confirmation. He died in 1802.

KNOWLTON, (Thomas,) a botanist. He was in the service of Dr. Sherrard, and afterwards of lord Burlington, at Lanesborough, in Yorkshire. He died in 1782, aged ninety. His observations on the situation of the ancient Delgovicia, and on two men of extraordinary size, and on large deer's horns found in Yorkshire, appeared in the Philosophical Transactions, in letters to Mr. Catesby. He also discovered in Wallengsenmere, the moor balls, or globa conserva, called by Linnæus, Conserva Ægagrophila.

KNOX, (John,) the celebrated Scotch reformer, was descended from an ancient and honourable family in that kingdom, and born at Giffard, near Haddington, in East Lothian, in 1505. He received his earlier education at the grammar-school at Haddington, whence he was sent, about 1524, to the university ot St. Andrew's, where he was placed under the tuition of the learned John Mair, or Major, who was also Buchanan's tutor. Having determined to embrace the ecclesiastical profession, he turned the course of his studies to divinity, and soon became so distinguished for his knowledge of scholastic theology, that he was admitted to priest's orders before the period usually allowed by the canons. The writings of Jerome and Augustine attracted his attention, and led to his detection of the gross impositions of Popery. Upon this alteration in his theological views, he attended the preaching of Thomas Guilliam, or Williams, a black friar, who publicly preached against the pope's authority. This friar was provincial of his order in 1543, when the earl of Arran, then regent, favoured the Reformation; and his sermons made no little impression upon Knox. In the following year, George Wishart, another celebrated reformer, coming from England with the commissioners sent by Henry VIII., Knox learned from him the principles of the reformed religion, which he thenceforward publicly professed. He was next appointed tutor to the sons of Hugh Douglas of Langniddrie, where he was particularly careful to instil into his pupil the principles of the Protestant

religion. Information of this being brought to David Beaton, cardinal and archbishop of St. Andrew's, that prelate prosecuted him with such severity, that he was obliged to abscond, and frequently to change the place of his concealment. Cardinal Beaton having been assassinated in 1546, by Norman and John Leslie, in retaliation for his cruelty in burning for heresy their relation, the venerable Wishart, Knox was prevailed upon, in the following year, to take shelter with his pupils in the castle of St. Andrew's, which was then in possession of the Leslies, the determined friends of the Reformation. In this asylum he continued to teach his pupils in his usual manner. Besides grammar and the classical authors, he instructed them in the catechetical method, and obliged them to give an account of the subjects of his lessons publicly in the parish church of St. Andrew's. He also continued a practice which he had begun before he quitted Langniddrie,—that of giving lectures to them on the gospel of St. John. These lectures he delivered at a stated hour, in the chapel within the walls of the castle; and they were frequented by several persons from the city, among whom were some people of note. These, being greatly pleased with Knox's manner of teaching, persuaded him to undertake the office of a preacher. He began his public ministry at St. Andrew's, in the early part of 1547, with that success which always accompanies a bold and popular eloquence. Instead of amusing himself with lopping the branches, he struck directly at the root of Popery, and attacked both the doctrine and discipline of the established church, with a vehemence peculiar to himself, but admirably suited to the temper of the age. In the month of July an interruption took place in the exercise of his ministry, in consequence of the surrender of the castle of St. Andrew's to the French; when he was carried prisoner with the garrison to Rouen, where he was confined for nineteen months on board the galleys. In the latter end of 1549 he was set at liberty. On his arrival in London he was licensed either by Cranmer, or Somerset the Protector, and appointed preacher, first at Berwick, and afterwards at Newcastle. While he was thus engaged, he was summoned, in 1551, to appear before Cuthbert Tonstal, bishop of Durham, for preaching against the mass. In 1552, he was appointed one of the six chaplains, whom the council thought proper to retain in the service of king Edward VI. not only to attend at court, but to be itinerary preachers of the Protestant religion all over the kingdom; and during the ensuing year, he had the grant of an annuity of 40*l.* till some benefice in the church should be conferred on him. He was accordingly offered the living of Allhallows, in London, which he refused, from objections which he had to the rites and discipline of the Church of England. However, he still retained his place and annuity, as itinerary preacher. Early in 1554, when Mary ascended the throne, he crossed the sea to Dieppe, whence he went to Geneva, and thence proceeded to Frankfort, at the invitation of the congregation of English refugees, then established there. In consequence of some disputes with Cox, afterwards bishop of Ely, respecting the introduction of king Edward's Liturgy, Knox returned to Geneva, whence, after a few months' residence in that city, he set out in August 1555, for Scotland, where he again commenced preaching, with his usual zeal and vehemence; the people flocking to hear him in great numbers, and many of them being induced, by his denunciation of Popery, to embrace the reformed religion. While he was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly soliciting him to return to them; and having resolved, after serious deliberation, to comply with their request, he left Scotland on his passage to Dieppe, in July, 1556. No sooner had he taken his departure, than the Popish bishops summoned him to appear before them; and, upon his non-appearance, they passed a sentence of death upon him as a heretic, and burnt him in effigy at the Cross of Edinburgh. Against this sentence he drew up, and afterwards printed at Geneva, in 1558, his Appellation from the cruel and most unjust Sentence pronounced upon him by the false Bishops and Clergy of Scotland; with his Supplication to the nobility, estates, and commonality of the said realm. In 1557 he was urgently requested to return to Scotland by several of the leaders of the Protestants there, who, to secure each other's fidelity to the common cause, entered into a covenant, dated Edinburgh, December 3, in that year: and from this period they were distinguished by the name of the Congregation. Before his return, Knox, while still at Geneva, published, in 1558, his treatise, entitled, The first Blast of the Trumpet against the monstrous Regi-

ment of Women. He was chiefly induced to write this inflammatory composition from his detestation of the cruel and sanguinary government of queen Mary of England, and of the endeavours of Mary of Guise, the queen-regent of Scotland, to establish arbitrary government in that kingdom. Early in 1559 he resolved to return to his native country; and being desirous of visiting, in his way thither, those in England to whom he had formerly preached, he applied to his old acquaintance, Sir William Cecil, then secretary of state, to obtain leave for him to do so. But owing to Elizabeth's prejudices against him, in consequence of what he had written in opposition to the government of women, that request was so far from being granted, that the person whom he had employed to solicit the favour very narrowly escaped imprisonment. Knox made the best of his way, therefore, directly to Scotland, where he arrived in the first week in May 1559. A short time before this, the public exercise of the Protestant religion had been introduced into the town of Perth. This step incensed the queen-regent, who, in subserviency to the political plans of her brothers, the princes of Lorraine, had come to the resolution of extirpating the Reformed religion. She therefore issued a mandate, summoning all the Protestant preachers in the kingdom to a court of justice, which was to be held at Stirling on the 10th of May. The Reformed assembled, in great numbers, to attend their pastors. The queen, dreading their approach with so numerous a train, promised to put a stop to the intended trial, on condition that the preachers and their retinue advanced no nearer to Stirling. The bulk of the Protestant party then retired; while only the preachers, with a few leaders of the party, remained at Perth. Notwithstanding the queen's solemn promise, however, on the 10th May she proceeded to call to trial the persons who had been summoned, and, upon their non-appearance, they were pronounced outlaws. By this base and mean artifice, the queen forfeited the esteem and confidence of the whole nation; but at the same time, by discovering to the Protestants the dangers which threatened them, instead of terrifying them into tame submission, she excited them to prepare boldly for their own defence. Knox, who had arrived in Scotland a few days before the trial appointed at Stirling, instantly hurried to Perth, to share with his brethren in the common danger, or to assist them in promoting the common cause. "While," says Dr. Robertson, "their minds were in that ferment, which the queen's perfidiousness and their own danger occasioned, Knox mounted the pulpit, and, by a vehement harangue against idolatry, inflamed the multitude with the utmost rage. The indiscretion of a priest, who, immediately after Knox's sermon, was preparing to celebrate mass, and began to decorate the altar for that purpose, precipitated them into immediate action. With tumultuous, but irresistible violence, they fell upon the churches in that city, overturned the altars, defaced the pictures, broke in pieces the images; and proceeding next to the monasteries, laid those sumptuous fabrics almost level with the ground." From this time Knox continued to promote the Reformation in Scotland by every means in his power; and, to advance the object which he had in view, he spared no pains, and feared no dangers. By his correspondence with secretary Cecil, he was principally instrumental in establishing those negotiations between the Congregation and the English, which terminated in the march of an English army into Scotland, to assist the Scotch Protestants, and to protect them against the prosecutions of the queen-regent. This army, being joined by almost all the great men in Scotland, obliged the French forces, who had been the principal supporters of the tyranny of the regent, to quit the kingdom, and restored the parliament to its independence. The Scotch, moved no doubt by their hatred of the tyranny that had been exercised by the Popish bishops, conceived a violent aversion to episcopacy. As to Knox himself, he had, during his residence at Geneva, admired that system of ecclesiastical polity which had been established in that city by Calvin, and he recommended to his countrymen the Presbyterian scheme of church government and discipline, which was accordingly adopted by them. And, in order to give greater permanence to the Presbyterian plan, Knox, with the assistance of his brethren, composed the First Book of Discipline, which contains the model of the intended polity, and which was presented to a convention of estates, that was held in the beginning of 1561. In the course of this year, Mary, queen of Scots, the widow of Francis II. king of France, arrived in her native country, from which she had been absent nearly thirteen years, though she was not yet nineteen. On the Sunday after her

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arrival, she commanded mass to be celebrated in the chapel of her palace. The first rumour of this occasioned a secret murmuring among the Protestants who attended the court; and Knox, with his accustomed vehemence, declared from the pulpit, "that one mass was more frightful to him, than ten thousand armed enemies, landed in any part of the realm." So great was the animosity of the people against Popery, that the servants belonging to the queen's chapel were assailed; and the populace would have proceeded to the utmost excesses, had not the prior of St. Andrew's, who was one of the heads of the Protestant party, seasonably interposed. By his influence, and that of some of the other more moderate Protestant leaders, the queen and her domestics were permitted to enjoy the free exercise of their religion unmolested. Knox's freedom of speech, however, gave great offence to the queen, who had a long conference with him upon the subject of religion. In 1567, he preached a sermon at the coronation of James VI. of Scotland; and another at the opening of the parliament. He went vigorously on with the work of reformation; but in 1572 he was offended with a convention of ministers at Leith, where it was agreed that a modified kind of episcopacy should be introduced into the Church. At this time his constitution was quite broken; and he was still more affected by the news of the massacre of the Protestants at Paris on St. Bartholomew's-day, in that year. He had strength enough to preach against it; but he fell ill soon after, and died November 24, 1572, in the sixty-seventh year of his age. He was interred in the burial ground of the Old Church, then called St. Giles's, at Edinburgh, several lords attending, and particularly the earl of Morton, that day chosen regent, who, as soon as Knox's remains were laid in the grave, said, "There lies he who never feared the face of man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him in a special manner, when his very life was sought." Knox was twice married, and had children by both his wives; two sons by the first, who were educated at St. John's college, Cambridge, and became fellows of the same. He requested the general assembly which met at Edinburgh in 1566, for leave to visit these sons in England; but they were only at school then, being sent to the university after his death. He wrote, besides the publications already mentioned, A faithful Admonition to the Professors of the Gospel of Christ within the Kingdom of England; A Letter to Queen Mary, Regent of Scotland; A brief Exhortation to England, for the speedy Embracing of Christ's Gospel, heretofore by the Tyranny of Mary suppressed and banished. After his death was published his History of the Reformation of Religion within the Realm of Scotland, &c. at the end of the fourth edition of which, at Edinburgh, 1732, in folio, are subjoined all the forementioned works.

KNOX, (Robert,) an officer in the East India Company's service, born about 1641. He went to Fort George in 1657, and returning thence to England in 1659, put into Ceylon on account of a storm, where he, his father, and fourteen others, were made prisoners. After a servitude of nineteen years and a half, he escaped from the inland parts of the island to Areppa, a Dutch settlement on the north-west coast. Thence he sailed to Batavia, whence he proceeded in an English ship to England. After his return he wrote, An Historical Relation of the Island of Ceylon, in the East Indies, with an Account of his Captivity and Escape; illustrated with plates and a map of the island, London, 1681, fol. The preface is by Dr. Robert Hooke, who probably had some share in the compilation. It was long esteemed a book of authority.

KNOX, (John,) followed for many years the trade of a bookseller in the Strand, London, and devoted the fortune he acquired by business to the improvement of his country, in planning a herring fishery, and the settlement of new towns on the north-east coast of Scotland. He visited and explored that kingdom sixteen times in the space of twenty-three years, beginning in 1764; and published, A Systematic View of Scotland in General, in 2 vols. He died in 1790.

KNOX, (Vicesimus,) a divine, and miscellaneous writer, was born at Newington Green, Middlesex, in 1752, and educated at Merchant Tailors' School, and at St. John's college, Oxford. On the death of his father he succeeded him in the mastership of the school at Tunbridge, which he conducted for thirty-three years. He accepted the degree of D.D. from Philadelphia. His church preferments were, the united rectories of Rumwell and Ramsden Crays, in Essex, and the chapelry of Shipbourne, in Kent.

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He died in 1821. He was an impassioned and flowery preacher, which made him much sought after for the purpose of recommending charitable institutions from the pulpit. He published, Essays, Moral and Literary; Liberal Education; Winter Evenings; Personal Nobility, or Letters to a Young Nobleman on his Studies; Sermons on Faith, Hope, and Charity; Christian Philosophy; Considerations on the Nature and Efficacy of the Lord's Supper; this is highly commended by bishop Horsley; and, On the National Importance of Classical Education. On the commencement of the war with revolutionary France, he published a translation of Erasmus' Bellum dulce Inexpertis, with the signature, Antipolemus. His compilations, under the titles of, Elegant Extracts; Elegant Epistles; and, Domestic Divinity, are well known. In politics Dr. Knox was a Whig.

KNUPFER, (Nicholas,) a painter, was born at Leipsic in 1603, and was instructed at first by Emmanuel Nysens, and afterwards, at Utrecht, by Abraham Bloemart, who accommodated him in his own house. The king of Denmark employed him to paint three pictures of battles, representing the victories of some of his ancestors. Weyerman describes a pastoral picture of a shepherd and shepherdess, which he saw at the Hague, painted by Knupfer, that was equally admired for the design and expression; but one of his greatest compositions is, an Assembly of the Gods. He died in 1660.

KNUTZEN, (Martin,) professor of philosophy in Prussia, was born in 1713 at Königsberg, where he was for some years professor of philosophy, and librarian. He died in 1751, leaving several learned works, of which the principal are, Systema Causarum Efficientium; Elementa Philosophicæ Rationalis, Methodo Mathematico demonstrata; Theoremata de Parabolis infinitis; and a very able work, written in German, entitled, A Defence of the Christian Religion.

KNUZEN, (Matthias,) a noted atheist, born in Holstein. He was very zealous in making proselytes; and his followers, who were numerous in some of the cities of the continent, and even in England, were called Conscienciaries, as they regarded conscience, learning, and reason, as the only guides of man. They maintained that there was no God, and no afterlife; and they rejected religion, priests, and magistrates, as impositions on the world. This wild enthusiast died at the end of the seventeenth century. His Latin letter, and his two dialogues in defence of his opinions, were refuted by Musæus, a Lutheran professor.

KOBURGER, (Anthony,) a printer of the fifteenth century, who exercised his profession at Nuremberg, from 1471 to 1513. He is highly commended for the beauty and accuracy of his typography. He printed editions of the Bible and other works, which are much in request among book-collectors.

KOCH, (Christopher William de,) distinguished for his researches concerning the antiquities of the middle ages, was born in 1737 at Bouxwiller, in Alsace, and educated at the university of Strasburg, under the celebrated Schöpflin. He published in 1789 his Commentary on the German Pragmatic Sanction. On the death of Schöpflin in 1771, Koch became head of the diplomatic school, whence proceeded many statesmen and ministers. In 1780 he was made professor of law at Strasburg. In 1789 he was sent on a mission to Paris by the Protestants of Alsace, to whose communion he belonged. The French Revolution for a time interrupted his literary pursuits; and, having been chosen a member of the Legislative Assembly, his patriotic opposition to the measures of the Jacobins occasioned his imprisonment. After eleven months' captivity, he was liberated on the fall of Robespierre (9th Thermidor), and he was then called, by the unanimous voice of his fellow-citizens, to the direction of the department. He quitted this office in 1795 to resume his professorial duties, which were again interrupted by public employments. In 1810 he was made honorary rector of the academy of Strasburg, which office he held till his death, in 1813. He was the author of, A View of the Revolutions of Europe, from the Overthrow of the Roman Empire in the West to our own Times, 3 vols, 8vo; History of Treaties since the Peace of Westphalia; and, Genealogical Tables of the Sovereign Houses of the East and North of Europe. His Life has been written by Schweighæuser the Younger.

KOCHANOWSKI, (John,) a Polish nobleman, and one of the best poets his country has produced, was born in 1532, and studied in Germany, after which he visited Paris, Rome, and Padua. He made the acquaintance of the chancellor Zamoyski, who became his patron. He died about 1584. His version of the Psalms of David obtained for him

the appellation of the Pindar of Poland.

KODDE, (Vander.) There were three brothers of this name, JOHN, ADRIAN, and GILBERT, inhabitants of Warmond, near Leyden, who founded the religious community known by the name of Collegiants, who were once very numerous in the provinces of Holland, Utrecht, and West Friesland.—Gilbert was an elder of the Remonstrant church at Warmond, and possessed a ready and fluent elocution. In the year 1619, when the persecution of the Calvinists had driven the Remonstrant ministers from their churches, these men proposed that meetings should be held of members of the church at Warmond, at which one or more of their number should read a chapter or two out of the Bible, and pray in the assembly; and also, if any person had any thing to offer by way of exhortation, instruction, or edification of others, he should be at liberty to do so. At the same time they offered personally to take a part in the business of those meetings, according to their abilities. They gave the name of prophesyings to their exercitations; whence they were distinguished by the name of prophets. In a short time they transferred the place of their meetings to Rhynsburg; and from thence were called Rhynsburgers, though they afterwards were generally known by the name of Collegiants.

KOEBERGER, (Wenceslaus,) a painter, was born at Antwerp in 1554, and was the disciple of Martin de Vos. After studying for some time at Rome and Naples, he returned to his own country, and settled at Brussels, where duke Albert appointed him his principal painter, and regarded him highly, not only for his professional merit, but for his knowledge in medals. In the church of Notre Dame at Antwerp is an admirable composition by Koeberger, representing the Martyrdom of St. Sebastian; which was originally painted for the confraternity of that saint. Some envious persons, mortified at the applause which the public bestowed on the artist, cut out two of the heads, to deface the work; so that the proprietors of the picture were constrained to send it to Naples, where Koeberger then resided, in order to have the damage repaired. He was also an eminent architect, and was appointed by the archduke superintendent of the buildings and decorations at the castle of Terveer, near Brussels. He died in 1634. Vandyck painted his portrait.

KOEHLER, or KOELER, (John David,) an industrious writer, was born in 1684 at Coldiz, near Leipsic, and educated at Wittemberg. He became secretary to baron de Strahlen, whom he quitted in 1710 for the professorship of logic at Altorf, and he was soon after made librarian to the university. In 1714 he obtained the chair of history, and in 1717 he was appointed tutor to the marquis of Brandenburg Bayreuth. He published many valuable works, chiefly relating to history and archæology. The emperor Charles VI. presented him with his portrait, suspended from a chain of gold. In 1735 he became professor of history at Göttingen, and retained the situation for twenty years. He died in 1755.

KOEHLER, (John Bernard,) a classical scholar and critic, born at Lubeck in 1742. In 1766 he was appointed professor of history and philosophy in the university of Kiel; and from 1781 to 1786 he occupied the chair of the Greek and Oriental languages at Königsberg. He published, Remarks on Chrysostom; Notes and Observations on Theocritus; Tracts on Roman Law; and a German translation of the Iphigenia in Aulis of Euripides. He also collated several MSS. for an edition of Hesiod, wrote articles in periodical journals, and was engaged in other literary labours. He died in 1802.

KOENIG, (George Matthias,) a learned German, was born in 1616 at Altorf, in Franconia, and became professor of poetry and of Greek, and library-keeper, in the university there. He was well versed in polite literature, in divinity, and in the Oriental languages; but, being afflicted with deafness for some years before he died, he was much impeded thereby in the discharge of his academical functions. He is principally known for a work entitled, Bibliotheca Vetus et Nova, Altorf, 1678, 4to. This is a biographical dictionary, which, though not free from defects, is a very useful work. He died in 1699.

KOENIG, (John Gerard,) a botanist and disciple of Linnæus, born in Courland in 1728. In 1765 he visited Iceland; and after having investigated the vegetable productions of that country, he went to India, and died at Jagrenatpour, in Bengal, in 1785. His communications have greatly enriched the collections of Europe, especially those of Linnæus, Retzius, and Sir Joseph Banks. His letters to Linnæus are very numerous. The Koenigia, a plant which he discovered

in Iceland, was so called by Linnæus in honour of him.

KOENIG, (Daniel,) a Swiss, who translated Arbuthnot's Tables of Ancient Coins into Latin; this was published at Utrecht by professor Reitz, in 1756. He died at Rotterdam, in consequence of the severe treatment which he received from the mob at Franeker, who mistook him for a spy because he spoke French. He was then only twenty-two years old.

KOENIG, (Samuel,) brother of the preceding, was professor of philosophy and natural law at Franeker, and afterwards became librarian to the prince of Orange, at the Hague. He was an able mathematician, and was engaged in a quarrel with Maupertuis, which led to his expulsion from the Academy of Sciences at Berlin; but in consequence of his Appeal, written on the subject, in which all Europe was interested, he enlarged his reputation and the number of his friends. He wrote various other works. He died in 1757. The illustrious marchioness de Châtelet was his pupil.

KOERNER, (Theodore,) a clever lyric poet, born at Dresden in 1791. In his childhood the delicacy of his constitution prevented him from giving much attention to reading, notwithstanding very early indications of a love of study. As he grew up, however, his health improved, and he showed an inclination to history, the mathematics, the physical sciences, and poetry, in which last he was encouraged to exercise his talents by his father, who was an admirer of the compositions of Göthe and Schiller. After receiving private and academical instruction at Dresden, he was sent to Freiberg, where he made rapid progress in a knowledge of the principles and practice of mining. He next went to Leipsic, and thence to Berlin, whence he proceeded to Vienna, where he applied himself to dramatic composition, and produced The Bride, The Green Domino, Zriny, and Rosamond. Here he obtained the post of secretary to the management of the court theatre, with a salary of 2,000 florins. The events of 1812, after Buonaparte's retreat from Moscow, inflamed the patriotic ardour of Körner; he hurried to Breslau, and enlisted as a private in the volunteer cavalry regiment of major Lutzow. At the battle of Lutzen he received two sabre cuts, and narrowly escaped. He succeeded, however, in rejoining the Prussian army, and was made a lieutenant on the field of battle on the 8th of October, 1812; but on the 18th he was shot on the plains of Leipsic, in the twenty-second year of his age. His best verses are contained in a collection of lyrical poems, called, The Lyre and Sword. His song entitled, Men and Cowards, and his Sword Song, are much admired. His works were published at Berlin in 1835, 8vo.

KOERTEN, or BLOCK, (Joanna,) an ingenious artist, born at Amsterdam in 1650. She principally employed herself in cutting on paper the representation of landscapes, birds, fruits, and flowers, which she executed with incredible exactness and delicacy. The lines with which she expressed her objects, though done with scissors, were as exquisitely nice as those of engraving. Sea-pieces, animals, architecture, and still life, were her favourite subjects; and she also cut portraits on paper, with as striking a resemblance as if painted in oil. When Peter I. was at Amsterdam, he paid her a visit; and the elector Palatine offered, for three small pictures of her cutting, a thousand florins, which she refused. At the request of the empress of Germany, she designed a trophy with the imperial arms, for which she received four thousand florins. She also cut the portrait of the emperor, which is in the imperial cabinet at Vienna. Her skill and ingenuity in drawing, embroidery, water-colours, wax models, and artificial flowers, were universally admired. Her maiden name was Körten, and she became the wife of Adrian Block the artist. She died in 1715.

KOETS, (Roelof,) a painter, was born at Zwoll in 1655, and was instructed first by his father, and afterwards by Gerard Terburg. Having succeeded in painting the portrait of count Dalwigh, that nobleman recommended him to Henry Casimir, stadtholder of Friesland, who received him into his favour. He afterwards painted portraits of William III., the earl of Portland and his family, and most of the English and German nobility who attended that monarch at Loo. It is said that he painted five thousand portraits with his own hand, all of which were well finished, and without any assistance from other artists. He had great freedom and readiness; an agreeable choice of attitudes; a good manner of designing; and was strictly attentive to nature. He died in 1725.

KOIALOWICZ, (Albert,) a Jesuit and historian, was born in Lithuania in 1609, and partly educated at Rome. His principal work is his Historiæ Lithuaniæ Pars

prior, Dantzic, 1650, 4to, of which the second part was published at Antwerp in 1669, 4to. This work is highly commended by A. L. von Schlözer, who published a German translation of it. Koialowicz died in 1674.

KOLBE, (Peter,) improperly called Kolben, rector of the school of Neustadt-on-the-Aisch, but better known for his travels to the Cape of Good Hope, was born in 1675 at Dorflas, a village in the principality of Bayreuth, and was educated at Redwitz, Wunsiedel, and Nuremberg. In 1696 he was received into the house of the celebrated astronomer Eimart, under whose direction he studied the mathematics and astronomy. In 1700 he went to the university of Halle, where he disputed in the following year De Naturâ Cometarum, and began to give a course of lectures in philosophy and the mathematics. By means of the celebrated Cellarius he was introduced to baron von Krosie, privy-counsellor to the king of Prussia, whom he accompanied to Poplitz in 1703, in the capacity of secretary. Soon after, a proposal being made to him of going out to the Cape of Good Hope, he went thither in 1705, and was employed there for ten years in making observations, and keeping up a literary correspondence with Witsius, Gökel, Braun, and Leupold. The misfortune of blindness, which came on without any previous pain, or external injury, obliged him, however, to resign his office, and return to Europe. On his arrival at Amsterdam he obtained so much relief, that he was able, during the rest of his life, to read with the aid of glasses. He published a separate treatise, De Aquis Capitis Bonæ Spei, which, in 1716, was inserted in the seventh volume of the Acta Eruditorum of Leipsic. In 1718 he was nominated rector of the school of Neustadt. He died in 1726. His Description of the Cape of Good Hope was published at Nuremberg, in 1719, fol., with twenty-four engravings. A Dutch translation appeared at Amsterdam in 1727, 2 vols, fol., with plates; and an English one, by Medley, in London, in 1731, 2 vols, 8vo. A French abridgement of it, by Bertrand, was printed at Amsterdam in 1741, and 1743. The work was severely handled by the abbé la Caille, in his Journal Historique du Voyage fait au Cap de Bonne Espérance, Paris, 1763. But the abbé's objections have been refuted by Mentzel, in his Complete Geographical and Topographical Description of the Cape of Good Hope; and by Forster, in the preface to his German translation of Sparmann's Voyage.

KOLLMAN, (Augustus Frederic Charles,) a musician and musical composer, born in 1756, at Engelbostel, a village near Hanover, where his father was organist and schoolmaster. He was instructed in music by Boettnar, organist of the principal church at Hanover. In 1781 he went to Lune, a Protestant establishment for noble ladies, still called a convent, near Luneburg, where he had been appointed organist and schoolmaster. In the following year he removed to London, whither he was invited in consequence of the command of George III., that a person should be sent by the Hanoverian government to fill the place of organist and schoolmaster at the Royal German Chapel at St. James's Palace. He published, An Essay on Musical Harmony, fol.; A New Theory of Musical Harmony; An Essay on Practical Composition; A second Practical Guide to Thorough Bass; Remarks on what Mr. J. B. Logier calls his New System of Musical Education, in the Musicalische Zeitung of Leipsic, 1821; and a sequel to the same, in the Intelligentz Blatt to the said Zeitung, No. III. He also produced Fugues, Concertos, and other pieces of instrumental music. He died in 1829.

KOMARZEWSKI, (John Baptist,) a noble Pole, born in 1744. He was employed by king Stanislaus Augustus in several important missions to the courts of Russia, Germany, and Turkey, and was rewarded with the rank of lieutenant-general, first aide-de-camp to the king, and intendant-general of mines. On the partition of Poland, he went to Russia; but, refusing the service of Catharine II., he settled at Paris, where in 1809 he published a Hydrographical Chart of Poland, with the construction of which he had been charged by the late king. He also invented an instrument useful to miners, called the Subterranean Graphometer. He died in 1810. He wrote a tract, entitled, Coup-d'œil rapide sur les Causes réelles de la Décadence de la Pologne. He was a fellow of the Royal Society of London, and a member of the Literary Society of Warsaw.

KONING, (Philip de,) a painter, was born at Amsterdam in 1619, and was instructed in the school of Rembrandt. He painted historical subjects and portraits, but excelled in the latter branch. His compositions were remarkable for the great character of nature

which appeared in them all; for the choice and variety of the attitudes; and for striking resemblance. The picture of himself, which he painted for the grand duke of Tuscany, and which is in the Florentine gallery, is a sufficient evidence of his merit. His colouring is clear, and his works, which have a lively and striking effect, approach in delicacy to those of Vandyck. He died in 1689.

KOOGEN, (Leonard Vander,) a painter, was born at Haerlem in 1610, and was a disciple of James Jordaens at Antwerp. As he possessed an affluent fortune, he only painted for his amusement; on which account his works are not numerous, though they are much sought after. His general subjects were boors drinking, and conversations, painted with great life and expression. He also etched some fine engravings in the manner of Salvator Rosa. He died in 1681.

KOORNHERT, (Theodore,) a Dutch controversial writer, born at Amsterdam in 1522. He was brought up to the business of an engraver, and when young took a journey into Spain and Portugal. He afterwards settled at Haerlem, and began to learn the Latin language at the age of thirty, and soon made such progress in it, as to be able to translate Cicero's Offices into Dutch. So industrious was he, in working and study, that he never indulged himself for more than six hours in bed. In 1561 he was admitted a notary; and the next year, he was appointed secretary to the city of Haerlem; and secretary to the burgomasters of the same city in 1564. It was he who persuaded Henry of Brederode to present to the duchess of Parma the famous petition of the Confederates in 1566, which was followed by such remarkable consequences. He was also the author of the first manifesto which the prince of Orange published in his camp, entitled, An Advertisement to the Inhabitants of the Low Countries, for the Law, for the King, and for the Flock. The government at Brussels caused him to be carried to the Hague, where he suffered a long imprisonment. He then withdrew to Haerlem, and thence into the county of Cleves, where he maintained himself by his old profession of an engraver. When, in 1572, the states of Holland had taken the resolution to assert their liberty against the tyranny of Spain, Koornhert returned into his own country, and was made secretary to the states of the province. He then withdrew to Embden, whence, in 1578, he returned to Holland, where he engaged in a controversy with two ministers of Delft, at Leyden, concerning the characteristics of the true church, and put forth opinions which gave offence to the states. In 1582 he published a treatise entitled, A Trial against the Netherland Catechism. He died at Gouda, in 1590, in the sixty-eighth year of his age. Grotius and Adrian Junius expressed a high esteem for his works, an edition of which was published in 1630, in 3 vols, fol.

KOOTEN, (Theodore van,) a Dutch Latin poet, was born at Leeuwarden in 1749, and educated at Franeker. In 1772 he became rector of the Latin school of Campen; in 1779 he removed to Middleburg; and in 1784 he succeeded the learned John Schrader, at Franeker. In 1787 he went to Paris with his friend and colleague, Valckenaer, son of the celebrated Greek scholar. He returned to Holland in 1795, and occupied a public situation, which he left to accompany Valckenaer on an embassy to Spain. He died in 1814. He published, Deliciæ Poeticæ; and, Incerti Auctoris (vulgo Pindari Thebani) Epitome Iliados Homericæ, 1809, 8vo.

KORAY, (Adeimantos,) distinguished for his zeal for the promotion of the moral and political advancement of Greece, was born at Smyrna in 1748, of a family from Chios, and educated at Smyrna, and at Montpellier, where he took his degree as doctor of medicine. He then settled in France, and published French translations of the treatise of Hippocrates, On Air, Water, and Situation, with notes; and of the Characters of Theophrastus. He also translated into modern Greek Beccaria's treatise, On Crimes and Punishments. He afterwards wrote, De l'Etat Actuel de la Civilization en Grèce, 1803, which was translated into modern Greek. He also undertook to edit the works of several ancient Greek writers, under the title of the Hellenic Library; and published the Orations of Isocrates, accompanied with prolegomena and notes; the Lives of Plutarch: the Histories of Ælian; the fragments of Heraclides and of Nicolaus Damascenus; the Fables of Æsop; Strabo; the first four books of the Iliad; and the Politics of Aristotle.

KORNMANN, (Henry,) a German lawyer, born at Kirchhayn, in Wurtemberg, at the close of the sixteenth century. He wrote, De Miraculis Vivorum; De Miraculis Mortuorum; De Virginitatis Jure; and, De Lineâ Amoris. He died in 1620.

KORTHOLT, (Christian,) a learned Lutheran divine, was born in 1633, at Burg, in the isle of Femeren, in Holstein, and educated at Burg, Sleswick, Stettin, Rostock, Jena, Leipsic, and Wittemberg. He then returned to Rostock, where he was made Greek professor in 1662. In 1665 he was made second professor of divinity in the university just founded at Kiel. In 1675 he was nominated first divinity professor. In 1680 he was appointed professor of ecclesiastical antiquities, and vice-chancellor of the university in 1689. He died in 1694, to the great regret of the university of Kiel, and of the republic of letters. His principal works are, Tractatus de Persecutionibus Ecclesiæ primitivæ, veterumque Martyrum Cruciatibus; Tractatus de Calumniis Paganorum in veteres Christianos; Tractatus de Religione Ethnicâ, Mahummedanâ, et Judaicâ; De Origine et Naturâ Christianismi ex Mente Gentilium; De Tribus Impostoribus magnis Liber, Edvardo Herbert, Thomæ Hobbes, et Benedicto Spinosæ oppositus; De Rationis cum Revelatione in Theologiâ Concursu; Tractatus de variis Scripturæ Sacræ Editionibus; Oratio de Scholarum et Academiarum Ortu et Progressu, presertim in Germaniâ. A long list of his writings may be seen in Bayle, and a still fuller one in Moreri.

KORTHOLT, (Christian,) grandson of the preceding, was born in 1709, at Kiel, where his father, Sebastian Kortholt, was professor. He made so rapid a progress in the sciences, that he was admitted at the age of twenty to assist in the Journal of Leipsic. He visited Holland and England, and while he was in the latter country, he drew up a short account of the Society of Antiquaries of London. He went afterwards to Vienna, as chaplain to the Danish ambassador, and in 1742 was appointed professor of divinity at Göttingen, where he died in the flower of his age, in 1751. The principal among his Latin works are, De Ecclesiis suburbicariis; De Enthusiasmo Muhammedis; and several excellent Dissertations. The most esteemed of those in German are, a Treatise on the Truth of Christianity; Sermons, &c. He published four volumes of Latin Letters by Leibnitz, a volume of his French Letters, and a collection of various pieces on philosophy, mathematics, history, &c., by the same author.

KOSCIUSKO, (Thaddeus,) a brave Polish general, born in 1756, of a respectable, but not wealthy family of Lithuania. After studying at Warsaw and at Paris for the military profession, he was made a captain in the Polish army. He afterwards volunteered to accompany the marquis de la Fayette and others who were going to assist the revolted American colonies against England. He obtained the rank of general officer in the American army, and after the end of the war returned to his native country, where, in 1789, he was made major-general, and served in the campaign in 1792 against the Russians. When the revolution broke out in Poland at the beginning of 1794, he was placed at the head of the national forces, and in April he defeated the Russians at Raclawice. Again, in June, he attacked the combined forces of Russia and Prussia, near Warsaw, and defended that city against them for two months, and obliged them to raise the siege. He was afterwards defeated, however, by a superior Russian force, under Suwarrow and Fersen, on the 10th of October, at Macziewice, about fifty miles from Warsaw, and, being wounded, was taken prisoner, exclaiming that there was an end of Poland. He was carried to Petersburg; but, being afterwards released by the emperor Paul, he went to America, and returned to France about 1798. Buonaparte wished to engage him to enter his service; but Kosciusko saw through the selfish ambition of the conqueror, and withstood his solicitations. He continued to live in retirement in France until 1810, when he settled at Soleure, in Switzerland, where he applied himself to agricultural pursuits. He died in October 1817, in consequence of a fall from his horse. His remains were removed to Cracow by order of the emperor Alexander, and placed in the vaults of the kings of Poland.

KOSTHA BEN LOUKA, a Christian philosopher of Balbek, who wrote in the reigns of the successors of Aaroun al Raschid. He made at Constantinople a collection of valuable works in the Greek language, previously unknown to the Arabians. He was next called to Bagdad to translate into Arabic several Greek works. He afterwards retired into Armenia, where he died about the end of the ninth century. He left Arabic versions of the Aphorisms of Hippocrates; the Barulcus, of Hero of Alexandria, of which the Greek original is lost; and a work of Autolycus on Astronomy.

KOTOUZ, (Malek-al-Modhafer Saif-ed-deen,) the third sultan of the Baharite Mamlukes in Egypt, mounted the throne A.D. 1259, (A.H. 657,) on the deposition

of Noor-ed-deen Ali, the son of Aïbek. (See AIBEK.) The principal event of his short reign was the overthrow of the Moguls, who were advancing upon Egypt after destroying the Ayubite kingdom in Syria, but were encountered by the Mamlukes under Kotouz at Ain-jaloot (the Fountain of Goliath), and completely routed, with the loss of their general and 10,000 men: a victory perhaps more important in its results than many which have attained greater celebrity, as it was the first effectual check sustained by the Moguls after the commencement of their career of conquest and devastation, nearly sixty years previously. On his return towards Egypt, Kotouz was assassinated by the emir Bibars, after reigning not quite a year; his murderer mounted the vacant throne. Kotouz is termed Melchenal, and Seiphedin Cocos, by William of Tyre, and other Christian writers. See BIBARS.

KOTTER, (Christopher,) born in 1585, was one of the three fanatics whose visions were published at Amsterdam in 1657 by Comenius, with the title, Lux in Tenebris. He lived at Sprottaw, in Silesia; and his visions began in June 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates, that, unless the people repented, the wrath of God would fall dreadfully upon them. The publication of his pretended commission, in August 1619, brought upon him some ridicule; but his visions continued, and were followed by ecstasies and prophetic dreams. He waited on the elector-palatine, whom the Protestants had declared king of Bohemia, at Breslau, in 1620, and informed him of his commission, and published it in other places, and in 1625 at Brandenburg. He became acquainted, the same year, with John Amos Comenius, who greatly favoured his prophecies; but as they chiefly presaged happiness to the elector-palatine, and the reverse to the emperor, Kotter was imprisoned, in 1627, as a seditious impostor, afterwards set in the pillory, and banished from the emperor's dominions. Upon this he went to Lusatia, which was then subject to the elector of Saxony; and he lived there unmolested till his death, in 1647.

KOTZEBUE, (Augustus Frederic Ferdinand von,) a German dramatist, was born at Weimar in 1761, and educated at Jena, and at Duisburg, where he organized a company of juvenile performers. In 1779 he returned to Jena, to study the law, instead of which most of his time was devoted to the theatre. In 1781 he became secretary to general Bauer, whom he accompanied to Petersburg, where he married a Russian lady, and was appointed president of the government of Esthonia. While at Revel he wrote, among other works, the well-known pieces entitled, The Indians in England; and, The Stranger. In 1789 he lost his wife, on which he went to Paris, and thence to Vienna, where he became superintendent of the imperial theatre; but he resigned that place, and returned to Russia. He had scarcely entered that country, when he was arrested by order of the emperor Paul, and sent to Siberia; but he was soon recalled from exile; and, on his arrival at Petersburg, he was taken into the emperor's favour. In 1813 he was appointed consul-general at Königsberg; but the climate disagreeing with him, he resigned the situation, and went to Manheim, where he was assassinated March 23, 1819, by a fanatical student of Jena, named Sand, who was driven to frenzy by the political writings of Kotzebue, who, after vehemently denouncing Napoleon and the French, had attacked the liberal opinions of the day. His writings are rapidly and deservedly losing their hold upon the public attention. His Lovers' Vows, and Pizarro, are well known.

KOTZEBUE, (Otto von,) son of the preceding, was captain in the Russian marines. In 1814 he set out on a voyage round the world, of which he published an account. He had previously gone round the world as a midshipman under Krusenstern. In 1824 he undertook a third voyage as captain of a man-of-war, when he discovered two islands in the South Sea. An account of this voyage was published in London, by his companion, Dr. Eschholz, and by himself at Petersburg.

KOUCK, (Peter,) a Dutch painter, who, after travelling to Constantinople, settled at Antwerp, and became principal painter to Charles V. His views of Constantinople, &c. are highly valued. He died in 1550, in the fiftieth year of his age.

KOULI KHAN. See NADIR SHAH.

KOUWENBURGH, or KAUWENBURGH, (Christian van,) a painter, was born at Delft in 1604, and was the scholar of John van Ess; but the taste which he manifested in his paintings was acquired in Italy, where, by studying the best models, he in a great

measure shook off his Flemish manner. His subjects were for the most part historical, with figures as large as life. His colouring was exceedingly natural, his design correct, and his composition was in a beautiful and grand style. Many of his pictures are in the royal palaces in the Netherlands. He died in 1667.

KRACHENINNIKOW, (Stephen,) a Russian naturalist, born at Moscow in 1712, and educated at Petersburg. He was engaged for ten years in making observations on the natural productions of Kamtschatka, and the neighbouring country, and on his return, in 1743, he was made associate of the Academy, and in 1753, professor of botany and natural history. His travels, *&c.* were published in Chappe d'Auteroche's *Account of Siberia*. He died in 1754.

KRAFFT, (John Louis,) a draughtsman and engraver, born at Brussels about 1710. He etched in aqua fortis several of the works of Titian, Rubens, Vandyck, and Teniers. He died about 1790.

KRAFT, (George Wolfgang,) a celebrated mathematician and naturalist, was born in 1701, at Duttlingen, in Wurtemberg, where his father was pastor. After making considerable progress in the elementary part of education, he was received into the monastery of Blaubeuren. He removed in 1720 to the monastery of Bebenhausen, whence he was sent to Tübingen, where he made great progress under the celebrated Bilfinger, through whose influence he was appointed, in 1728, teacher of mathematics in the new college founded at Petersburg by the Imperial Academy of Sciences. In 1744 he was recalled to Tübingen, where he entered on his office as professor of mathematics and natural philosophy, which he retained till his death, in 1754. He wrote, Institutiones Geometriæ sublimioris; Prælectiones Academicæ publicæ in Physicam Theoreticam; De Vaporum et Halituum Generatione; De Atmosphærâ Solis; De Tryglyphis; De Tubulis Capillaribus; De verâ Experimentorum Physicorum Constitutione; De Gravitate Terrestri; De Hydrostatices Principiis Generalibus; De Phialis Vitris ab injecto Silice dissilientibus; De Iride; De Quadraturâ Circuli, præsertim Merkelianâ; De Corporum Naturalium Cohærentiâ; De Infinito Mathematico ejusque Naturâ; De Numero Pari, Rectis, Parallelis, et principio Actionis Minimæ Theses inaugurales; and, De præcipuis Experimentorum Physicorum Scriptoribus.

KRANTZ, (Albert,) a celebrated historian, diplomatist, and divine, born at Hamburgh, towards the middle of the fifteenth century. He received a classical education, and, after travelling for improvement, became professor of canon law and theology in the university of Rostock, and rector of it in 1482. He was made doctor in theology about 1490, and, removing to Hamburgh, was elected dean of the cathedral there. He obtained great reputation for his abilities and prudence, and was sent by the assembly of Wismar on missions to France and England. In 1500, John king of Denmark, and Frederic duke of Holstein, made him their umpire in a dispute with the people of Dithmarsh. He died in 1517. He wrote, Chronica Regnorum Aquiloniorum, Daniæ, Sueciæ, Norvegiæ; Saxonia, sive de Saxonicæ Gentis vetustâ Origine; Vandalia, sive Historia de Vandalorum Origine; Metropolis, sive Historia Ecclesiastica Saxoniæ; and, Institutiones Logicæ.

KRASICKI, (Ignatius,) an eminent Polish writer, born at Doubiecko in 1735. He became prince bishop of Warmia, and archbishop of Gnesnia. He was much esteemed by Frederic the Great, under whose dominion he was reduced by the first partition of Poland in 1772. He wrote, *Myszeidos*, a heroi-comic poem, in ten cantos, founded on the story of *Popiel, one of the ancient kings of Poland*, having been devoured by rats and mice; Monachnomachia, or the War of the Monks, in six cantos; Anti-Monachnomachia, in six cantos; Fables; The War of Choczim; and, Imitations of Ossian. He died in 1801.

KRAUS, (Martin,) Lat. *Crusius*, an eminent philologist, born in 1526, at Grebern, in the bishopric of Bamberg, was the son of a Lutheran minister, and was educated at Ulm and Strasburg. In 1554 he undertook the direction of the public school at Memmingen. In 1559 he was nominated to the chair of moral philosophy and the Greek language at Tübingen. He died in 1607. He is reckoned one of the principal promoters of Greek literature in Germany. His most valuable publication is entitled, Turco-Græciæ Libri octo, Basle, 1584, containing an excellent collection of pieces relative to modern Greece, with the language and literature of which he was well acquainted. His Annales Suevici, ab initio Rerum ad ann. 1594, Frankfort, 2 vols, fol., is much esteemed.

KRAUSE, (John Gottlieb,) a German philologist, was born in 1684 in the prin-

cipality of Wolau, in Silesia, and educated at Breslau, and at Leipsic. He became professor of history at Wittemberg. He conducted the Neue Zeitungen, or New Literary Gazette of Leipzic, 1715—1733, 18 vols, 8vo; and, Nova Literaria in Supplemento Actorum Eruditorum divulgata, 1718—1723, 6 vols, 8vo. He likewise wrote several works relative to the history of literature; and he was the author of the notes to Mencke's treatise, entitled, Charlataneria Eruditorum, signed Crispinus and Kendalicius, in the Leipsic edition of 1712. He died in 1736.

KRAUSE, (Francis,) a painter, was born of poor parents at Augsburg, in 1706, and studied under Giovanni Battista Piazzetta, at Venice. He afterwards went to Paris, where he presented to the Academy a picture representing the Death of Adonis; but his application was rejected. He then went to other cities of France, where he found employment, particularly for the churches and convents. His most capital performance is in the refectory of the Carthusians at Dijon, of which the subject is Mary Magdalen anointing the feet of Christ. After all his labours, finding himself in low circumstances, he undertook to paint portraits in crayons, which he practised with success. Though his genius was sterile, his colouring had force and brilliancy; his penciling had great freedom, but was unequal. At Lyons he painted some pictures for the churches; and he died there in 1754.

KRAUSS, or KRAUS, (John Baptist,) a learned prelate of the Benedictine order, was born at Ratisbon in 1700, and educated at different convents of Bavaria, and at the abbey of St. Germain des Prés, at Paris. Returning to Ratisbon he was nominated in 1742 prince-abbot of the celebrated abbey of St. Emmeran, where he presided for twenty years. He died in 1762.

KRAY, (Baron de,) a distinguished general in the Austrian service, born in Hungary about the middle of the last century. He entered the army early in life, and fought against the Turks. After attaining the rank of major-general he was employed in the Netherlands and at the Rhine from 1793 to 1795. In 1796 he was made lieutenant-field-marshal, and greatly distinguished himself in the battles of Altenkirchen, Forcheim, Bamberg, Wetzlar, Giessen, &c. He next passed to the army of Italy, and was promoted to the chief command of the Austrian army after the death of the prince of Orange. In 1799 he took Mantua; and in the following year he succeeded the archduke Charles in the command of the army of the Rhine, but was compelled to retire before the French. He died in 1801.

KRESA, (Father,) a native of Moravia, born in 1648. He was confessor to the king and queen of Bohemia, and was well acquainted with Hebrew, Greek, Latin, French, Italian, Spanish, and Portuguese. He wrote, Analysis Speciosa Trigonometriæ Sphericæ, &c. He died in 1715.

KREUTZER, (Rodolph,) a celebrated musical composer and performer on the violin, was born at Versailles in 1767, and instructed by Anthony Stamitz. At the age of thirteen he performed with great applause a concerto of his master's composition. After travelling in Germany, Holland, and Italy, he was appointed first violin player in the private chapel of Buonaparte, head of the orchestra at the Grand Opera at Paris, and professor of instrumental music at the Conservatoire. He died in 1831. His works are very numerous.

KROMAYER, (John,) a learned Lutheran divine, descended from a noble family, was born at Dolblen, in Misnia, in 1576, and educated at Stralsund, Butzback, Naumburg, and Leipsic. In 1600 he was made deacon, and sometime afterwards pastor, of the church of St. Peter and St. Paul, at Eisleben. Here he acquired so high a reputation as a preacher, that the duchess-dowager of Saxony appointed him chaplain to the court. Afterwards the duke of Weimar nominated him superintendent-general of the churches in that district, and the senate of the city chose him pastor of the church of Weimar. He died in 1643. He wrote, Harmonia Evangelistarum; Historiæ Ecclesiasticæ Compendium; Specimen Fontium Scripturæ Sacræ apertorum, &c.; Examen Libri Christianæ Concordiæ; A Paraphrase on the Prophecy and Lamentations of Jeremiah; this is held in high estimation, and is in the Bible of Weimar; Exposition of the Epistles and Gospels throughout the Year, 4to; and, Sermons.

KROMAYER, (Jerome,) nephew of the preceding, was born at Zeitz in 1610, and educated at the grammar-school there, and at Leipsic, Wittemberg, and Jena. Returning to Leipsic, he took the degree of M.A. in 1632, and became a private lecturer on logic, rhetoric, natural philosophy, and astronomy. In 1643 he

was appointed professor of history and oratory; and in 1657 he was appointed professor of divinity in ordinary; in the following year, canon of Zeitz, which in 1661 he exchanged for a similar dignity at Meissen; in 1662 he was elected into the Decemviral college; and in 1666 he was nominated a member of the electoral and ducal consistory. Afterwards he succeeded to the chair of first professor of divinity. He died in 1670. He was the author of, Commentaria in Epist. ad Galatas; Comment. in Apocalypsin; Historiæ Ecclesiasticæ Centuriæ XVI.; Theologia Positivo-Polemica; Loci Antisyncretistici; Polymathia Theologica; some controversial Tracts; Dissertations, &c.

KRUDENER, (Julienne Vietinghoff, baroness de,) a celebrated enthusiast, in the beginning of the present century, was a daughter of the Russian count Wittenkoff, governor of Riga, and was born there in 1766. In her fourteenth year she married baron Krudener, the Russian ambassador at Berlin, and afterwards at Venice. After mixing in the most polished society in the various capitals of Europe, she, in 1791, separated from her husband, and, settling at Berlin, connected herself with the queen of Prussia, on whose death she gave herself up to the utmost extravagance of mysticism. She next resided in the south of France, and then removed to Germany, where she affected the character of a prophetess, and addressed herself to several potentates, by whom she was repelled. On the fall of Napoleon she followed the emperor Alexander to Paris, where her predictions attracted much notice. She next withdrew to Switzerland, where her presence excited a dangerous ferment, which led to the interference of the civil power. She finally betook herself, with a few deluded followers, to the Crimea, and died at Karasubassar in 1824. She wrote a romance called Valerie.

KRUNITZ, (John George,) a distinguished physician and natural philosopher, born at Berlin, and educated at Göttingen, Halle, and Frankfort-on-the-Oder, at which last university he received the degree of M.D., after having written an inaugural thesis, De Matrimonio multorum Morborum Remedio, 1749, 4to. After practising for a short time at Frankfort he removed to Berlin, where he distinguished himself as an indefatigable writer. The best known of his productions is an Economico-technological Encyclopædia, commenced in 1773, and continued through seventy-two volumes, 8vo, to the article Leiche, when the progress of the work was suspended by the writer's death, in 1796. The publication has been continued by the brothers, F. J. and H. G. Flörke.

KRUSEMARK, (Baron de,) a Prussian general and diplomatist. After being employed in several missions by the court of Berlin, he was sent in 1806 to attempt a negotiation of peace with Buonaparte; and not succeeding, he was despatched to Petersburg, where he formed a coalition which led to the treaty of Tilsit. In 1809, and again in 1813, he was appointed ambassador to France. After the conclusion of the peace of Paris in 1814, he was sent envoy extraordinary to Vienna, where he died in 1821. The correspondence that took place during the time of his embassy at Paris, between baron de Krusemark, prince Hardenburg, and the duc de Bassano, throws much light upon the history of the times.

KUH, (Ephraim Moses,) a German poet, born, of a Jewish family, at Breslau, in 1731. He was placed in a financial situation at Berlin under his uncle, where he cultivated the society of Mendelssohn, Lessing, Ramler, and other men of letters. After travelling in Holland, France, and Italy, he returned to Germany, where he was attacked with insanity. It was in the lucid intervals of his unfortunate malady that he composed his best poetical pieces. He died in 1790. Ramler published a selection from his numerous poetical pieces at Zurich, 1792, 2 vols.

KUHLMAN, (Quirinus,) a famous fanatic, born at Breslau, in Silesia, in 1651. While his learning promised the fairest fruits, he was attacked at the age of eighteen by a violent illness, from which he recovered with difficulty. But with returning health, he displayed the wildest enthusiasm, and, pretending to have held converse with departed spirits and aerial beings, he set up for a prophet. He went to Holland, where the reading of Behmen's works increased the extravagance of his reveries. He was lax in his morals, and kept several concubines; and he extorted money from the credulous, by threatening terrible and approaching vengeance if they did not satisfy his wants. After wandering over England, France, Turkey, Palestine, and other parts of Asia, and the East, he was at last stopped at Moscow, and burnt, on the 3d of October, 1689, for uttering some prophecies of a seditious nature.

He published, Prodromus Quinquennis Mirabilis, 1674, and other pieces.

KUHNIUS, (Joachim,) a learned critic and classical editor, was born in 1647 at Gripswalde, in Pomerania, and educated at Stade, in Lower Saxony, and at Jena, where he applied himself to divinity and polite literature. In 1669 he was made principal of the college of Oettingen, in Suabia. He held this post three years, and then went to Strasburg, where, in 1676, he was elected Greek professor in the principal college; and in 1686 he was appointed Greek and Hebrew professor. His uncommon skill in the Greek language drew a great number of scholars about him. He died December 11, 1697, aged fifty. He published, Animadversiones in Pollucem; this was a specimen of an intended edition of Pollux's Onomasticon, which he was prevented by death from executing; his labours, however, were not lost, but inserted in the folio edition of that author at Amsterdam, 1706; Æliani variæ Historiæ Libri XIV.; Diogenes Laertius de Vitis Philosophorum, &c. After his death were published, Quæstiones philosophicæ ex sacris Veteris et Novi Testamenti aliisque Scriptoribus; and, Pausaniæ Græciæ Descriptio.

KUICK, (John van,) a painter, born in 1530, at Dort. Having given some offence to the Jesuits, they accused him of heresy, and got him imprisoned. He was kept in irons a long time, though John van Boudewinze, the chief-justice, endeavoured to procure his enlargement; for which Kuick, out of gratitude, painted a picture representing the Judgment of Solomon, in which he designed the likeness of his benefactor as the head of the principal figure. This picture gave new offence to the Jesuits, who contrived means to increase the miseries of his imprisonment, and never ceased their persecution of him, till they had obtained against him a final sentence of death, and he was burnt alive in 1572.

KULM, (John Adam,) a physician and anatomist, was born at Breslau in 1680, and educated at Halle, Leipsic, Strasburg, and Basle. After having travelled in Holland and Germany, he became professor of natural philosophy and medicine at the gymnasium at Dantzic. He was a member of the Academia Curiosorum Naturæ, and of the Royal Academy of Berlin, in whose collections many of his memoirs were published; but he chiefly distinguished himself by his anatomical tables with engravings, printed in German in 1728, and republished in France, Germany, Holland, and Italy. His writings are highly commended by Haller. He died in 1745.—His brother, J. George, physician to the king of Poland, died in 1731, and wrote, Oneirologia, Warsaw 1703, 4to.

KUNCKEL, (John,) a celebrated chemist, born in 1630 at Husum, in the duchy of Sleswick. He formed his first establishment in Saxony, where, in 1676, he gave private lectures on chemistry. He was also valet-de-chambre and chemist to John George II., elector of Saxony, who entrusted him with the care of his famous and superb laboratory at Annaberg, near Wittemberg, on the Elbe. In 1679 he was invited to Berlin, by Frederic William, elector of Brandenburg, to be chemist to the court; and in this situation he attained to great celebrity by his discoveries, and particularly by that of phosphorus from urine. The honour of this discovery, however, has been disputed. Claude Commire, in a treatise on phosphorus, asserts that Fernelius, first physician to Henry II., king of France, was the first person who made dry phosphorus, a specimen of which he presented to that prince at Boulogne, under the name of Indian stone. A professor of Wittemberg ascribes the invention to an Italian, named Caneparius; and Leibnitz maintains that the secret of this discovery was communicated both to Kunckel and Kraft, by Henry Brandt, a chemist of Hamburg. The claim of Kunckel, however, has been strongly supported by various other authors, and particularly by Kirchmayer. About 1693 Kunckel was invited to Sweden by Charles XI., who conferred on him the title of counsellor of mines, and, at the same time, gave him letters of nobility. He was elected also a member of the Academia Curiosorum Naturæ. He died in 1702. His works are written in German; and two or three of his treatises have been translated into Latin.

KUPETZKI, (John,) a painter, the son of a weaver at Porsina, in Bohemia, and born there in 1667. His father compelled him to work at his own trade, contrary to his inclination; on which account he ran away at the age of fifteen, and begged his bread. A nobleman took compassion on him, and gave him an asylum in his castle, where a painter named Claus was then employed. Kupetzki observed him attentively, and then began to imitate his work, which excited the astonishment of the artist and the

count. The latter, struck with this indication of genius, directed Claus to give him instruction, and in a short time Kupetzki became his assistant. He accompanied his master to Vienna, and from thence he went to Venice, where he studied under Cavaliere Liberi. He next visited Rome, and obtained the patronage of prince Stanislaus Sobieski, who enabled him to travel into Lombardy, for the purpose of improving himself by the study of the works of Correggio and the Caracci. At the end of twenty-two years Kupetzki returned to Venice, where he was made painter to the emperor. Afterwards he visited most of the other courts of Germany. He died in 1740. In colouring he resembled Rembrandt, and in his drawing of the human figure he has been compared to Vandyck.

KUSTER, (Ludolf,) one of the best classical scholars of his time, was born in 1670 at Blomberg, in Westphalia, of which town his father was magistrate. He studied under his elder brother at the Joachim college at Berlin, and, having acquired the reputation of an able scholar, was appointed tutor to the two sons of the count von Schwerin, prime minister to the king of Prussia. He afterwards studied civil law at Frankfort-on-the-Oder, and there published, in 1696, his first work, entitled, Historia Critica Homeri, affixing to it the name of Neocorus, signifying a sacristan, or sexton, in Greek, as his proper name does in German. This dissertation was reprinted by F. A. Wolff in the first volume of his edition of Homer, 1785. He then visited Antwerp, Leyden, and Utrecht; at the last of which places he resided for some time, engaged in giving lectures on the law of nations, and published his Bibliotheca Librorum Novorum, from 1697 to 1699. In 1700 he went to England, and afterwards to France, for the purpose of collating MSS. for a new edition of Suidas. Returning to England, he applied himself to that work with great assiduity. He lived in familiarity with several learned men here, and was favoured by Bentley, who engaged Wasse to assist him in his task. His Suidas was printed at Cambridge in 1705, in 3 vols, fol., partly at the expense of the university, which honoured him with the degree of doctor of laws. Several advantageous offers were made to induce him to continue in England; but he was recalled to Berlin, in order to occupy a professorship in the Joachim college. His situation there was, however, rendered uncomfortable by disputes respecting his salary, and by the suspicion he had incurred of being inclined to Arianism; so that he thought proper, after a short time, to retire to Amsterdam. He supported himself in Holland, till the failure of his banker reduced him to poverty. In this emergency he received an invitation to Paris, from his friend the abbé Bignon, through whose influence he obtained a pension of 2,000 livres, after abjuring the Protestant faith (July 25, 1713) in the church of the Noviciates belonging to the Jesuits. He was also made a member of the Academy of Inscriptions. He persisted in his learned labours, which were brought to an untimely conclusion by an internal abscess, or scirrhus, supposed to have been occasioned by his habit of sitting to write almost double at a very low table, surrounded by circles of books placed on the ground. He died at Paris in 1716, at the age of forty-six. Besides the works already mentioned, Kuster published, Jamblicus, Porphyrius, et Anonymus apud Photium de Vitâ Pythagoræ, 4to, 1707; A new edition of Mill's Greek Testament, containing a collation of the text with twelve additional MSS., nine of which were in the library of the king of France; Aristophanes, Gr. et. Lat. fol., 1710; De vero Usu Verborum Mediorum, 1714; and some pieces inserted in the collection of Greek and Roman antiquities by Grævius and James Gronovius.

KUTTNER, (Charles Gottlob,) a German traveller, was born in Saxony in 1755, and educated at Leipsic, and at Basle, where he became tutor. He wrote, Letters on Ireland; Letters of a Saxon in Switzerland; Travels in Germany, Denmark, &c.; and, Observations on England. He died in 1805.

KUTUZOW, or KOUTOUSOFF SMOLENSKOI, (Michael Lavrionovitch Golenitcheff, prince of,) a brave Russian general, was born in 1745, and educated at Strasburg. He entered the army in 1759 as a corporal in the artillery; and shortly after he became a lieutenant in the regiment commanded by Suwarrow. In 1764 he went to Livonia, and made five campaigns against the Poles; and then served under count Romanzoff in the war with Turkey, and distinguished himself at the battles of Ribaja-Moguila, Pruth, Kagoul, and on other occasions. He behaved with equal gallantry in the Crimea in 1772 and 1773. He was afterwards employed under prince Potem-

kin at the siege of Oczakow, where he received a dangerous wound in the head; and on his recovery he joined Suwarrow before Ismailoff. In 1791 he was made a lieutenant-general, and on the 28th of June in that year he fought at the battle of Matchine, which terminated the war. In 1793 and 1794 he was Russian ambassador at Constantinople. He was honoured with the confidence of Catharine II., and of her successor Paul I. The emperor Alexander next appointed him military governor of Petersburg, on the disgrace of count de Pahlen; and on the breaking out of hostilities between France and Austria, he commanded the Russian army destined to assist the latter. His services were rewarded by the emperor of Austria with the grand cordon of the order of Maria Theresa. He was present at the disastrous battle of Austerlitz, which was fought in opposition to his advice, Kutuzow alone maintaining the necessity of falling back, in order to effect a junction with general Beningsen. In 1808 he commanded the army of Moldavia; and in 1809 he was made governor of Lithuania. On the 26th of November, 1811, he routed the army of the grand visier, Nazir Pacha, for which service he received the title of count. In May following he concluded the treaty of Bucharest, and was made a prince of the Russian empire. On the renewal of the war with France he was appointed president of the council of state, and commander-in-chief. On the 26th of August, 1812, he led the Russians at the battle of Borodino, and was made field-marshal. On the retreat of the French, after the burning of Moscow, Kutuzow pursued them into Prussia. He was cut off by sudden illness, at the little town of Bunzlau, in Silesia, on the 16th of April, 1813. He was a man of amiable manners, and of a cultivated mind.

KUYP. See CUYP.

KYDERMYNSTER, or KIDDERMINSTER, (Richard,) an ecclesiastic and antiquary, was born in Worcestershire towards the latter end of the fifteenth century. When he was about fifteen years of age, he was received into the monastery of Benedictine monks at Winchcombe, in Gloucestershire, whence he was sent to Gloucester hall, Oxford, which was then a school for young Benedictines. After studying there four years, he was recalled to his monastery, and made principal chaplain; and his good conduct led to his being chosen abbot in 1487. He acquired much reputation as a preacher in the beginning of the reign of Henry VIII. He wrote, Tractatus contra Doctrinam Lutheri, 1521; one of the first attacks on that reformer's doctrines from this country; and, A History of the Foundation of Winchcombe Monastery; a list of its abbots, and its charters and privileges. He died in 1531.

KYNASTON, (Sir Francis,) an English poet, was born, probably, at Otely, in Shropshire, and was educated at Oriel college, Oxford. He afterwards went to Cambridge, and after taking his master's degree, returned in 1611 to Oxford. He then became a courtier, was knighted, and was made esquire of the body to Charles I. He was the first regent of a literary institution called the Musæum Minervæ, of which he drew up and published, The Constitutions, Lond. 4to, 1636. This was an academy instituted in the eleventh year of the reign of Charles I., and established at a house in Covent-garden, purchased by Sir Francis, and furnished by him with books, MSS., paintings, statues, musical and mathematical instruments, &c., and every requisite for polite and liberal education; but the nobility and gentry only were admissible. He died about 1642. He translated Chaucer's Troilus and Cresseide into Latin, Oxford, 1635, 4to; but he is better known for his Leoline and Sydanis, with Cinthiades, 1641.

KYNASTON, (John,) a divine, born at Chester in 1728, and educated at Brazennose college, Oxford, of which he became fellow in 1751. He gained great reputation in the university by his oration, De Impietate C. Cornelio Tacito, falso objectatâ, on the foundation of Sir Francis Bridgman, delivered in the chapel of his college in 1761, and published. He died in 1783.

KYNWELMARSH, (Francis,) a native of Essex, who studied the law at Gray's-inn, and assisted Gascoigne in his translation of Euripides' tragedy of Jocasta. He wrote some poetry of considerable merit, which, together with the poetical trifles of his brother Anthony, are preserved in the Paradise of Dainty Devices, 1576.

KYRLE, (John,) the celebrated man of Ross, immortalized by the muse of Pope. With an estate of only 500*l.* a-year, he conferred substantial benefits upon his native county of Hereford; he built a church, endowed hospitals, and had the good fortune to be seconded in his charitable works by the liberality of his opulent neighbours. He died in 1724,

BRANCH

L.

LAAR, or LAER, (Peter van,) called Bamboccio, an eminent painter, born at Laaren, near Naarden, in Holland, in 1613. It has been supposed by some that he acquired the designation of Bamboccio at Rome, from his personal deformity; but it is more reasonably conjectured by Baldinucci and Lanzi, that he was so called because his usual subjects were the sports of the populace, and transactions of vulgar life, harvest homes, drolleries, &c., which are termed by the Italians Bambocciate. He resided at Rome for sixteen years, during which he was held in the highest esteem, not only for his abilities, but for the amenity of his temper. He studied nature incessantly, observing with a curious exactness every effect of light at different hours of the day. His style of painting is sweet and true, and his touch is delicate, with great transparency of colouring. His figures are of a small size, well proportioned, and correctly designed; and though his subjects are mean, yet they are so happily executed, and so highly finished, that his manner was adopted by many of the Italian painters. His hand was as quick as his imagination was fertile, so that he rarely made sketches or designs for any of his works, only marking the subject with a crayon on the canvas, and finishing it without delay. His memory was amazing; for the idea of whatever objects he saw was so strongly impressed on his mind, that he could represent them with as much truth as if they were before him. At the earnest request of his family, he returned to Holland in 1639, after which he resided for some time at Amsterdam and Haerlem. He died in 1675.

LABADIE, (John,) a turbulent fanatic, born in 1610 at Bourg, in Guienne, and educated at the Jesuits' college at Bourdeaux. On his father's death he entered into the Society; and, having finished his course of rhetoric and philosophy in three years, he took upon himself the office of preacher. In 1639 he quitted the Jesuits, and went to Paris, where he attracted the notice of Coumartin, bishop of Amiens, who gave him a canonry in his cathedral. He was no sooner fixed at Amiens, than he endeavoured to become a director of consciences, and he was soon at the head of a vast number of devotees; but the discovery of some love-intrigues, in a nunnery at Abbeville, obliged him to seek a retreat elsewhere, and he removed to Bazas, and afterwards to Toulouse, where the archbishop gave him the direction of a convent. Here the indecency of his familiarities with his pupils, under pretence of restoring the notions of primitive purity, led to his absconding again: but, despairing of making disciples any longer among the Roman Catholics, he betook himself to the Reformed, and settled at Montauban, where he read his recantation in 1650. He was elected pastor of that church in 1652, and after remaining there for eight years he was banished from the place for exciting a sedition. He then sought an asylum at Orange, whence, in 1659, he withdrew to Geneva, where he soon after excited great commotions. He was next invited to Middleburg, whither he repaired in 1666. On his way thither he stopped at Utrecht, where he made the acquaintance of Mademoiselle Schurmann, so famous in the republic of letters, who became one of his most ardent proselytes, and brought over to her way of thinking Elizabeth, princess Palatine, who opened an asylum to all the wandering and fugitive disciples of Labadie. He next brought a charge of heterodoxy against the minister of the Walloon church at Utrecht. For this he was cited to appear before the synod of Dort, by which he was formally deposed. Unmoved by this censure, he procured a crowd of devotees to attend him to Middleburg, where they broke open the church doors; and after this he preached, and distributed the eucharist to such as followed him. The burgomasters, apprehensive of a tumult, sent him an order to quit the place. He then withdrew to Ter-Veer, a neighbouring town, where he had some zealous partisans among the rich merchants and traders, who received him joyfully, and procured him a protection from the magistrates.

However, the states of Zealand made an order to expel him from the province; whereupon he formed a settlement between Utrecht and Amsterdam, where he set up a printing-press, and published many of his works. He then removed to Erfurt; and being driven thence by the wars, he was obliged to retire to Altona, in Holstein, where a violent colic carried him off, the 13th February, 1674. Of his works, which are very numerous, and now but little known, the most singular are, Le Hérault du grand Roi Jésus; Le véritable Exorcisme, ou l'unique Moyen de chasser le Diable du Monde Chrétien; Le Chant royal du Roi Jésus-Christ. A full account of this writer and his works may be seen in Bayle, Niceron, Chaufepié, and Moreri.

LABARBINAIS LE GENTIL, a French traveller of the eighteenth century, born, it is believed, at St. Malo. He published, Nouveau Voyage autour du Monde, avec une Description de la Chine. Paris, 1728, 3 vols, 12mo.

LABASTIE, (Joseph Bimard, baron de,) a learned antiquary, born at Carpentras, in 1703, and educated at the college of his native place, and at the university of Valence, where he studied the law. The president Bouhier inspired him with a passion for antiquities, and he was chosen an honorary member of the Academy of Inscriptions. He published an edition of the Science des Médailles, of father Jobert, with valuable notes; and many dissertations in the Mémoires of the Academy. He died in 1742.

LABAT, (John Baptist,) a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and educated at Nancy. In 1693 he went to America in quality of a missionary; and, after his return to France in 1706, he went to Italy. He died at Paris in 1738. His principal works are, Nouveau Voyage aux Isles de l'Amérique, 6 vols, 12mo; Voyages en Espagne et en Italie, 8 vols, 12mo; Nouvelle Relation de l'Afrique Occidentale, 5 vols. 12mo; Voyage du Chevalier Desmarchais en Guinée, 4 vols, 12mo; Relation historique de l'Ethiopie Occidentale, 4 vols, 12mo; and, Mémoires du Chev. d'Arvieux, containing his travels to Constantinople, Asia, &c. 6 vols, 12mo.

LABBE, or LABE, (Louisa,) surnamed the Beautiful Ropemaker, was born in 1526, at Lyons. She married Ennemond Perrin, a rich rope-maker, who lived at Lyons, in a street which still retains the name of Belle Cordière; and who, dying in 1565, without children, left her all his property. For some time she aspired to distinction in arms, and conducted herself courageously at the siege of Perpignan, in male attire. She was the wonder of all the learned of her time; she understood Latin, Italian, and Spanish, and wrote verses in those three languages. Her poems, of which the principal is a dramatic piece, entitled, Débat de la Folie et de l'Amour, were printed at Lyons, 1555, 1556, and 1762, and Brest 1815, 8vo. She died in 1566.

LABBE, (Charles,) a learned and industrious writer, born at Paris, in 1582. He published, the Novels of Justinian, Greek and Latin; and, Observationes et Emendationes in Synopsin Basilicon. He also undertook, at the suggestion of Joseph Scaliger and Isaac Casaubon, Cyrilli, Philoxeni, aliorumque veterum glossaria Latino-Græca et Græco-Latina Collecta, which he did not live to finish; but his MS. was published by Du Cange, Paris, 1679, fol. He died in 1657.

LABBE, (Philip,) a celebrated Jesuit, born in 1607, at Bourges. He taught ethics, philosophy, and moral theology, with reputation, first at Bourges, and afterwards at Paris, where he settled. His memory was tenacious, and his learning extensive; and he was esteemed by the literati for his amiable temper and politeness, as well as for his writings. He died in 1667. He was not much of an original writer, the greatest part of his numerous works being compilations, which cost him little farther trouble than to collect and arrange, which, however, he did with judgment. The principal are, Nova Bibliotheca MSS. Librorum, 1657, 2 vols, fol., containing many pieces which had never been printed before; De Historiæ Byzantinæ Scriptoribus publicandis Protrepticon, 1648, fol.; Two Lives of Galen, taken from his works, 8vo; Bibliotheca Bibliothecarum, 1686, 4to, with the Biblioth. nummaria, and an Auctuarium; Concordia Chronologica Technica et Historica, 5 vols, fol., the 5th vol. is by Père Briet; Bibliotheca anti-Janseniana, 4to, a catalogue of writings against Jansenius and his defenders; an edition of Notitia dignitatum omnium Imperii Romani, 12mo; De Scriptoribus Ecclesiasticis Dissertatio, 2 vols, 8vo, in which is a dissertation against the story of Pope Joan; Collection of the Councils, 1672, 17 vols, fol., with notes; to which is added an 18th vol., entitled, Apparatus alter, because the 17th is also entitled Apparatus. Of this collection, which is founded upon the

Louvre edition of 1644, in 37 vols, Labbe published only the first eight volumes; the remainder of the work was finished by Cossart. This work, which is the basis of that of Hardouin, was very inaccurately reprinted at Venice, by N. Coleti, 1728, 25 vols, folio.

LABEDOYERE, (Charles Angelique François Huchet, count de,) a brave, but ill-fated French officer, born of a noble family, at Paris, in 1786. He served in the Imperial guard at the battle of Eylau, and in the campaign of Pomerania. He was severely wounded in Spain, accompanied Napoleon in his disastrous expedition to Russia, and distinguished himself at the battles of Lutzen and Bautzen. In 1815, while in garrison at Grenoble with his regiment, of which he was colonel, he was the first to join his former master. After the battle of Waterloo he returned to Paris, and took his seat in the Chamber of Peers; but on the disbanding of the troops he contemplated a flight to America: he was arrested, however, tried before a military commission, and shot 19th August, 1815.

LABEO, (Antistius,) an eminent Roman lawyer, was a disciple of Trebatius, and lived under Augustus. He preserved the free spirit of a republican, and showed on various occasions that he had not forgotten the ancient liberty of his country. His great rival in jurisprudence, Ateius Capito, a man of a more complying disposition, says that Labeo, "even when the deified Augustus was the acknowledged head of the commonwealth, considered nothing as good in law which was not sanctioned by the ancient rules of justice." If Horace, by his "Labeone insanior," alluded to this person, and his passion for liberty, he may be suspected of ridiculing a man of principle for unworthy purposes. Tacitus speaks of both Capito and Labeo as "the two ornaments of peace in their age," but celebrates the incorrupt freedom of the latter, which was the cause of his rising no higher than the prætorship; while the obsequiousness of the former was rewarded with the consulate. Labeo wrote a great number of books on different subjects, but chiefly relating to jurisprudence. Aulus Gellius often refers to his Commentaries on the Twelve Tables. The date of his death is not known.

LABERIUS, (Decimus,) a Roman knight, celebrated as a writer of the dramatic pieces called mimes, was sixty years of age when Julius Cæsar, in the plenitude of his power, compelled him to appear on the stage in one of his own pieces. Macrobius, who has recorded the anecdote, has also preserved the prologue spoken by Laberius on the occasion, and which is highly commended by Rollin. The poet did not refrain, during the action, from some severe glances against the usurper, and drew the eyes of all the assembly upon Cæsar by the sentence,

"Necesse est multos timeat quem multi timent."

On leaving the stage, Laberius withdrew to the knights' seats in the theatre, but was not received by them. It is said that Cicero on this occasion said to him, "I would give you room, if I were not too much crowded;" meaning a sarcasm on the great number of new knights created by Cæsar: to which Laberius replied, "I wonder you should be crowded, who usually sit upon two seats at once;" alluding to the orator's pusillanimous and trimming conduct in the civil dissensions. Laberius survived the dictator ten months, and died B. C. 44. The titles of several of his pieces are preserved by Aulus Gellius, and a few fragments of his are given in a collection published by Henry Stephens, Paris, 1564, 8vo, and in Maittaire's Corpus Poetarum. Horace, in his Satires, has a line which has been erroneously interpreted in disparagement of the mimes of Laberius.

LABEY, (John Baptist,) born about 1750, in Normandy, became professor of mathematics at the military school at Paris, afterwards at the central schools of the Seine, and then at the Polytechnic School, and at the Napoleon Lyceum. He published, Traité de Statique; and Euler's Letters to a German Princess; and his Introduction à l'Analyse Infinitésimale. He died in 1825.

LABIENUS, (Titus,) a Roman general, born B. C. 98. He first served in Asia Minor, under P. Servilius Isauricus; and he was made tribune of the people in the year when Cicero and C. Antonius were consuls, (B. C. 63.) He afterwards became edile, and prætor; and B. C. 61 he was appointed Cæsar's lieutenant in Gaul, where he greatly distinguished himself; and when that commander made his second descent upon Britain, Labienus was left by him on the continent, at the Itius Portus, (now Wissant, near Boulogne,) where he acted with singular prudence and courage. He afterwards sided with Pompey against Cæsar; and after the battle of Pharsalia,

he withdrew to Spain, where he perished gloriously at the battle of Munda.

LABORDE, (John Benjamin,) a musical composer, and writer on the history of music, born at Paris in 1734. He studied under Rameau, and was admitted to the gay and profligate court of Louis XV., to whom he was appointed first valet de chambre. He composed several operas, amongst which the most successful was his Gilles Garçon Peintre, which he produced in 1758. On the death of Louis, in 1774, Laborde resigned his office, married, and became one of the fermiers-généraux. In 1780 he published his Essai sur la Musique ancienne et moderne, 4 vols, 4to; a work got up at vast expense, and embellished with a great number of well-executed engravings. The French revolution brought on the ruin of Laborde. A farmer-general could expect no favour from those whom the new order of things had placed in its power, and he perished on the scaffold on the 20th of July, 1794, five days before the fall of Robespierre. He published, besides the works already noticed, Essai sur l'Histoire Chronologique de plus de 80 Peuples de l'Antiquité, 2 vols, 4to; Description générale et particulière de la France, fol.; and, Tableaux Topographiques, Géographiques, Historiques, &c., de la Suisse, 4 vols, fol.

LABOUREUR, (John le,) an historian and antiquary, born in 1623, at Montmorenci, near Paris, of which district his father was bailiff. In 1644 he was at court in quality of a gentleman in waiting, when he was chosen to attend the maréchale de Guébriant, charged to conduct the princess Mary de Gonzague into Poland, in order to her marriage with Ladislaus VII. He returned with the ambassadress the following year, and printed in 1647, at his own expense, an entertaining account of the journey. Having taken orders, he was made almoner to the king, and collated to the priory of Juigné. In 1664 Louis XIV. made him commander of the order of St. Michael. He died in 1675. He wrote, Tombeaux des Personnes illustres, avec leurs Eloges, Généalogies, Armes, et Devices; Histoire du Comte de Guébriant, Maréchal de France; Histoire de Charles VI., Roi de France; and, Mémoires de Michel Castelnau. Le Long and others are of opinion that Laboureur had some hand in the two last volumes of Sully's Memoirs.—His brother Louis was bailiff of Montmorenci, and author of several pieces of poetry. He died in 1679.—His uncle, Claude, born about 1601, was provost of the abbey of L'Isle Barbe, near Lyons, and published, in 1643, Notes and Corrections upon the Breviary of Lyons; and in 1665, 1681, and 1682, Les Mazures de l'Abbaye de l'Isle Barbe.

LACARRY, (Giles,) a learned Jesuit, born in the diocese of Castres, in 1605. He became successively professor of polite literature, philosophy, and theology, and was director of the College of Cahors. Among his avocations, he found time to write several useful works relating to the history of his country; the most considerable of which are, Historia Galliarum sub Præfectis Prætorii Galliarum; Historia Coloniarum à Gallis in exteras Nationes Missarum; De Regibus Franciæ, et Lege Salicâ; Historia Romana; this includes the period from Julius Cæsar to Constantine, and is supported and illustrated by medals and other monuments of antiquity; Notitia Provinciarum Imperii utriusque, cum Notis. He also edited Velleius Patereulus, and Tacitus de Germaniâ, with learned notes, of which Dithmar availed himself in his edition of 1726. He died in 1684.

LACEPEDE, (Bernard Germain Etienne de la Ville sur Illon, Comte de,) a celebrated naturalist, born at Agen, in the department of Lot-et-Garonne, in 1756. He received his education at home, under the immediate care of his father. Having free access to a good library, his attention was forcibly arrested by Buffon's Histoire Naturelle, which he read over and over till he knew it by heart. He also imbibed a fondness for music, in which science he became a proficient; he likewise applied himself to the study of physics and natural philosophy. Having made some experiments on electricity, he wrote a memoir on that subject, and sent it to Buffon, from whom he received such a flattering answer, that he set off immediately for Paris, where Buffon then held the appointment of superintendent of the Jardin du Roi. His friends now insisted on his following some profession, and accordingly he obtained a commission in the army. In 1781, he published an essay on natural and artificial electricity, and in 1782 a treatise on physics, entitled, Physique générale et particulière. He soon after became the first and favourite pupil of Buffon and Daubenton. The former proposed to him to continue his Natural History, and in 1785 offered him the appointment of curator and sub-demonstrator in the Cabinet du Roi. He then left the army, and accepted this laborious situation.

He next published his Histoire Naturelle des Quadrupèdes Ovipares et des Serpents, in 1788-89. On the breaking out of the Revolution, Lacepede took an active part in political affairs; he was successively invited to fill the posts of president of Paris, commandant of the national guard, and deputy extraordinary for the town of Agen in the Legislative Assembly of 1791, of which he was elected president. During the reign of terror he narrowly escaped destruction. When the Jardin du Roi was converted by the Convention into a public school, and named the Museum of Natural History, he returned thither, and in 1795 a new chair of zoology was created for him, in which he lectured on reptiles and fishes. In 1798 he brought out the first part of his Histoire Naturelle des Poissons. In 1804 he published his best work, Histoire Naturelle des Cétacés. He afterwards contributed numerous papers to the Annales du Museum, the Mémoires de l'Académie des Sciences, and other publications. In 1799 he was elected a member of the Conservative Senate, and was made president of it in 1801. From 1803 till the Restoration he filled the office of grand chancellor of the Legion of Honour. In 1819 he was raised to the peerage. He was a member of the Institute at the time of its formation, and afterwards of the Academy of Sciences. He died of the small-pox, in October 1825. He was the author of a novel entitled Ellival and Caroline.

LACER, (Caius Julius,) a Roman architect, who lived in the reign of Trajan. He constructed the famous bridge over the Tagus, the ruins of which still remain near Alcantara.

LA CERDA. See CERDA.

LACHAPELLE, (Armand Boisbeleau de,) a celebrated French Protestant minister, was born in 1676 at Auzillac, in Saintonge, and educated at the college of Bourdeaux, and under the care of his grandfather, Isaac Dubourdieu, a minister in London, where he afterwards settled as a preacher. In 1725 he was appointed minister of the Walloon church at the Hague, where he died in 1746. He is best known for his continuation of the Bibliothèque Anglaise, commenced by Michael Laroche, who had carried on the work only to the end of the fifth volume. He also contributed to the Bibliothèque Raisonnée all the theological articles up to the thirty-eighth volume. He likewise translated into French, Ditton on the Resurrection; the Tatler; and Bentley's Answer to Collins. He also wrote the Life of Beausobre, prefixed to that author's Remarks on the New Testament.

LACHATRE, (Claude, baron de,) a brave French officer, born in 1536. He twice besieged Sancerre, (in 1569 and in 1573,) and was repulsed; on the latter occasion he had reduced the inhabitants and the garrison to the greatest distress by famine. He joined the League and the Guises; and he refused to acknowledge Henry IV. till 1594, when he was made a maréchal of France by that prince. In 1610 he commanded the army of the regent, Marie de Medicis, at the siege of Juliers. He died in 1614.

LACKMAN, (Adam Henry,) a learned philologist, born in 1694, at Weningen, in Holstein. He was appointed professor of history in the university of Kiel, and afterwards first assessor of the ducal consistory. He wrote, Miscellanea Litteraria; Annalium Typographicarum selecta quædam Capita; and, Epistolæ diversi Argumenti. He died in 1753.

LACOMBE, (James,) an historian, born at Paris in 1724. He wrote, Progrès des Sciences et des Beaux Arts sous le Règne de Louis XV., an ode; a Translation of the Syphilis of Fracastorius; Histoire de Christine, Reine de Suède; Abrégé Chronologique de l'Histoire du Nord, &c. He died in 1801.—Another author of the same name wrote, Dictionnaire du vieux Langage Français, 2 vols, 8vo, and translated Lord Shaftesbury's Letters on Enthusiasm. He died about 1795.

LACOMBE DE PREZEL, (Honoré,) brother of the preceding, was educated for the bar; but the dates of his birth and death are not known. He wrote, Dictionnaire d'Anecdotes, de Traits singuliers et caractéristiques; Dictionnaire Iconologique, ou, Introduction à la Connaissance des Peintures, Médailles, Estampes, &c.; and, Dictionnaire des Portraits historiques.

LACRETELLE, (Peter Louis,) a French writer and lawyer, born at Metz in 1751. He was a counsellor of parliament, and one of the editors of the Grand Repertory of Jurisprudence, and of the Mercure de France. In 1787 he was appointed member of a committee charged with the reformation of the penal code. When the Revolution took place, he embraced its principles with moderation, and sat in the Legislative Assembly, where he defended the constitution of 1790. He was obliged to retire from public duty after August 10, 1792, and he did not issue from his retreat till after the fall of Robes-

pierre. He succeeded Laharpe as a member of the French Academy, and during the Imperial government he devoted his time to literature. In 1817 he became associate-editor of the Minerve. He wrote also, Eloquence Judiciaire et Philosophie Législative; Roman Théâtral; Portraits et Tableaux; Les Etudes sur la Révolution; and, Mes Soirées à Malesherbes. He was likewise a contributor to the Encyclopédie Méthodique. He died in 1824. He was remarkable for the intrepidity of his conduct, and for the boldness with which he rebuked some of the leading political characters of the time.

LACRUZ Y CANO, (Ramon de,) a Spanish dramatic poet, born at Madrid in 1728. His pieces are mostly comic, and of that species in one act, called by the Spaniards, saynetes. He appears to have composed with singular rapidity. His best pieces are, El Serao y el reverso del Serao; El Sueño; El Dia de Noche buena; El Divorcio feliz. He died in 1795.

LACTANTIUS, whose name is now generally written Lucius Cælius, or Cæcilius Firmianus Lactantius, the most eloquent of the Latin fathers, flourished at the close of the third and in the early part of the fourth century. Some have conjectured that he was a native of Firmum, now Fermo, in Italy, and that from thence he was called Firmianus; but it is more generally believed that he was an African. He was educated under Arnobius, who taught rhetoric at Sicca, in Africa. While he studied there, he wrote a book, entitled, Symposium, or the Banquet; by which he acquired so great a reputation, that when Diocletian entertained the design of rendering Nicomedia a rival to Rome, he was sent for by him to teach rhetoric in that city. Lardner thinks that he was educated in the Christian religion. That he was a Christian when Diocletian's persecution commenced at Nicomedia, is unquestionable. How he passed through that long and dreadful persecution, we are not informed. He was afterwards invited by Constantine into Gaul, and appointed Latin preceptor to his son Crispus. The date of his death is not known. Dupin says, that he is the most eloquent of all the ecclesiastical authors who wrote in Latin; and he deserves the name of the Christian Cicero, not only for the clearness and purity of his language, but also for the turn of his phrase, and his manner of writing. His principal work is entitled, Institutionum Libri VII., and contains a confutation of the writings of two heathens of note, who had published pieces against the Christian religion at the commencement of the persecution under Diocletian. Critics have widely differed in their judgment concerning the time of writing and publishing them; but the weight of evidence appears to preponderate in favour of the opinion of Cave and Lardner, who consider them to have been composed about A. D. 306. Basnage and Du Pin place them about A. D. 320. Of the preceding work there is also an abridgment, entitled, Institutionum Epitome, inscribed by Lactantius to his brother Pentadius. This was imperfect at the beginning, in St. Jerome's copy, and was so in those which reached modern times, till a perfect, or nearly perfect copy was found in the library of the king of Sardinia, at Turin, by Dr. Christopher Matthew Pfaff, and published by him at Paris, in 1712. In his treatise, De Irâ Dei, which is particularly commended by Jerome, Lactantius endeavours to prove, that God is capable of anger as well as of mercy and compassion; and in his treatise, De Opificio Dei, he establishes the doctrine of God's providence, by demonstrating the excellence of his principal work, which is man, giving an elegant description of the parts of the human body, and the properties or faculties of the soul. Respecting the well-known book, De Mortibus Persecutorum, the learned world has been divided in opinion. It is a work which none of the ancients, after the time of Jerome, have noticed; and it was first published by Stephen Baluze, in the second volume of his Miscellanea, in 1679. The first edition of the works of Lactantius was published at Rome, in 1468, fol., by Conrad Lewenheim; and the last, which is the most correct, was edited at Paris, in 1748, 2 vols, 4to, by the abbé Lenglet. There is also an edition by Heumann, Göttingen, 1736. Lactantius also wrote, an Itinerary from Africa to Nicomedia; a work entitled, Grammaticus; two books to Asclepiades; and eight books of Epistles, all of which are lost.

LACY, (John,) a dramatic writer and actor, born near Doncaster. Owing to his personal advantages, he was universally admired, and in particular was so high in the esteem of Charles II., that the king had his picture painted in three different characters; viz. Teague in the "Committee," Scruple in the "Cheats," and Galliard in the "Variety;" which picture is still preserved at Windsor

Castle. He also wrote the four following comedies—Dumb Lady, Sir Hercules Buffoon, Old Troop, and Sawney the Scot. He died in 1681.

LACYDES, or LACIDAS, a Greek philosopher of Cyrene, who flourished B.C. 241. He was a disciple of Arcesilaus, whom he succeeded in the government of the Second Academy. He was greatly esteemed by king Attalus, who gave him a garden, where he spent his hours in study. He taught his disciples to suspend their judgment, and never to speak decisively. He disgraced himself by the magnificent funeral with which he honoured a favourite goose. He died, through excess in drinking, about B. C. 215.

LADISLAUS I., son of Bela I., was born in 1041, and succeeded to the Hungarian throne after his brother Geysa, in 1078. He was an able politician, and a warlike general; and, after defeating the Bohemians, Russians, Tartars, and Bulgarians, and expelling the Huns from Hungary, he marched against Dalmatia and Croatia, where his sister was cruelly treated by her husband Zuonimir, and he annexed those provinces to his empire. He was eminent for his piety, and was canonized by Celestine III., in 1198. He died 30th July, 1095.

LADISLAUS III., king of Hungary, surnamed the Chun, came to the throne in 1272, after the death of his father, Stephen IV. In conjunction with the emperor Rodolph, he defeated the Bohemian king Othogar, or Ottocar, who lost his life in the action. He then gave himself up to voluptuousness, repudiated his wife, oppressed his nobles, and plundered the churches and monasteries. The disaffection of his subjects invited the incursions of the Tartars, by whom Hungary was so desolated, that, for want of beasts, men, and even the nobles themselves, were obliged to draw the plough. The memory of this circumstance has been transmitted to posterity in the proverb of "the plough of Ladislaus." At length, continuing to give his confidence to the Cumans, he was assassinated by them in his tent in 1290. He was succeeded by Andrew III.

LADISLAUS IV., king of Hungary, also king of Poland, under the title of Uladislaus V., was the son of the famous Jagello, or Uladislaus IV., whom he succeeded on the Polish throne in 1435. He early displayed a martial disposition, and was about to head an army against sultan Amurath, when, through the influence of John Corvinus, surnamed Huniades, he was elected king of Hungary in 1440, to the prejudice of young Ladislaus, the infant son of Albert of Austria and Elizabeth of Hungary. The Polish king accepted his new dignity, and entered Hungary at the head of an army. As the famous crown of Stephen I. was in possession of Elizabeth, he was crowned with a diadem taken from the chest containing the relics of that sainted monarch. The nation now turned its arms against the Turks. The repeated successes of Huniades induced Amurath to make proposals for peace, which was concluded, on favourable terms for Ladislaus, in 1444. This treaty gave great offence to the other Christian powers, and the pope sent his legate, cardinal Julian Cesarini, for the purpose of persuading Ladislaus to violate it, and to renew the war. Ladislaus, thinking Amurath fully occupied with a rebellion in Asia, marched into Bulgaria, and encamped at Varna. He was there met by the Sultan, and a bloody battle ensued, on November 11, 1444, in which Ladislaus was slain, and his death occasioned the complete rout of his army. This disaster hastened the fall of the Greek empire. Ladislaus was succeeded on the throne of Poland by his brother Casimir IV.

LADISLAUS V., king of Hungary, the posthumous son of Albert of Austria and Elizabeth of Hungary, born in 1439, was at the court of the Emperor Frederic III. his uncle, when, at the death of Ladislaus IV., he succeeded to the throne of Hungary, being then in the fifth year of his age. It was agreed that during his minority, Hungary should be governed by John Corvinus, son of Huniades. He conceived a bitter hatred against Corvinus, whose son Ladislaus, and his brother Matthias, he caused to be apprehended, and the former to be publicly executed. He soon after went to Prague, in order to meet Magdalen of France, daughter of Charles VII., to whom he had been affianced; but he was carried off at that city, by a sudden disease, in 1458, at the age of nineteen. His cruel persecution of the Hussites led to a suspicion of his having been poisoned by some of that sect.

LADISLAUS VI., king of Hungary, was the son of Casimir IV., king of Poland. In 1471 he succeeded George Podibrad as king of Bohemia, and was soon involved in a war with Matthias Corvinus, king of Hungary, which was terminated by a peace in 1475. At the death of Matthias in 1490, Ladislaus was elected to succeed him, chiefly through the influence of the widow-queen, Beatrice, whom he promised

to marry. But he broke his word with Beatrice, under pretext of her sterility, and married Anne de Foix, daughter of the count of Candale. His disposition was pacific and indolent, little fitted to contend with the disorders, foreign and domestic; and he committed the defence of his kingdom to the brave John II. Zapota, a worthy successor of Huniades. Ladislaus employed much time in collecting all the Hungarian laws and the decrees of the kings into one body, which has ever since formed the base of the constitution and jurisprudence of the country. He died in 1516, and was succeeded by his eldest son Lewis.

LADISLAUS, or LAUNCELOT, born in 1376, succeeded his father Charles III. of Duras, as king of Naples, in 1386. His elevation was opposed by Louis II., duke of Anjou, and by John XXIII.; and this excited dreadful civil wars. In 1399 Naples opened its gates to Ladislaus, and in 1403 he seized the crown of Hungary, during the imprisonment of king Sigismund, who soon after obliged him to retire into Italy; and afterwards, 1411, he was defeated by his rival Louis, on the banks of the Garigliano. In the mean time he had the art to reconcile the pope to his interest; but at the moment when the pontiff promised himself tranquillity, Ladislaus marched against him, and seized Rome, and afterwards, in 1413, turned his victorious arms against the Florentines, to whom he dictated terms of peace. Whilst promising himself greater successes, Ladislaus died suddenly, in dreadful agonies, at Naples, 6th of August, 1414, aged 38. He had been three times married, but left no issue. He was succeeded by his sister, Joan II.

LADISLAUS, kings of Poland. *See* ULADISLAUS.

LADVOCAT, (Louis Francis,) a French counsellor and philosophical writer, born at Paris in 1644. He was admitted counsellor to the king, appointed master in ordinary in the chamber of accounts, in 1671, and died dean of that chamber in 1735. He wrote, Dialogues relating to a new System of moral and natural Philosophy, or, a Search after Happiness, under the Guidance of the Light of Nature, 1722, 12mo. The authors of the Mémoires de Trevoux brought forward a variety of objections against this work. To these the author replied in 1728, by publishing, A new System of Philosophy, founded on the indisputable Nature of Things, compared with the Opinions of the ancient Philosophers relating to the first Principles of Nature, &c.; to which is added, a Treatise on the Nature of the Soul, and the Existence of God, &c., in 2 vols, 12mo.

LADVOCAT, (John Baptist), a man of letters, was born in 1709, at Vaucouleurs, in the diocese of Toul, and educated, first, under the Jesuits at Pont-a-Mousson, and afterwards at the seminary of St. Louis at Paris, and at the Sorbonne, of which society he was admitted a member in 1736. For some time he occupied the cure of Domremi, the birth-place of Joan of Arc; but in 1740 he was called by the Sorbonne to fill one of its royal professorships, and in 1742 was made librarian. In 1751 he was appointed to the chair, founded at his suggestion, in the Sorbonne, by the duke of Orleans, for the explanation of the Old Testament according to the Hebrew text, which station he held till his death, in 1765. He wrote, Dictionnaire Géographique portatif; and, Dictionnaire Historique portatif des grands Hommes; this is an abridgment of Moreri, and is full of errors, 2 vols, 8vo. He also published a Hebrew Grammar, for the use of his pupils; Tractatus de Conciliis in Genere; and, Lettre dans laquelle il examine si les Textes originaux de l'Ecriture sont corrumpus, et si la Vulgate leur est préférable. Ladvocat was, as an expositor of Scripture, a zealous disciple of Houbigant. He was also the correspondent of Dr. Kennicott, whose great work he zealously promoted, and he collated many MSS. for him in the Royal Library at Paris.

LÆLIUS, (Caius,) a noble Roman, who accompanied the first Scipio Africanus as commander of his fleet into Spain, and was instrumental in the taking of New Carthage. Afterwards, in conjunction with Massinissa, he defeated Syphax, and brought him prisoner to Rome. At the battle of Zama he commanded the cavalry, and had a great share in the success of the day. He was made consul in 190 B.C.

LÆLIUS, (Caius,) surnamed *the Wise*, supposed to have been the son of the preceding, was equally distinguished with him by his friendship with the *second* Scipio Africanus. He signalized his courage in the war against Viriathus in Spain, but was chiefly known for his civil honours. His oratory is by Cicero described as of the mild and elegant kind. He was a member of the college of augurs, and pronounced one of his most famous orations in that capacity. He attained the consulship B. C. 140. When his

friend Scipio quitted all concern in public affairs, Lælius accompanied him to his country retreat of Liternum, where these two great men were not ashamed, according to Cicero's expression, to grow boys again, and divert themselves with throwing pebbles on the sea shore. That writer has immortalized their connexion by making it the foundation of his dialogue On Friendship, in which Lælius appears as the chief speaker. He is supposed to have had a share in the composition, or, at least, the correction, of Terence's comedies.

LAENNEC, (René Theophile Hyacinthe,) an eminent physician, born at Quimper, in Lower Brittany, in 1781. The first part of his medical education was conducted by his uncle, a physician at Nantes; and in 1800 he went to Paris, where he attended the several medical courses, and attached himself to the Hôpital de la Charité, of which Corvisart was the chief physician. In 1814 he took the degree of M.D.; and in the same year he became editor of the Journal de Médecine. In 1816 he was appointed chief physician to the Hôpital Necker, where he soon after made the important discovery of Mediate Auscultation. In June 1818 he read his first memoir on his new System of Diagnosis, to the Academy of Sciences, and in the following year he published his Traité de l'Auscultation Médiate. He was afterwards obliged, by ill health, to resign all his studies, as well as a large private practice, and to leave Paris for his native province. He returned in 1821, and was soon after appointed professor of medicine in the College of France. In 1822 he was chosen professor of clinical medicine, and he regularly delivered the lectures at La Charité till 1826, when his health again failed him, and he died of consumption in the same year.

LAENSBERGH, (Matthew,) a canon of St. Bartholomew of Liege about 1600, who is supposed to have been the first author of the famous Almanack of Liege, to which Gresset has made a humorous allusion in his Chartreuse. The oldest copy known is that of the year 1636, but it is uncertain whether that is the date of the first that was published.

LAER. See Laar.

LAET, (John de,) a Flemish geographer and philologist, born at Antwerp, towards the close of the sixteenth century, was director of the East India company. He was intimate with Saumaise, and was conversant with several languages. He died in 1649. He wrote, Hispania; Gallia; De Principibus Italiæ Tractatus varii; Belgii confœderati Respublica; Turcici Imperii Status; Persia; De Imperio Magni Mogolis; Portugallia; Respublica Poloniæ, Lithuaniæ, Prussiæ, et Livoniæ. All these small volumes, describing the geography, government, manners, productions, &c., of the several countries treated of, though not extremely accurate in their information, were well received, chiefly from their portable size, and the beauty of Elzevir's types, and they are still sought after, under the name of the Respublicæ, in about forty volumes, 24mo. A more considerable work was his Novus Orbis, seu Descriptio Indiæ Occidentalis, fol. Leyd. 1633. This account of America involved him in a controversy respecting the origin of the Americans with Grotius, who treated him with little respect. De Laet edited Piso's and Marcgrave's Account of Brazil, with additions; and gave a complete edition of Vitruvius, with the notes of Meibomius and Saumaise, and the treatises of various other authors on architectural subjects, fol. Elzevir, 1649.

LÆVINUS, (Torrentinus,) commonly called Vander Beken, or Torrentin, was a native of Ghent, and studied at Louvain. He made the tour of Italy, and on his return was appointed canon of Liege. He went as ambassador to Philip II. of Spain, who rewarded his services by making him bishop of Antwerp. From that see he was translated to the archbishopric of Mechlin, where he died in 1595. He founded the college of Jesuits at Louvain; and he distinguished himself by the elegance of his Latin poetry. He edited Suetonius, with notes.

LA FERTE-IMBAULT, (Mary Theresa Geoffrin, marchioness de,) daughter of the celebrated Madame Geoffrin, was born at Paris in 1715, and was educated under the immediate care of her mother, at whose residence she had the advantage of the society of the most distinguished literary characters of the age, and especially of Fontenelle, Montesquieu, and the abbé de Saint Pierre, who took pleasure in directing her studies. In 1733 she married a son of count d'Estampes de la Ferté-Imbault, whose disposition and habits were different from her own, and she devoted much of her time to the perusal of the works of the best authors, ancient and modern, and particularly Montaigne. In her twenty-first year she was left a widow, with a

daughter, who died in her thirteenth year. She had also the misfortune to be afflicted with an incurable deafness. She soon after became intimate with the family of M. de Maurepas; and when the Encyclopædists appeared, she zealously withstood them, and evinced the strongest repugnance to the society of D'Alembert, Marmontel, and Voltaire. She also drew up, as an antidote to their principles, a series of papers, which were used by the countess de Marsan, governess of the French princesses, granddaughters of Louis XV. In 1771 she was appointed grand mistress of the burlesque order of the Lanturelus, founded by the marquis de Croismare, who was himself grand master of it. She died in 1791.

LAFFITTE, (James,) an eminent French banker, born in 1767. In 1778 he went to Paris, and was appointed to a situation in the house of M. Perregaux, the rich Swiss banker. From being a simple clerk, he soon rose to be cashier, then partner, and finally head of the banking-house, at that time the first in Paris. He was the oldest member of the national representives of France, and was the most popular of all the public men in that kingdom. In his political career he adhered to the principles of the revolution which raised the Orleans dynasty to the throne, after many of the most active partizans of that event had deserted the cause; and it was by his influence that Louis Philippe was called to the throne. Before the revolution of 1830, his fortune was estimated at upwards of forty millions of francs. The disasters and failures which followed, and his involvements with the class of Paris shopkeepers, who were great sufferers by the revolution, reduced him so much, that he was obliged to a certain extent to suspend payments, and to sell the whole of his property. At that time so popular was he, that his splendid residence in the Rue Laffitte (so called in honour of him) was purchased for him by a national subscription, which amounted to one million four hundred thousand francs. In 1836 M. Laffitte founded the joint-stock bank which goes by his name, and of which he was the head and principal partner. He died in May 1844, and was buried, with great magnificence, in the cemetery of Père la Chaise. He left one daughter, who married the Prince of Moskowa, the son of Marshal Ney. M. Laffitte was representative for Rouen in the Chamber of Deputies.

LAFFON-LADEBAT, (Andrew Daniel,) a statesman and political writer, descended from a Protestant family which had been compelled to quit France by the revocation of the Edict of Nantes, was born at Bourdeaux in 1764, and educated at the university of Franeker. On his return to Bourdeaux he was admitted into partnership with his father, who was an opulent merchant. He afterwards devoted his leisure to the study of political economy, agriculture, and the fine arts. He was one of the founders of the Academy of Painting at Bourdeaux; and he became a member of the Academy of Arts and Sciences in that city, and also of the Agricultural Society of Paris. In 1791 he was returned as a member of the Legislative Assembly. On the 10th of August, 1792, when Louis XVI. and his family took refuge in the hall of the Assembly, Laffon-Ladebat was president of that body; and in the horrid massacre in September following, he saved the life of the abbé Sicard. He was chosen in September 1795 a member of the Council of Elders, for the department of the Seine. The party (that of Barras,) which he opposed having gained the ascendency in the state, in consequence of the events of 18th of Fructidor, (September 4, 1797,) he was condemned to deportation, and was conveyed to Cayenne. One of the first acts of the consular government was the recall of the exiles. Several of the departments, after his return, gave their suffrages in favour of Laffon, as a member of the senate, but Buonaparte refused to confirm his election. In 1815 he visited England, and collected much information concerning its finances, commerce, and public institutions. After his return, he presented to Louis XVIII an interesting work on the finances of France. He did not subsequently engage in politics, but he took an active part in the management of several religious and charitable institutions. He died in the profession of the reformed faith, in 1829.

LAFITAU, (Joseph Francis,) born at Bourdeaux, entered into the society of Jesuits, and was employed as a missionary among the North American savages. On his return he published a work entitled, Mœurs des Sauvages Americains comparées aux Mœurs des premiers Temps, 2 vols, 4to, 1723, which is regarded as one of the most exact accounts that have been given to the public of the manners of the aboriginal tribes in the new world;

and his comparison with the people of antiquity is ingenious, and supported with much learning. He wrote also a History of the Discoveries of the Portuguese in the New World, 2 vols, 4to., 1733, and 4 vols, 12mo, 1734; Remarks upon Ginseng, 12mo, 1728; and, Histoire de Jean de Brienne, Empereur de Constantinople, 1727, 12mo. He died in 1740.

LAFITAU, (Peter Francis,) a French prelate, was born at Bourdeaux, in 1685, and educated by the Jesuits. In 1716 he was sent to Rome, to negotiate on the subject of the disputes in France relative to the bull Unigenitus; and his address and lively conversation rendered him a great favourite with Clement XI., who promoted him to the bishopric of Sisteron, in Provence, over which diocese he presided in the most exemplary manner till his death, which took place in 1764. He was a zealous enemy to Jansenism, which he assailed rather with the weapons of ridicule, than of serious argument. He was the author of, A History of the Constitution Unigenitus, in 2 vols, 12mo; The History of Clement XI. in 2 vols, 12mo; Sermons, in 4 vols, 12mo; and several devotional and practical treatises.

LAFITE, (Mary Elizabeth de,) a French lady, who published several popular works for the use of young persons, was born at Paris about 1750. She wrote, Réponses à Déméler, ou Essai d'une Manière d'exercer l'Attention; Entretiens, Drames, et Contes Moraux à l'Usage des Enfants; this is dedicated to the queen of England, and has been often reprinted; and, Lettres sur divers Sujets. She also translated into French some of the works of Wieland, Gellert, and Lavater. She died in London in 1794.

LAFONTAINE, (Augustus Henry Julius,) a German novelist, was born at Brunswick in 1756, and educated at the university of Helmstadt. In 1786 he became tutor to the children of the Prussian general, Theden, through whose influence he was appointed in 1789 almoner to a regiment, and accompanied his patron in the incursion of the Prussians into Champagne in 1792. After the conclusion of the treaty of Basle, he took up his residence at the university of Halle. He wrote, Blanche and Minna, or the Manners of the Burgers; Moral System, or Ludwig of Eisach; Raphael, or the Life of Peace; Charles and Emma, or the Infant Friends; Emilia in the World; Walther, or the Child of the Battlefield; Henrietta Bellman; The Baron de Flemming, or the Rage for Titles; Family Pictures, or the Journal of Charles Engelmann. He also published the Agamemnon and Choephoræ of Æschylus, with Notes, Halle, 1821, 2 vols. He likewise wrote dramatic pieces in the German language, entitled, Die Tochter der Natur; and, Die Prufung der Treue. He died in 1831.

LAFONTAINE, (John de.) See FONTAINE.

LAFOREY, (Sir Francis,) a British admiral, born in Virginia in 1767. He entered the navy at an early age, and was made a commander in 1791, and acted under the orders of his father, admiral Sir John Laforey, while stationed off the Leeward Islands. He commanded the *Spartiate* in the battle of Trafalgar. In 1833 he was promoted to the rank of admiral. He died in 1835.

LA FOSSE. See FOSSE.

LAFRERY, (Anthony,) a celebrated engraver of maps and copier of pictures in the sixteenth century, born at Salins, in Burgundy. He studied at Rome, and set up an establishment for the sale of plates and charts, whose reputation soon spread over Europe. He published, Speculum Romanæ magnitudinis; the Birth of Adonis; Jupiter hurling his Thunderbolts against the Giants; Effigies xxiv. Romanorum Imperatorum, et illustrium Virorum. He died in 1577.

LAGALLA, (Julius Cæsar,) born in 1572, at Padula, in the kingdom of Naples. He studied at Naples, and when only eighteen was made physician to Clement VIII., and professor of logic at Rome, where he died in 1624. He was a very learned man, and wrote, Disputatio de Cœlo Animato; De Passione Christi Domini Oratio; Tractatus de Cometis; and, de Immortalitate Animarum.

LAGARAYE, (Claude Toussaint Marot, count de,) an eminent philanthropist, was born at Rennes in 1675, and educated at the college of Harcourt, at Paris. He founded schools and hospitals; and he studied medicine and chemistry, with a view to increase his means of becoming useful. In 1736 he published, Recueil Alphabétique des Prognostics dangereux et mortels sur les différents Maladies de l'Homme, pour servir à MM. les Curés et autres; and in 1745, Chimie hydraulique, pour extraire les Sels essentiels des Végétaux, Animaux, et Minéraux, avec l'Eau pure, 12mo. He died in 1755.

LAGERLOEF, (Peter,) professor of eloquence at Upsal, was employed by Charles XI., king of Sweden, to write the

histories, ancient and modern, of northern Europe. His Latin is considered as very correct and elegant. He died in 1699, in the fifty-first year of his age.

LAGERSTROEM, (Magnus von,) was born at Stockholm in 1696, and educated at Rostock, Wittemberg, and Jena. He was employed by Charles XII. in several affairs of importance; and after the death of that monarch he became corrector of the press established at Stockholm by the learned James Wilde, historiographer of Sweden. He translated into Swedish several French, German, and Danish works, composed an English Grammar, and wrote on political economy. In 1752 he was appointed secretary to the East India Company of Gottenburgh, of which he afterwards became a director. Linnæus, in a dissertation, entitled Chinensia Lagerstrœmiana, described some of the curiosities which Lagerstrœm had procured; and botanists have consecrated to his memory a species of plant called Lagerstrœmia, which the Chinese are accustomed to place around their dwellings, on account of the elegance and beauty of its blossoms. He was a member of the Academy of Stockholm, and of the Royal Society of Upsal. He died in 1759.

LAGNY, (Thomas Fantet de,) an eminent French mathematician, was born at Lyons, in 1660, and being intended for the bar, studied the law at the college of Lyons, and at the university of Toulouse; but having accidentally met with Fournier's Euclid, and Peletier's Algebra, mathematics became his favourite science. In 1678 he went to Paris. In 1695 he was elected a member of the Academy of Sciences, and was soon after appointed royal hydrographer at Rochefort; but sixteen years afterwards (1715) he was recalled to Paris by the duke of Orleans, the regent, and made sub-director of the general bank of Paris, but lost the bulk of his fortune by the failure of that establishment. He died April 11, 1734, and in his last moments, when he no longer knew the persons who surrounded his bed, one of them (Maupertuis) asked him, "What is the square of 12?" to which he replied, as it were mechanically, "144." His works are, New and abridged Methods for the Extraction and Approximation of square and cubic Roots; Elements of Arithmetic and Algebra; On the Cubature of the Sphere, 1702, 12mo; Analysis of the new Methods of resolving Problems; and several papers in the Mémoires of the Academy. In his labour upon the quadrature of the circle, he computed the ratio of the circumference to the diameter as far as 120 decimal places. He was a member of the Royal Society of London, and one of the conservators of the Bibliothèque du Roi. Fontenelle wrote his éloge.

LAGOMARSINI, (Girolamo,) a learned Jesuit, born at Genoa in 1698, and educated at Prato, in Tuscany. In 1721 he was appointed to the chair of polite literature at Arezzo. He formed an intimacy with Facciolato, whom he assisted in the compilation of his Dictionary. He afterwards became professor of rhetoric at Florence, and held that post for twenty years. About 1750 he was called to Rome, to fill the chair of Greek professor in the Roman College, and he there received flattering marks of attention from Benedict XVI. He died in May 1773, three months before the suppression of his order. He published, Antonii Mariæ Gratiani de Scriptis invitâ Minervâ; Julii Poggiani Senensis Epistolæ et Orationes; and, In Jacobum Augustum Thuanum Actio. He also wrote several Latin poems; and he was engaged for many years upon an elaborate edition of the works of Cicero, which, however, he did not live to publish.

LAGRANGE, (Joseph Louis,) an eminent mathematician, was born in 1736, at Turin, where his father held the office of treasurer of war. In the early part of his studies his chief delight consisted in the perusal of the various Latin authors, and more especially the works of Cicero and Virgil. These, however, were soon superseded by the synthetical writings of the ancient geometricians; and these, in their turn, gave place to the more powerful analysis of modern times. The perusal of a memoir by Dr. Halley (Phil. Trans. vol. xvii. p. 960, 1693,) 'On the superiority of modern algebra in determining the foci of object-glasses,' is said to have convinced him of the utter inadequacy of geometrical methods as instruments of investigation. In 1754, before he had attained the age of nineteen, he was appointed to the professorship of mathematics at the military college of Turin; and in the following year he addressed a letter to Euler, relative to the isoperimetrical problems, and that of the curve of quickest descent. In this letter Lagrange communicates the germs of his calculus of variations, to which his recent analytical researches had led, and shows with what advantage and facility it may be applied to the problems in ques-

tion. Euler, in his reply, expresses his entire concurrence in the correctness of its principles, and hails the discovery as the harbinger of others of yet greater importance. He concludes by announcing the nomination of the young philosopher as a member of the Academy of Berlin. In 1758 Lagrange took an active part in the foundation of the Royal Academy of Turin, in which he was chosen the director of the physico-mathematical sciences. In 1764 the Academy of Sciences of Paris awarded the prize to him for his Memoir on the Theory of the Libration of the Moon. When Euler removed from Berlin to Petersburg, Frederic the Great, at the recommendation of d'Alembert, nominated Lagrange (Nov. 1766) to succeed him as professor of the physical and mathematical sciences of the Academy; and he continued for more than twenty years to enrich the Mémoires of that society with his researches connected with physical astronomy and other subjects of importance. In 1772 the Academy of Paris elected him one of the eight foreign associates. In 1776 he obtained the prize from the Academy, for his Memoir on the Theory of the Satellites of Jupiter. After the death of Frederic the Great, in 1787, he removed to Paris. On his arrival, he received the honorary title of veteran pensioner. Apartments were allotted to him in the Louvre, and there, surrounded by the principal mathematicians of the day, he continued to live happily up to the time of the Revolution. After this he began to be subject to fits of melancholy, took no share in the conversation of his learned companions, and manifested an utter unconcern in all that was passing around him. This absence of mind soon passed away, and gave place to apprehensions respecting his personal safety during the reign of terror. He remained unmolested, however, during that dreadful period, and devoted himself with ardour to his profound researches. He was successively appointed professor of mathematics to the Normal and Polytechnic Schools, member of the Institute, and of the Board of Longitude, Grand Officer of the Legion of Honour, and Count of the Empire. He died at Paris, the 10th April, 1813, in his 78th year, and his remains were deposited in the Pantheon: his funeral oration was spoken by Laplace and Lacepede. Lagrange published upwards of one hundred Memoirs in the Collection of the Academies of Turin, Paris, and Berlin, in the Ephemerides of the last-mentioned city, in the Connaissance de Temps, and in the Journal of the Polytechnic School. He published besides, additions to Euler's Algebra; Mécanique Analytique, 4to, Paris, 1787; (the second edition appeared in 2 vols, 4to; the former of which was published in 1811, and the latter in 1815, after the author's death, under the superintendence of MM. de Prony, Garnier, and Binet;) Théorie des Fonctions Analytiques; Résolution des Equations numériques; Leçons sur le Calcul des Fonctions; Leçons d'Arithmétique et d'Algébre données à l'Ecole Normale; and, Essai d'Arithmétique politique.

LAGRENEE, (Louis John Francis,) a French historical painter, was born at Paris in 1724, and was instructed by Vanloo. He early obtained the prize of the Academy by his picture of Joseph interpreting the Dream to his Brethren. He then studied at Rome, and soon after his return to Paris (1755) was chosen a member of the Academy. He was afterwards appointed painter to the empress Elizabeth of Russia, and director of the Academy of Petersburg. In 1781 he was made director of the French Academy at Rome, and while there he painted his best picture—The Indian's Widow. He died in 1804. It is said that Franklin, on seeing his picture of the Graces, gave him the appellation of the Albano of France. —His brother, JOHN JAMES, called Lagrénée the Younger, was born at Paris in 1740, and was a pupil of the elder Lagrénée, whom, after visiting Rome, he followed to Russia. His best picture was that of Telemachus in Calypso's island. He was a great admirer of the antique, and succeeded in the invention of a process by which he made exact copies upon marble, porcelain, glass, and wood, of ancient paintings of baths, Etruscan vases, &c. He was connected, for some time, with the manufactory at Sèvres, and his designs for porcelain contributed greatly to the advantage of that establishment. He died in 1821.

LAGUERRE, (Louis,) a painter, was born at Paris in 1663, and his father being master of the menagerie at Versailles, he had Louis XIV. for his godfather, and after him he was named. He studied in the school of Lebrun, and in the Royal Academy of Paris, and made so much progress, that in 1683 he was invited to England, where he was employed by Verrio upon the large work at St. Bartholomew's Hospital, in which he

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succeeded so well, that he soon obtained considerable employment on his own account, and executed a great number of ceilings, halls, and staircases, in the houses of the principal nobility, particularly at lord Exeter's at Burleigh, at Devonshire house, Piccadilly, at Petworth, and at Blenheim. William III. assigned him apartments at Hampton Court, where he painted the Labours of Hercules, and repaired the large pictures called The Triumphs of Cæsar, by Andrea Mantegna. He was also employed by Kneller in painting his house at Whitton. His abilities were not of a very high order, and his memory will live only in the sarcastic sneer of Pope,

"Where sprawl the saints of Verrio and Laguerre."

He died in 1721.

LAGUNA, or LACUNA, (Andrew,) an eminent Spanish physician, was born at Segovia in 1499, and educated at his native place, at Salamanca, and at Paris. He was a great favourite with Julius III. and with the emperor Charles V., at whose court he spent a considerable part of his life. His works are, Annotations upon Dioscorides; an Epitome of the Works of Galen; and, A Treatise on Weights and Measures. He died in 1560.

LAINEZ, or LAYNEZ, (James,) a Spanish Jesuit, and the first general of the order after the death of the founder, was born in 1512, at Almancario, in Castile, and educated at the university of Alcala, whence he removed to Paris, where he associated with Loyola. According to some writers, he had the principal hand in drawing up the constitutions for the new society, which are regarded as a masterpiece in the science of government. Upon the death of Loyola, in 1556, he succeeded him as superior of the society; but he was not formally elected general till two years after. He may, in fact, be considered as the real founder of that system of worldly policy, by which the Jesuits afterwards acquired such astonishing influence in every part of the globe. He assisted at the council of Trent, in the character of divine to the papal see, under the pontificates of Paul III., Julius III., and Pius IV.; and he distinguished himself by his knowledge of business, by his genius, and above all, by his zeal for the pretensions of the papacy. In 1561 he went to France, in the suite of cardinal de Ferrara, legate of Pius IV., charged to concert means for the extirpation of heresy; and he attended the famous conference at Poissy, where he disputed with Beza and Peter Martyr. After his return to Rome, he refused a cardinal's hat, which Paul IV. offered him. He died on the 19th January, 1565, about the age of fifty-three. He was the author of some theological and moral treatises. His life has been written, in Spanish, by Ribadeneira; and several of his speeches are inserted in the Acts of the Council of Trent. Linguet, in his Histoire impartiale des Jésuits, has drawn his character with no friendly hand.

LAINEZ, (Alexander,) a French poet, was born about 1650, at Chimai, in Hainault, and educated at Rheims. He travelled over Greece, Asia Minor, Palestine, Egypt, Malta, Sicily, Italy, and Switzerland; but on his return to his native town he found himself reduced to poverty. Two years after, the abbé Faultrier, who had unjustly suspected him of writing seditious papers, extended his protection towards him, and enabled him to settle at Paris with a comfortable competence. In this situation his society was courted by the learned, the gay, and the opulent; but though given much to the pleasures of the table, he was fond of learning. He died in 1710. His poetical pieces, which possess great vivacity and elegance, are all short, as the effusions of the moment, and not of laborious study. They were collected and published in 1753, in 8vo, under the superintendence of Titon du Tillet. Lainez was a disciple of Bayle, and the friend of Chapelle, to whose character his own bore a striking resemblance.

LAING, (Malcolm,) an historian, was born in 1762, at Stryorey, in Orkney, and educated at Kirkwall, whence he removed to Edinburgh; after which he studied the law, and was called to the bar; but he had little practice. On the death of Dr. Henry he was employed to complete an unfinished volume of that writer's History of England; in which he gave little satisfaction to the public. After this he published, A History of Scotland. During the administration of Fox, to which he was attached, he was elected into parliament for the county of Orkney. He published an edition of Ossian's Poems, the spuriousness of which he exposed in a preliminary dissertation. He died in 1819.

LAING, (William,) an enlightened and enterprising bookseller of Edinburgh, was born in that city, in 1764, and educated at the Grammar High School of

Canongate. He is known for his elegant and accurate editions of the Greek historians. In 1804 he published Thucydides in Greek, accompanied with a Latin translation, 6 vols, 8vo. The care of this edition was committed to the Rev. Peter Elmsley. In 1806 he published Herodotus, 7 vols, 8vo. The first book was edited by Porson; the remaining books were conducted through the press by professor Dunbar. An edition of Xenophon followed, in 1811, in 10 vols, 8vo. Mr. Laing died in 1832.

LAING, (Alexander Gordon,) a celebrated African traveller, was born in 1794, at Edinburgh, where his father kept an academy, in which young Laing received his earlier education, which he completed at the university. In his fifteenth year he became an assistant to Mr. Bruce, an eminent teacher in Newcastle-upon-Tyne; whence he returned to Edinburgh in six months after, and entered upon a similar duty under his father. In 1810 he was appointed an ensign in the Prince of Wales' Edinburgh Volunteers; and in the following year he went out to Barbadoes, where his uncle, Colonel Gordon, then was. He afterwards served in Antigua, Jamaica, and Honduras. In 1819 he was sent to Sierra Leone, as lieutenant and adjutant; and early in 1822 he was despatched by the governor, Sir Charles M'Carthy, on an embassy to Kambia and the Mandingo country, to ascertain the political state of those districts, the disposition of the inhabitants to trade, and their sentiments with regard to the abolition of the slave-trade. He was soon after sent on a second, and again on a third mission; and on his return to Sierra Leone, in 1822, with the rank of captain, he was ordered to join his regiment on the Gold Coast, where he was employed in the command of a considerable native force on the frontier of the Ashantee country, and was frequently engaged with detachments of the native troops. Upon the death of Sir Charles M'Carthy, in 1824, Captain Laing was sent to England to acquaint the government with the state of the command in Africa. He was now promoted to the rank of major; and early in February 1825 he set out, under the auspices of government, on an expedition to discover the course and termination of the Niger. At Tripoli he married the daughter of the British consul, in the month of July. In August in the following year he arrived at Timbuctoo, and on his return towards the coast he was barbarously murdered by a party of Arabs.

LAIRE, (Francis Xavier,) one of the most celebrated bibliographers of the eighteenth century, was born in 1738, at Vadans, near Gray, in Franche-Comté, and educated at the college of Dole. He afterwards obtained admission into the religious house of the Minims of his native place. He next taught philosophy at the college of Arbois; and in 1774 he visited Rome, whence he proceeded to Naples, Florence, Venice, and Padua. On the organization of the Central Schools he was made librarian of the department of l'Yonne. He died in 1801. His works are, Specimen Historicum Typographiæ Romanæ XV. Sæculi, Rome, 1778, 8vo; Epistola ad Abbatem Ugolini; De l'Origine et des Progrès de l'Imprimerie en Franche-Comté pendant le XV. Siècle; Serie dell' Edizioni Aldine, written in conjunction with the cardinal de Brienne, whose librarian he was; Index Librorum ab Inventâ Typographiâ usque ad annum 1500. Laire also published some papers on French antiquities in the Magasin Encyclopédique.

LAIRESSE, (Gerard,) an eminent Flemish painter, was born at Liege in 1640, and was at first instructed by his father, who made him copy the best pictures, particularly those of Bertholet Flamael, from whom he probably derived the taste for the antique which appears in his works. At the age of fifteen he began to paint portraits, and some historical pieces for the electors of Cologne and Brandenburg, which contributed to make him known. He settled at Utrecht, where he was so reduced as to be obliged to offer a picture for sale, which was bought by Vylenburg, a dealer at Amsterdam, who persuaded him to take up his residence in that city. In his manner he approached that of Nicolo Poussin, and the old French school. In his painting he was wonderfully quick and expeditious, having a readiness of pencil that corresponded with the liveliness of his imagination and the sprightliness of his ideas: and this extraordinary power of hand is sufficiently evidenced by the number of his compositions. All his paintings are, however, by no means equal, either in composition, correctness, or invention; but in all there are appearances of genius. His expression is generally lively, and his colouring is good. In his draperies may be observed the taste of the best masters of Italy; they

are light, broad, simple, and in very natural folds. He had the unhappiness to lose his sight several years before he died; but even then he was constantly attended by artists and lovers of painting, to receive instruction from him, of which he was remarkably communicative. The well-known treatise on design and colouring which passes under his name, was not actually written by him, but was compiled from his observations, and published after his death by the Society of Artists. Whenever the back-grounds of his pictures required architecture, he designed it in as grand a style as if the ruins of Athens or Rome had been his models. His most capital performances are the history of Heliodorus, at Amsterdam; Moses trampling on the Crown of Pharaoh; Polyxena; Germanicus; and Antony and Cleopatra. He died at Amsterdam in 1711. Lairesse is also known as an engraver, having produced several plates, executed in a bold and masterly style.

LAKE, (Arthur,) a pious English prelate, was born at Southampton, and educated at the free-school in that town, at Winchester School, and at New college, Oxford, of which he was admitted perpetual fellow in 1589. In 1594 he took his degrees in arts, and being ordained, was made fellow of Winchester College about 1600, and in 1603 master of the hospital of St. Cross. In 1605 he was installed archdeacon of Surrey; in 1608 he was made dean of Worcester; and in December 1616 he was consecrated bishop of Bath and Wells. He was a man of great learning and extensive reading, particularly in the fathers and schoolmen; and as a preacher he was greatly admired. He is highly commended by Fuller and Walton. He died in 1626. After his death there were published several volumes of his sermons; an Exposition of the First Psalm; an Exposition of the Fifty-first Psalm; and Meditations; all of which were collected in 1 vol. fol. London, 1629. He was a considerable benefactor to the library of New college, where he also endowed two lectureships, one for the Hebrew language, and another for the mathematics.

LAKE, (Gerard,) first viscount Lake, an English general, was born in July 1744, and at the age of fourteen obtained an ensigncy in the foot-guards. He served in Germany during the Seven Years' War; in 1781 he was in America, under Lord Cornwallis, when he signalized himself at the siege of New York; and in 1793 he went to Holland with the duke of York, to command the first brigade of guards, and was concerned in several engagements. In 1798, having attained the rank of general, he had the chief command in Ireland during the rebellion; and in 1800 he was nominated commander-in-chief of the British forces in India. In September 1803 he gained a victory over Scindiah, the Mahratta chief, and the French general Perron, on the plain of Delhi, and delivered Shah Allum, whom they had held in captivity. He afterwards triumphed over Holkar in 1804-5, and obliged him to conclude a treaty of peace in February 1806. He returned to England in September 1807, was created lord Lake, baron of Delhi and Laswarree, and soon after raised to the rank of viscount, and made governor of Plymouth. He died, after a short illness, February 20, 1808.

LALAMANT, or LALLEMENT, (John,) a physician and man of learning, who flourished in the sixteenth century. He published versions of several treatises of Hippocrates and Galen, and of the four Philippics of Demosthenes, and a Latin version of the Tragedies of Sophocles. He wrote also, Anni Hebræi et exterarum fere omnium et præcipuarum Gentium Anni Ratio, et cum Romano collatio, Geneva, 1571, 8vo; from this, three dissertations, on the Macedonian and Attic years and months, have been inserted by Gronovius in the ninth volume of his Grecian Antiquities.

LALANDE, (James de,) an able professor of law at Orleans, born in that city in 1622. He acted with so much integrity, as to be called the Father of the People. His learning also procured him the honour of being appointed professor and dean of the university. He died in 1703, leaving several works, the principal of which are, Commentaire sur la Coutume d'Orléans; Traité de Ban et de l'Arrière Ban; and, Specimen Juris Romano-Gallici ad Pandectas seu Digesta.

LALANDE, (Michael Richard de,) a musician, born at Paris in 1657. The pleasing powers of voice which he possessed when chorister of the church of St. Germain l'Auxerrois were unfortunately lost when he attained to manhood; but when refused by Lulli to be permitted to appear as a violin player at the Opera, he broke his instrument in a fit of indignation. Under the patronage of the duke de Noailles, he studied the

organ, and became instructor to two of the princesses in music, composer to Louis XIV., and master of his chapel. His Motets, in 2 vols, fol. are deservedly admired. The best of them are, the Cantate, the Dixit, and the Miserere. He died in 1726.

LALANDE, (Joseph Jerome Lefrançais de,) a celebrated French astronomer, was born at Bourg, in the department of l'Ain, in 1732, and was educated at a college at Lyons. His father intended him for the bar, and sent him to Paris to study the law; but the sight of the observatory awakened in him an uncontrollable passion for the study of astronomy, and he placed himself under the instruction of Delisle, at the college of France. He likewise attended the lectures of Lemonnier, and profited greatly by the lessons of his able instructor, who, on his part, conceived for the young man a truly paternal affection, and was determined to promote his interests. An opportunity soon offered: La Caille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, or its distance from the earth. To accomplish this purpose, it was necessary that he should be seconded by an observer placed under the same meridian, and at the greatest distance that could be conveniently chosen on the globe. Berlin was fixed on, and Lemonnier signified his intention of undertaking the business himself; but the moment when he appeared ready to depart, he had the credit to get his pupil appointed in his stead. Frederic II., to whom Maupertuis introduced Lalande, then only in his eighteenth year, could not forbear expressing his surprise when the youthful astronomer was presented to him: "However," said he, "the Academy of Sciences has appointed you, and you will justify their choice." In the observatory, during the latter part of 1751 and the beginning of 1752, Lalande spent most of his nights; his mornings were devoted to the study of the mathematics under Euler, and his evenings to the society of Maupertuis, Voltaire, D'Argens, and Lamettrie. On his return, the account which he gave of his mission procured him admission into the Academy of Sciences, and its Transactions were enriched every year by important communications from the young astronomer. He published the French edition of Dr. Halley's tables, and the history of the comet of 1759, and he furnished Clairaut with calculations for the theory of that famous comet. Being charged in 1760 with the compilation of the Connaissance des Temps, he entirely changed the form of that work, and of this collection he published thirty-two volumes, viz. from 1775 to 1807. In 1762 he succeeded Delisle as professor of astronomy to the College of France, an office which he continued to hold for more than forty years. In 1764 appeared the first edition of his Traité Astronomique, which he afterwards completed, and upon which his fame mainly rests. He composed all the astronomical articles for the Encyclopédie of Yverdun, those for the supplements to the Encyclopédie de Paris, and those for the Encyclopédie Méthodique, substituting for the articles furnished by D'Alembert, and which he had compiled from the works of Lemonnier, such as were more complete and more modern, from his own observations and improved theories. In 1772 he published his Account of the transit of Venus, observed 3d of June, 1769. In 1793 he published, Abrégé de Navigation historique, théorique, et practique; and in 1802 he published a new edition of Montucla's History of Mathematics, 4 vols, 4to, the last two volumes being prepared from Montucla's papers, with the assistance of La Place, La Croix, and other French mathematicians. He published also the same year a collection of tables of logarithms, sines, tangents, &c. He died 4th April, 1807, in the seventy-fifth year of his age. Lalande's moral character was not altogether free from reproach; and his early religious opinions underwent a prejudicial modification, in consequence of his intercourse with Voltaire and others at Berlin. Of his numerous publications the principal are, Navigation, its History, Theory, and Practice; The Physician's Almanack; The Geographical and Chronological Almanack; Astronomy, 1st edition, 1764, 2 vols, 4to; 2d edition, 1771-81, 4 vols, 4to; 3d edition, 1792, 3 vols, 4to; the same work abridged, Amsterdam, 1774; Paris, 1775, 1795, 8vo; Astronomy for Ladies; Astronomical Biography; Treatise on Canals in general, and in particular of the Canal of Languedoc; Transit of Venus; Machine for dividing Mathematical Instruments, translated from the English of Ramsden; A Discourse tending to prove that the spirit of justice constitutes the glory and security of empires, to which the Academy of Marseilles awarded their prize, 1757; Dissertation on Capillary Attraction; Ephe-

meris of the Heavens; Exposition of Astronomical Calculations; French Celestial History; Letter to Cassini on the subject of Saturn's Ring; Memoir on the Interior of Africa; Reflections upon Comets which may approach the Earth; Astronomical Tables for the Meridian of Paris; Portable Logarithms; Treatise on the Tides; Journey to Mont Blanc, 1796. All his papers in the Mémoires of the Institute were contributed between 1751 and 1806. Of these the most important are, On the Parallax of the Moon, and its Distance from the Earth; On Secular Equations, and on the Mean Motions of the Sun, Moon, Saturn, Jupiter, and Mars; On the Theory of Mercury; On the Solar Spots and Rotation; On Herschel's Planet; On the Length of the Solar Year; and, Observations of 8000 Northern Stars. He likewise superintended an edition of the Astronomy of La Caille, Bouguer's Navigation, Flamsteed's Celestial Atlas, and Fontenelle's Plurality of Worlds. His éloge was written by Delambre.

LALANNE, (Noel de,) an able controversial divine, was born at Paris in 1618, and educated at the college of Navarre, and when very young was admitted to the degree of D.D. by the faculty of the Sorbonne. He became eminently conversant in the writings of St. Augustine and St. Thomas, and was a zealous defender of the followers of the bishop of Ypres. When he was only thirty-five years of age, he was placed at the head of the divines who were sent to Rome by the bishops of France in 1653, to defend the doctrine of St. Augustine concerning grace; and after his return home his pen was diligently employed in the same cause. He also laboured jointly with some of the principal writers among the Jansenists, particularly Claude Girard, Arnauld, and Nicole. He died in 1673.

LALLEMANDET, (John,) a French divine and metaphysician, born in 1595, at Besançon. He entered the order of Minims, and was sent by his superiors into Germany, where he taught theology and philosophy with great reputation. In 1641 he was chosen provincial of his order. He wrote, Decisiones Philosophicæ, Munich, 1645-6, fol., reprinted at Lyons, under the title of, Cursus Philosophicus; this work is highly commended by Morhof and Brucker, and was considered as an able defence of the system of the Nominalists; he also wrote, Cursus Theologicus, in quo, discussis hinc inde Thomistarum et Scotistarum præcipuis Fundamentis, decisiva Sententia pronunciatur, Lyons, 1656. He died at Prague in 1647.

LALLEMANT, (James Philip,) a learned Jesuit, born about 1660, at St. Valery, in Picardy. He was one of the most zealous defenders of the constitution Unigenitus. Besides a number of controversial tracts, he was the author of, The true Spirit of the new Disciples of St. Augustine; The New Testament, in 12 vols, 12mo, with meditations and remarks, intended to counteract the effects of the celebrated and very popular work of Quesnel; this work is commended by Fenelon; and, A Paraphrase on the Psalms, 12mo; this is very highly spoken of by Flechier. Lallemant died in 1748.

LALLEMANT, (Richard Conteray,) a French printer, known for his excellent editions of the classics, was born at Rouen in 1726. After having filled other municipal offices at Rouen, he became mayor of that city; and Louis XV. gave him letters of nobility. He died in 1807. Among the works which issued from his press may be mentioned a French and Latin Dictionary, which has served as the basis of all succeeding ones; and, L'Ecole de la Chasse aux Chiens courants, par Verrier de la Conterie, to which Lallemant prefixed an analytical catalogue of authors who have written on the chase, with critical notes.—His brother, Richard Xavier Felix Lallemant de Maupas, was vicar-general of Avranches.

LALLI, (Giambattista,) an Italian lawyer and poet, born at Norcia, in Umbria, in 1572. His knowledge of jurisprudence caused him to be employed by the courts of Parma and Rome in the government of several places. He afterwards retired to his native town, where he died in 1637. His Pistole Giocose, and his La Moscheide o Domiziano il Moschicida, and Franceide, ossia il mal francese, are reckoned among the best pieces of the burlesque kind, in which he excelled. He also travestied some poems of Petrarch, and the Eclogues and Æneid of Virgil. He likewise published Il Tito Vespasiano, ossia la Gerusalemme desolata, an epic poem, in four cantos.

LALLOUETTE, (Ambrose,) a French priest, was born at Paris in 1653, and educated in his native city, where he was for some time a member of the Congregation of the Oratory. Having acquired considerable reputation as a preacher and confessor, he was sent on a mission to the south of France by

Louis XIV., to instruct and confirm those new converts from Protestantism, whom that king's troops had dragooned into a profession of the Romish faith. He died in 1724. For the benefit of the new converts he published, in 1687, A Discourse on the real Presence of Jesus Christ in the Eucharist; and, A Treatise on the Communion in one Kind; which were afterwards reprinted in a 12mo volume. He was also the author of, A History of the French Translations of the Holy Scriptures, both printed and manuscript, as well by Catholics as by Protestants, with the Alterations made by the latter at different Periods, &c., 1692, 12mo; and he is the reputed author of a curious little piece, entitled, The History and Abridgment of Latin, Italian, and French Treatises in defence of, and against, Comedy and the Opera, &c. 1697, 12mo.

LALLY, (Thomas Arthur, count de,) baron of Tullendally, or Tollendal, in Ireland, and descended from an Irish family who had followed the fortunes of James II., was born at Romans, in Dauphiné, in 1702. He entered the army early in life as captain of an Irish regiment, in the service of France, raised by his uncle, general Dillon; and he distinguished himself at the siege of Kehl in 1733. In 1737 he visited England, Ireland, and Scotland, with a view to promote the interests of the Pretender, and on his return to France was made a captain of grenadiers, and sent, soon after, by cardinal Fleury on a secret mission to Petersburg. He distinguished himself at the sieges of Menin, Ypres, and Furnes, and at the battle of Fontenoy fought with such gallantry that he was made brigadier-general on the field by the king himself. When, in the following year, the young Pretender (Charles Edward) landed in Scotland, Lally hastened to Versailles, and submitted to the French cabinet a project for a descent upon England, which was frustrated by the battle of Culloden. He went to London, however, where a price was set upon his head, and he escaped by a singular stratagem to Boulogne. He afterwards served with distinction at the defence of Antwerp, and especially at the sieges of Bergen-op-zoom and Maestrecht. In 1755 he was consulted by the French ministry upon the most advisable mode of impairing the power of England; on which occasion he strongly urged an attack upon her East Indian possessions; and, his courage and military skill pointing him out as the fittest person to carry his own plans into effect, he was sent in May, in the following year, to India, as commandant-general of all the French establishments there. After taking Gondalore and Fort St. David, he was defeated before Madras, and compelled to fall back upon Pondicherry, which he surrendered to the British, after an obstinate siege, on the 16th January, 1761. On his return to France, he was accused of having sold that place to the English, and was condemned to lose his head, which sentence he underwent on the 9th May, 1766. His son, Count de Lally Tollendal, obtained, on the 21st of May, 1778, a reversal of the judgment against his father, and the restoration of his titles and estates.

LALLY TOLLENDAL, (Trophimus Gerard, marquis de,) son of the preceding, was born at Paris in 1751, and was educated at the college of Harcourt, where the expense of his education was defrayed by his cousin Mademoiselle de Dillon, and of Louis XV., who thus sought to ensure to the son that protection which he had not firmness enough to extend to his unfortunate father. He entered the army when young, and soon became captain of a regiment of cuirassiers. But the absorbing passion of his early years was a filial desire to do justice to the memory of his parent, and to obtain a reversal of the iniquitous sentence which had alienated his possessions, and attainted his blood. In this effort, in which he was warmly seconded by prince Henry of Prussia and by Voltaire, he succeeded in 1778, when he recovered his paternal titles and estates. In 1789 he was appointed by the nobility of Paris their deputy to the States-General. In the Constituent Assembly he advocated popular views, which reflection and experience led him to modify; and he afterwards resigned his seat, and retired to Switzerland, where he published his Quintus Capitolinus aux Romains. He returned to France in 1792, and was arrested, and confined in the Abbaye, at Paris; but having escaped the massacres which took place in the prisons, in September, he fled to England, where he received a pension from government. He wrote also to the Convention for permission to plead before it in behalf of Louis XVI. In 1796 he published his, Défense des Emigrés Français addressée au Peuple Français. When Buonaparte became consul, he returned to France, and resided in privacy, chiefly at Bourdeaux.

On the restoration of the Bourbons, he was made a privy counsellor by Louis XVIII., whom he accompanied to Ghent when Napoleon returned from Elba, and he is said to have drawn up the outline of the manifesto of the king to the French nation. In August 1815 he was created a marquis. He died in 1830. He wrote, besides the publications already mentioned, Essai sur le Vie de Thomas Wentworth Comte de Strafford; Plaidoyer pour Louis XVI.; and, Mémoires pour la Réhabilitation de son Père.

LALUZERNE, (Cæsar Henry,) nephew, by the mother's side, of Malesherbes, after being governor of the French colonies, was appointed minister of foreign affairs under the administration of Necker, with whom he retired from office. At the instance of Louis XVI. he took the naval department, in which he is said to have mainly contributed to the ruin of the French colonies. He was then obliged to quit France. He translated Xenophon's Anabasis.—His brother Cæsar was a distinguished diplomatist, was the friend of Washington, and actively exerted himself in encouraging the American colonists in their revolt against England.

LALUZERNE, (Cæsar William, cardinal de,) was born at Paris in 1738, and educated at the seminary of St. Magloire, and at the house of Navarre. In 1762 he took orders, and in 1765 he was elected agent-general of the French clergy. In 1770 Louis XV. nominated him to the ducal episcopal see of Langres, and 1773 he pronounced that monarch's funeral oration, at the cathedral of Notre Dame in Paris, in the presence of Monsieur, afterwards Louis XVIII. In 1788 he was made deputy of the clergy to the States-General, and was one of the first who proposed the establishment in France of a representative system. He was president of the Constituent Assembly on the 31st August, 1789; but he soon after emigrated to Switzerland, whence he removed to Italy. In 1802 he published a pastoral letter, announcing his submission to the Concordat; and on the return of the Bourbons he was invited to resume his rank of duke, soon after which he was made a cardinal. He died in 1821. He wrote, Dissertation sur la Liberté de l'Homme; Sur l'Existence et les Attributs de Dieu; Instruction Pastorale sur le Schisme de France; Dissertation sur les Eglises Catholiques-Protestantes; Dissertation sur la Vérité de la Religion; Sur la Différence de la Constitution Française et de la Constitution Anglaise; Discours de M. de Lally Tollendal sur la Responsibilité des Ministres.

LAMANON, (Robert Paul,) an eminent naturalist, was born at Salon, in Provence, in 1752, and educated at Paris for the Church. He rose to the dignity of canon; but by the death of his father and elder brother he acquired property, which enabled him to follow the bent of his inclinations, by devoting himself to the physical sciences. After travelling through Provence and Dauphiné, and examining, with the eye of a geologist, the Alps and Pyrenees, he applied himself with great ardour on his return home to the study of meteorology, natural philosophy, and the other branches of the history of nature. He spent three years at Paris, and gave to the learned societies there many very valuable papers, particularly a Memoir on the Cretans, a Memoir on the Theory of the Winds, and, A Treatise on the Alteration in the Course of Rivers, particularly the Rhone. After again visiting Switzerland and Italy, he employed himself in preparing for the press his great work on the Theory of the Earth. While he was thus occupied, the French government conceived the project of completing the discoveries of captain Cook; the Academy of Sciences was entrusted with the care of selecting men capable of rectifying the common notions respecting the southern hemisphere, of improving hydrography, and advancing the progress of natural history; at the recommendation of Condorcet, they invited Lamanon to share the danger, and to partake in the glory of the great enterprize. He eagerly caught at the offer; and on the 1st of August, 1785, the armanent set sail from Brest under the orders of La Perouse, an experinced commander. The commencement of the voyage was highly prosperous. After some delays, they arrived at the island of Maouna, one of the southern Archipelago. Lamanon, eager to assure himself of the truth of the accounts of that country, debarked with Langle, the second in command. Having explored the place, and being upon the point of returning, they were attacked by the natives; a combat ensued, and they, with several of the boat's crew, fell a sacrifice to the fury of the barbarians.

LAMARCK, (Jean Baptiste Pierre Antoine de Monet, chevalier de,) an eminent botanist and zoologist, was born

in 1744 at Bazantin, in Picardy, and educated at the Jesuits' College at Amiens. At the age of seventeen he entered the army, in which he served with distinction under Marshal Broglie in the long war against the English and Dutch. He then left the army, and devoted himself to the study of natural history, and especially of botany. His first publication was Flore Française, Paris, 1773, 3 vols, 8vo, printed at the royal press under the care of Buffon, who befriended the author, and procured him a commission of botanist to the king. In 1779 he was made a member of the Academy of Sciences, and in 1781 and 1782 he travelled through Holland, Germany, and Hungary; and on his return to France he published the botanical portion of the Encyclopédie Méthodique, a work which had been projected by Pankouke, who procured the assistance of the most learned men in each department. The publication of the Encyclopédie, however, was arrested by the breaking out of the Revolution, and with this event Lamarck's botanical labours ceased. In 1788 he was appointed assistant to Daubenton in the Cabinet du Jardin du Roi, where he remained unmolested amidst all the troubles and horrors of the Revolution. During the reign of terror he proposed a plan for organizing the Museum, which he had afterwards the satisfaction to see realized in the establishment of the institution of the Museum in 1793. In 1794 he was appointed, conjointly with Geoffroy Saint Hilaire, professor of zoology. In the division of their labours the invertebrata were assigned to Lamarck, who, putting forth all his zeal in their investigation, and all his talents in their classification and description, has shown that they are almost as complicated in structure and interesting in history, and incomparably more numerous, than the beings higher in the scale of creation. The Système des Animaux sans Vertèbres, published in 1801, was the fruit of his researches, and laid the foundation of his greater work, Histoire Naturelle des Animaux sans Vertèbres, published at Paris from 1815 to 1822, in 7 vols, 8vo. Lamarck commenced his lectures in the Museum in 1794, and he continued to deliver them up to 1818, when, becoming almost blind and very infirm, he was replaced by Latreille. He died in 1829, at the advanced age of eighty-six.

LAMARQUE, (Maximilian,) a French general, born at St. Sever in 1770. He distinguished himself under the republic and the empire, especially at Austerlitz, Naples, and Wagram, and at the taking of the island of Caprea, defended by Sir Hudson Lowe. He afterwards served in Spain. Napoleon, when he returned from Elba, made him commandant of Paris, and sent him with sanguinary instructions to repress an insurrection of the royalists in La Vendée. On the second restoration of the Bourbons he was proscribed, and fled to Belgium, whence he returned to Paris in 1820. In 1829 he was elected a member of the Chamber of Deputies, in which he joined the opposition. After the Revolution of 1830 he became one of the most prominent members of the movement party. He died at Paris, of cholera, in June 1832, and his funeral procession was interrupted by a fearful conflict between the troops and the populace, which continued for several days, and was only terminated by the employment of a considerable military force, in the presence of king Louis Philippe.

LAMARTILLIERE, (Jean Favre count de,) a French general of artillery, was born at Nîmes in 1732, and educated at Paris. He commenced his career as a sub-lieutenant in 1757, and served with distinction in the Seven Years' War till the peace of 1763. He was afterwards employed at Guadaloupe, and published several valuable tracts on gunnery. He was made colonel in 1789; and having embraced the cause of the Revolution, he became field-marshal in 1792, and contributed to the successes of the republican troops. In 1795 he was employed, with the rank of general of division, in the army of the Rhine and Moselle. In 1799 he commanded at the battles of Stockach and Zurich. Thence he passed to the army of Italy, directed the artillery at the memorable siege of Genoa, and was appointed to the general command of that branch of the service after the battle of Marengo. In 1802 he was called to the senate, and nominated a grand officer of the Legion of Honour. In 1814 Louis XVIII. made him a peer of France, and a member of the council for the improvement of the Polytechnic School. He died in 1819. He wrote, Recherches sur les meilleurs Effets à obtenir dans l'Artillerie; and, Reflexions sur la Fabrication en général des Bouches à Fue, augmentées d'un Traité de la Ballistique.

LAMB, (Sir James Bland Burges,) only son of George Burges, Esq., comptroller-general of the customs in Scotland,

was born at Gibraltar in 1752, and educated at Edinburgh, at Westminster School, and at University college, Oxford. At his return from his travels on the continent he attended the courts, and was called to the bar in 1777 by the society of Lincoln's-inn. In 1787 he was returned to parliament for Helston, in Cornwall; and in 1789 he was appointed under secretary of state in the foreign department. Soon after the commencement of the French Revolution he established, under the auspices of Mr. Pitt, the evening paper called The Sun, in which he wrote several letters, under the signature of Alfred, which in 1792 were collected into a volume. In 1794 he was appointed joint commissioner of the privy-seal. In 1795 he was created a baronet, and appointed for life knight-marshal of the king's household. He published, Heroic Epistles from Sergeant Bradshaw, Esq. in the Shades to John Dunning, Esq.; Considerations on the Law of Insolvency; Address to the Country Gentlemen of England and Wales, on County Courts; The Birth and Triumph of Love, a poem, accompanied with plates, the designs of the princess Elizabeth; Richard the First, an heroic poem; The Exodiad, 2 parts, in conjunction with Mr. Cumberland; Riches, or the Wife and Brother, a comedy, altered from Massinger. In 1821 Sir James was empowered by sign-manual to assume the name and arms of Lamb. His last publication, Reasons for a New Translation of the Bible, is a work that proves nothing but the unfitness of the writer to discuss the subject of it. He died in 1824.

LAMB, (Charles,) a popular miscellaneous writer and poet, was born in the Temple, in London, in 1775, and educated at Christ's Hospital, where Coleridge was his school-fellow. Labouring under an impediment of speech, which prevented his succeeding to an exhibition in one of the universities, Lamb was driven for subsistence to the uncongenial labours of the desk; he became in 1792 a clerk in the Accountant's Office in the India House, in which he continued till March 1825, when he was allowed to retire upon a pension of 450*l.* per annum. Being unmarried, he dwelt through life with an only sister, to whom he was linked by the strongest ties of affection. He died of erysipelas, at Edmonton, after a short illness, in December 1834. His first appearance as an author was in a small volume of poems, published in 1797, conjointly with Coleridge and Lloyd. This was followed by his drama of John Woodvil, published in 1801. His fame, however, is based upon his prose writings, and especially upon his Essays of Elia, which were begun in the London Magazine, and were afterwards collected in two small volumes. His works are, Essays of Elia, Album Verses, &c. 1830; and, Specimens of English Dramatic Poets who lived about the time of Shakspeare, 1808. In conjunction with his sister, he compiled three popular works for children—Mrs. Leicester's School, or, the History of several Young Ladies, related by themselves; Tales from Shakspeare; and, The Adventures of Ulysses.

LAMB, (George,) fourth son of the first lord Melbourne, was born in 1784, and educated at Eton, and at Trinity college, Cambridge. He was designed for the bar, and entered of Lincoln's-inn; but on the death of his elder brother, he abandoned the law, and devoted himself to the cultivation of polite literature. He was one of the early contributors to the Edinburgh Review, and his strictures drew upon him the caustic sarcasm of Byron. In 1819, on the death of Sir Samuel Romilly, he was elected member for Westminster; and in 1826 he was returned for the borough of Dungannon, under the auspices of the duke of Devonshire. In 1832, when his brother, lord Melbourne, under lord Grey's administration, became home secretary, Mr. Lamb received the appointment of under secretary in the same department. He died in 1834. He published a translation of Catullus, London, 1821.

LAMB, (Lady Caroline,) distinguished for her genius and poetical talents, was born in 1785, and was the only daughter of the right honourable Frederic Ponsonby, third earl of Besborough. She was educated under the care of her maternal grandmother, the countess dowager Spencer; and in June 1805 she married the honourable William Lamb, (afterwards lord Melbourne,) by whom she had three children. Her literary pursuits were congenial with those of her husband; and with him she was accustomed to read and study the classics. She was also mistress of several of the modern languages. In 1819 she attracted public notice by openly canvassing the electors of Westminster, when her brother-in-law, the honourable George Lamb, was a candidate for the representation of that city in parliament. Lord Byron addressed some well-known lines to her a short

time before he finally quitted England; and she enjoyed the friendship of several literary men of the day. She wrote, besides some poetical pieces, which appeared in the periodical publications, three tales, entitled, Glenarvon; Graham Hamilton; and, Ada Reis. She died of dropsy in January 1828.

LAMBALLE, (Marie Thérèse Louise de Savoie Carignan, princess de,) one of the numerous victims of the French Revolution, and whose murder was attended with circumstances of unparalleled atrocity, was born at Turin, in 1749. In 1767 she married the prince de Lamballe, son of the duke of Bourbon Penthièvre, by whom she was left, in the following year, a widow. When appointed superintendent of the royal household of Marie Antoinette, she gained the confidence and friendship of her mistress, and was mournfully remarkable for her attachment to that unhappy princess. On the flight to Varennes, Madame Lamballe, by another road, quitted France, and from Dieppe came to England, where she no sooner heard of the imprisonment of her royal friend, than she hastened back to Paris to share her sorrows, and soothe her miseries, in the Temple. This attachment was too noble to escape the notice of her persecutors. She was dragged to the prison of La Force, and on the fatal 3d of September, 1792, she was summoned to appear before the revolutionary tribunal. When questioned about the queen by those ferocious murderers, she answered with firmness and dignity; but when some of the bystanders seemed to express pity for her misfortunes, the others stabbed her with their sabres, and, after cutting off the head and the breasts, they tore out her still palpitating heart. Not satisfied with this, the monsters went in procession with the bleeding head and the heart, at the top of a pike, to expose them to the view of the unfortunate queen, and her wretched family; while the mangled body, with fresh insults, was dragged through the public streets.

LAMBARDE, (William,) an eminent lawyer and antiquary, born in London in 1536. Nothing is recorded concerning the early part of his education, until, in 1556, he was admitted into the society of Lincoln's-inn. Here he studied under Laurence Nowell, (brother to the celebrated dean of St. Paul's,) a man famous for his knowledge of antiquities and of the Saxon tongue. The first-fruits of his studies appeared in a collection and translation of the Saxon laws, under the title of Αρχαιονομια, sive de Priscis Anglorum Legibus Libri, 1568, 4to, republished afterwards, with Bede's Ecclesiastical History, in 1644, by Abraham Wheelock. In 1570 he appears to have resided at Westcombe, near Greenwich, of the manor of which he was possessed, and where he devoted a great share of his labours to the service of the county of Kent, but without giving up his profession of the law, or his connexion with Lincoln's-inn, of which society he was admitted a bencher in 1578. He had finished his Perambulation of Kent in 1570, which, after being inspected by archbishop Parker, and the lord-treasurer Burleigh, was published in 1576. Camden, in praising his Perambulation, and acknowledging his obligations to it, speaks of the author as being "eminent for learning and piety;" by the latter quality alluding probably to his founding an hospital for the poor at East Greenwich, in Kent, said to have been the first founded by a Protestant. Queen Elizabeth granted her letters patent for the foundation of this hospital in 1574; and it was finished in 1576. It was then called, The College of the Poor of Queen Elizabeth. In 1579 Lambarde was appointed a justice of peace for the county of Kent, an office which he not only performed with great diligence and integrity, but endeavoured to explain and illustrate for the benefit of other magistrates, in his Eirenarcha, or the Office of the Justices of Peace, in four books, 1581, reprinted eleven times, the last in 1619. He published also, The Duties of Constables, &c. 1582, 8vo, and reprinted six times. In 1592 he was appointed a master in chancery by Sir John Puckering, lord keeper; and in 1597 he was nominated keeper of the rolls and house of the rolls, in Chancery-lane, by Sir Thomas Egerton, lord keeper. In 1600 the queen appointed him keeper of the records in the Tower; and in the following year he presented her with an account of those records, which he called his Pandecta Rotulorum. His Archeion, or a Discourse upon the High Courts of Justice in England, was not published until 1635, some years after his death, by his grandson. He also collected materials for a general account of Great Britain, which were published from the original MSS in 1730, 4to, under the title of Dictionarium Angliæ Topographicum et Historicum. Lambarde died in 1601.

LAMBECIUS, (Peter,) a learned bibliographer, born at Hamburgh in

1628. After studying for some time at his native place he went to Amsterdam, where he applied himself to the belles-lettres, history, and geography, under G. J. Vossius, and Caspar Barlæus, and learned the art of drawing geographical charts. He also began to study jurisprudence; and after visiting Leyden, and other cities in the Netherlands, he went to Paris, where he resided for a year with cardinal Barberini, who showed him every kindness in consideration of his relationship to Lucas Holstein, who was his maternal uncle. Having obtained access to the libraries, he availed himself of this opportunity to examine some valuable MSS., and in consequence he published his Prodromus Lucubrationum Criticarum in Auli Gellii Noctes Atticas, una cum Dissertatione de Vitâ et Nomine A. Gellii, Paris, 1647, 8vo. He also collected materials for an account of the antiquities of Constantinople, which was printed at Paris, in 1655, under the title of Syntagma Originum et Antiquitatum Constantinopolitarum, fol. In 1647 he went to Rome, whence, after remaining there nearly two years, he went to Toulouse, where he studied law for a year. He again went to Paris, but at the request of his parents he returned home in 1650, and was soon after appointed professor of history, and commenced his office in January, 1652, with an oration, De Historiarum cum cæteris Sapientiæ et Literarum Studiis Conjunctione. In 1659 he was elected rector of the college of Hamburgh. Here he married an old maid, rich, but avaricious, from whom he separated, when he found it impossible to get possession of her fortune. He left Hamburgh in April 1662, and repaired to Vienna, where he presented to the emperor Leopold his Prodromus Historiæ Litterariæ, and his History of Hamburgh. He then went to Venice, whence he proceeded to Rome, where he publicly abjured the Protestant faith, and made an open profession of the Roman Catholic religion, to which he had been secretly converted in France by father Sirmond. Here he was favourably received by Gudius, Leo Allatius, queen Christina of Sweden, the cardinals Azzolini and Chigi, and Alexander VII. himself. At Florence his reception was equally flattering on the part of Charles Dati, and Magliabecchi, who introduced him to Ferdinand II. In 1662 he returned to Vienna, and was appointed librarian and historiographer by the emperor, who also gave him the title of counsellor. He died of dropsy in 1680. Lambecius was unquestionably one of the most learned men of his time; but his character was not without considerable blemishes. With respect to the imperial library, he has laid the learned world under great obligations by his vast catalogue, published in 8 vols, fol. from 1665 to 1679, under the title of Commentariorum de augustissima Bibliotheca Cæsarea Vindobonensi, libri octo. To these must be added as a supplement, Dan. de Nessel Breviarium et Supplementum Commentariorum Bibl. Cæs. Vindobon. Vienna, 1690, 2 vols, fol. A second edition of this work was published at Vienna in 1766-82, in 8 vols, fol. A new edition of Lambecius's Prodromus Historiæ Litterariæ, was published by Fabricius, at Leipsic, 1710, fol.

LAMBERT, of Schawemburg, in Franconia, a celebrated Benedictine, who in 1058 made a journey to Jerusalem, and on his return to Europe composed a Chronicle from Adam to the year A.D. 1077; the greatest part of it, however, is a history of Germany. It was discovered in a monastery at Wurtemberg, by the celebrated Melancthon, who caused it to be printed by Gaspard Shurrer, at Tübingen, 1525, 8vo. The first portion of the work is almost wholly copied from Bede, and is very superficial.

LAMBERT, (Francis,) a French monk, who became a zealous Protestant, was born at Avignon in 1487. At the age of fifteen he entered among the Friars Minors, or Franciscans, and continued in the community twenty years. In the course of his investigations he saw reason to renounce the doctrines of the Romish church, and to adopt those of the Reformation; and in 1522 he withdrew to Switzerland, where he became a popular preacher among the Protestants. After staying some time at Basle, he removed to Wittemberg, to visit Luther, with whom he grew into high esteem, and he received an appointment in the university. He next visited Metz, and Strasburg. In 1527 he was chosen divinity professor at the university of Marburg; and in 1530 he died, at the age of forty-three. He was author of Commentaries on almost all the parts of the Old and New Testament, and of many theological and controversial pieces. A list of his works may be seen in Niceron and Chaufepié.

LAMBERT, (Michael,) a celebrated French musician, born at Vivonne, near Poitiers, in 1610. He was patronized by

Richelieu, and is immortalized in the verse of La Fontaine and Boileau. He is regarded as the first in France who infused genuine grace and feeling into vocal music. He was appointed master of music to the king's chamber; and persons of the first distinction assembled at his house to acquire taste in singing. He composed some small motets, and there still remains by him a collection of airs in two, three, and four parts, with a continued bass. He died at Paris in 1696.

LAMBERT, (John,) a distinguished general in the civil wars of Charles I., was descended of a good family, and was born about 1620. He was educated for the bar; but he relinquished the study of the law at the commencement of the contest between the king and the parliament, and joined the army of the latter, and acted as a colonel at the battle of Marston-moor, 2d July, 1644, and had a higher command at that of Naseby. When the Scotch, under Hamilton, joined the royalist party, Lambert was opposed to Langdale and Musgrave in the north, and gained several advantages over them. He was a favourite of the Independent party, who vainly endeavoured to obtain for him the lieutenancy of Ireland. He served under Cromwell in Scotland, and gained a considerable victory in Fife; and when the young king, Charles II., pushed into England, he was despatched to hang upon his rear with a body of cavalry. After the disastrous battle of Worcester, to Lambert was entrusted the motion in the council of officers for placing a protector at the head of the state. He, however, opposed the design of making Cromwell king; and this led to his being deprived by the protector of all his commissions, but with the allowance of a pension of 2000*l.* a year for past services. He then retired to Wimbledon-house, where he exchanged his aspiring views for the humble ambition of excelling as a florist. But after the death of Cromwell he returned to public life, and formed the soul of the party that opposed the protectorate of Richard. He was now accounted the head of the Fifth-monarchy men, or extreme republican and Independent party. On the breaking out of the Royalist insurrection in July 1659, he was sent by the Rump parliament to suppress it, a business which he performed with extraordinary vigour; but immediately after his success, he turned round upon the parliament, and, on its resistance to his demands, dispersed it by military violence, (13th October.) The part taken by Monk, however, and the falling away of their partisans on all hands, soon reduced Lambert, and the cabal of officers, or Committee of Safety, as they called themselves, to extremities; and by the beginning of January 1660, having been deserted by almost the whole of the force with which he had set out for the north to encounter Monk, he was seized by order of the restored parliament, and committed to the Tower. His sudden escape (9th April) threw Monk and the council into great alarm, as they dreaded his vigour and popularity; but before he could assemble any considerable number of the troops, who were flocking to him on all sides, he was taken, near Daventry, by colonel Ingoldsby. At the Restoration, he and Sir Henry Vane, though neither of them regicides, were excepted from the Act of Indemnity. Lambert was brought to his trial, when he behaved with such humble submission, that, though condemned, he was reprieved at the bar. He was then banished for life to the island of Guernsey, where he lived for above thirty years. He amused his leisure with cultivating flowers, and copying them with the pencil, an art which he is said to have learnt from Baptist Gaspars. He died in the profession of the Romish faith.

LAMBERT, (Anne Thérèse de Marguenat de Courcelles, marchioness de,) an ingenious lady, born at Paris in 1647. She was married to Henry Lambert, marquis of S. Bris, in 1666, and became a widow in 1686. She afterwards settled in Paris, and her house became the rendezvous of the polite and learned. She died in 1733. Her writings were published in 2 vols, 12mo, and of which there is an English translation. The principal are, Avis d'une Mère à sons Fils, et d'une Mère à sa Fille; Nouvelles Réflexions sur les Femmes; Traité de l'Amitié; "her Treatise upon Friendship," says Voltaire, "shows that she deserved to have friends;" Traité de la Veillesse; and, La Femme Hermite.

LAMBERT, (Joseph,) a French priest, whose devotional writings are held in great estimation, was born at Paris in 1654, and educated at the Sorbonne, and was presented to the living of St. Andrew des Arcs, as well as to the priory of St. Martin de Palaiseau, near Paris. He was intimately conversant with the Scriptures and the Fathers. The style of his sermons was plain and simple, and full of what the French call *onction*. This led

NATIONAL ARCHIVES OF INDIA

many Protestants to become his occasional hearers; and he is said to have been the means of converting several of them to the Romish faith. He died in 1722. He wrote, The Evangelical Year, or Homilies; Discourses relating to the Ecclesiastical Life; The Epistles and Gospels of the Year, with Reflections; Select Histories from the Old and New Testament, with moral Reflections at the end of each, 12mo; and, Short and familiar Instructions for Sundays and the principal Festivals of the Year, intended for the use of the Poor, particularly those in the Country.

LAMBERT, (Claude Francis,) a French Jesuit, born at Dole, in the beginning of the eighteenth century. He soon quitted the society, and went to Paris, where he wrote for the booksellers. He died in 1765. He wrote, Introduction to Ancient Geography; The New Telemachus; Memoirs of a Woman of Quality; History of all Nations; and, Literary History of the Reign of Louis XIV.

LAMBERT, (George,) an English artist, born about 1710. His taste led him to imitate the style of Gaspar Poussin in landscape; and at the Foundling Hospital may be seen a very fine painting by him, which he presented to that institution. He was engaged to paint scenes for the theatres; and in concert with Scott, he painted six large pictures of their settlements for the East India Company, which are preserved in Leadenhall-street. He died in 1765. He was the founder of the celebrated Beef-steak-club, in Covent-garden. Several of his landscapes have been engraved.

LAMBERT, (John Henry,) an eminent mathematician and astronomer, born in 1728 at Muhlhausen, in Upper Alsace, a town in alliance with the Swiss cantons, where his father was a tailor, in indigent circumstances. He was sent to a public school, where he was taught the rudiments of learning, at the expense of the corporation, till he was twelve years old; but the poverty of his parents made it necessary for him to work at his father's trade. In this occupation, however, he continued to devote a considerable part of the night to the prosecution of his studies; and to furnish himself with candles, he sold for half-pence or farthings small drawings which he delineated while employed in rocking his infant sister in a cradle. At length he was engaged as an amanuensis, a situation which afforded him an opportunity of making further progress in the belles-lettres, as well as in philosophy and the mathematics. In 1748 he was recommended to baron Salis, president of the Swiss confederacy, as tutor to his children. After living eight years at Coire, he repaired, in 1756, with his pupils, to the university of Göttingen, where he was nominated a corresponding member of the Scientific Society in that place, and from thence he removed to Utrecht. In 1758 he went with his pupils to Paris, where he acquired the friendship of D'Alembert and Messier; and from thence he travelled to Marseilles, and formed the plan of his work, On Perspective, which he published in the following year at Zurich. In 1760 he published his Photometry; and in the same year he was elected a member of the Electoral Bavarian Scientific Society. He wrote also, Letters on the Construction of the Universe, which were afterwards digested, translated, and published under the title of the System of the World. In 1764 he visited Berlin, and was introduced to Frederic II., who gave directions to have him admitted a member of the Academy. He died in 1777, in the fiftieth year of his age. His principal metaphysical work is his Architectonic; which he composed with a view of showing the application of logic to metaphysics, and of evincing the possibility of carrying it to algebraic evidence. Most of his mathematical treatises were published in a collective form by himself, in three volumes, 8vo, under the title of Beytrage zur Mathematik, Berlin, 1765, 1770, 1772.

LAMBERTI, (Luigi,) a learned Hellenist, born at Reggio, in Lombardy, in 1758. He was sent to Modena, to study jurisprudence; but he was more attracted by general literature, and became secretary to the papal nuncio at Bologna. He then went to Rome, where he became acquainted with Visconti, who introduced him to the Borghese family, to whom he recommended himself by his work, entitled, Sculture del Palazzo della Villa Borghese detta Pinciana brevemente descritte. When the effects of the French revolution threatened Italy, he returned to Reggio, whence he went to Milan, and in 1796 joined in the measures of Buonaparte for establishing a republic, and he became a member of the grand legislative council. He afterwards obtained a place in the executive directory of the Cisalpine republic. After the battle of Marengo he was made a member of the Italian Institute; and he was subsequently made professor of the belles-

lettres at the College of Brera, and keeper of the public library. The most important work of Lamberti was an edition of Homer, in Greek, printed by Bodoni at Parma, large folio. He was a contributor to the Italian literary journal, entitled, Poligrafo. He died in 1813.

LAMBERTINI. See BENEDICT XIV.

LAMBIN, (Denys,) a learned critic, was born in 1516 at Montreuil-sur-Mer, in Picardy, and educated at the College of Amiens, where he became professor of polite literature. He resided long in Italy with the cardinal de Tournon, and upon his return to Paris obtained the chair of eloquence, and the Greek professorship in the Royal College. These posts he occupied till his death in 1572, which was owing to the shock he received from the news of the murder of his friend Ramus in the massacre of St. Bartholomew's Day. Lambin acquired a great name among the learned by his commentaries on Lucretius, Cicero, Plautus, and Horace; of which the last have obtained most applause. He translated into Latin the Ethics and Politics of Aristotle, and several orations of Demosthenes. He also wrote a Life of Cicero, collected from his works. By his wife, of the family of Ursins, he had a son, who was also a man of learning, and preceptor to Arnauld d'Andilly.

LAMBINET, (Peter,) a Jesuit and bibliographer, was born in 1742 at Tourne, near Mezières, and educated at the College of the Society at Charleville. On the suppression of the order by Clement XIV. he became a Premonstratensian monk; but he afterwards obtained leave to quit that fraternity, and devoted himself to bibliographical pursuits. He died in 1813. His most important work is, his Recherches historiques, littéraires, et critiques sur l'Origine de l'Imprimerie, particulièrement sur les premières Etablissements, au XVe Siècle, dans la Belgique, 1798, 8vo; the second edition of which, forming 2 vols, 8vo, was published in 1810.

LAMBLARDIE, (Jacques Elie,) a French engineer, was born at Lochez, in Tourainè, in 1747, and studied for his profession under Perronnet. He was then employed as a sub-engineer on the coast of Normandy. His professional skill led to the construction of sluices at Treport and Dieppe being entrusted to him. In 1783 he was sent as engineer to the port of Havre, and subsequently to the department of the Somme; and he was also nominated member of the commission for the management of works at Cherbourg. In 1793 he became assistant to Perronnet in the school of bridges and highways, and on his death Lamblardie succeeded him, and he was also appointed first director of the Polytechnic School. He wrote, a Mémoire on the Coasts of Upper Normandy, 1789, 4to. He died in 1797.

LAMBRUN, (Margaret,) a Scotch heroine. The fate of Mary queen of Scots so affected her husband, who was in her service, that he died of a broken heart; and Margaret resolved to avenge, by one fatal blow, the death of her beloved mistress, and of her husband. Habited in male attire, she came to England, and appeared in the presence of Elizabeth. In her eagerness, however, to reach the queen, she dropped one of her pistols, and this circumstance immediately occasioned her arrest. When brought before the queen and interrogated, she, with undaunted countenance, avowed her sex and her purpose. "Neither reason nor force," added she, "can hinder a woman from vengeance, when she is impelled by love." Elizabeth heard this with calm dignity, and replied, "You then persuade yourself, that, in assassinating me you satisfy your love for your mistress and your husband: what think you, now, to be my duty towards you?" On her asking whether she made this question as a judge, or as a queen, Elizabeth replied, "As a queen." "Then," rejoined Margaret, "you ought to grant me a pardon." "What assurance have I," answered Elizabeth, "that you will not repeat the attempt?" "Madam," replied Margaret, "a favour granted under restraint is no longer a favour; and in so doing you would act against me as a judge." The address and the unyielding firmness of the assassin had due weight with the magnanimous queen. Margaret received an unconditional pardon; and, at her own request, she was conducted out of the kingdom, and landed on the coast of France.

LAMBTON, (William,) an English officer of distinguished science, was a lieutenant-colonel in the army, and was for more than twenty years employed in the East Indies, where he conducted a grand trigonometrical survey of that continent. He died in 1823, at Kingin Ghaut, fifty miles south of Nagpour. The Transactions of the Royal and Asiatic Societies attest the extent and importance of his labours, in his measurement of an arc of the meridian in India, extending

from Cape Comorin to a new base line, measured near the village of Takoorkera, fifteen miles south-east of Ellichpour.

LAMBTON, (John George, earl of Durham,) eldest son of William Henry Lambton, Esq., of Lambton-castle, in the county of Durham. He was born in 1792, and was educated at Eton. He served in the 10th hussars; and on attaining his majority in 1813, he was chosen to represent his native county in parliament. In 1816 he married the lady Louisa Elizabeth, second daughter of earl Grey, the eminent leader of the Whig party. In 1817 he brought the subject of Mr. Canning's mission to Lisbon before the House of Commons; and he opposed the additional grant of 10,000*l.* annually to the former allowances of some of the royal dukes, and the continuance of the provisions of the Alien Act, and of the Bank Restriction Act. In 1821 he seconded lord Tavistock's motion of censure on the ministry, for their proceedings against queen Caroline; and during the same session, on the 17th of April, he moved for a committee of the whole house, to consider the state of the representation, and then promulgated his scheme of parliamentary reform. In 1825 he opposed the disfranchisement of the Irish forty-shilling freeholders, although the measure was supported by the majority of his own party. In 1827 he supported Mr. Canning's ministry; and on the dissolution of lord Goderich's cabinet in 1828, Mr. Lambton was raised to the peerage. On the formation of earl Grey's government in 1830, he became a member of the cabinet, as lord privy seal, and had entrusted to him, with lord John Russell, Sir James Graham, and lord Duncannon, the preparation of the Reform Bill. To him also is ascribed much of the vigour with which the measure was carried through parliament; and especially the bold stroke of dissolving parliament in 1831, by which its triumph was ensured. About this time he lost his eldest son, whose beautiful portrait, by Sir Thomas Lawrence, is so well known. He so far rallied from this shock, as to take part in the debates on the second Reform Bill, in the spring of 1832; but his health and temperament were unable to bear the cares and bustle of public life. From the close of that session he took little part in the business of the government; and on the 12th of March, 1833, he retired from the administration, and was raised to the dignity of an earldom. In the summer of 1833 he was sent on a special mission to the emperor of Russia, for the purpose of endeavouring to soften the rigour of the vindictive proceedings against the Poles. He returned to England without effecting the object of his benevolent mission. In 1834 he was present at the great dinner in Edinburgh, given to lord Grey, and his observations in reply to lord Brougham obtained the enthusiastic approbation of the meeting, and caused lord Durham to be generally hailed as the leader of the movement party. The corporation of Hull elected him their high steward in 1835. In the same year he returned to Russia as ambassador, and remained there till the summer of 1837. In the following year he went out as governor-general to Canada, entrusted with extraordinary powers. Finding himself not so well supported as he expected by the ministry, he returned home the same year. He was carried off by a sudden attack of illness, in the Isle of Wight, on the 28th of July, 1840, in the forty-eighth year of his age.

LAMET, (Adrian Augustine de Bussy de,) a learned doctor of the Sorbonne, born in the diocese of Beauvais, about 1621, and admitted to that college in 1646. Being related to cardinal de Retz, he adhered to that statesman in his disgrace, and followed him to England, Holland, and Italy. On his return to France, he took up his residence at the Sorbonne. He died in 1691. After his death were published, his Résolutions de plusieurs Cas de Conscience, 8vo, 1724; of which the abbé Goujet gave a more complete edition in 1733, under the title of, Dictionnaire des Cas de Conscience par De Lamet et Fromageau, 2 vols, fol.

LAMETH, (Alexander de,) born at Paris in 1760, was a distinguished political character, and one of the most earnest adherents to the cause of the people of France. He visited America during the war there, under general Rochambeau. He belonged to several of the bodies forming the government during the revolution, and was one of the first to organize the army which subsequently saved France from partition. After the death of Mirabeau he quitted France, with La Fayette, Latour Maubourg, and Puzy; but he was seized by Prussia, and imprisoned at Magdeburgh, where he remained for upwards of three years. In 1795 he sought a refuge in England, which was refused him. Under the consulship he returned home, and afterwards distinguished himself on numerous public occasions. Some of his historical works derive a value from

his being an eye-witness of the events related. The principal of these is his Histoire de l'Assemblée Constituante, 8vo. He died in 1829.

LAMEY, (Andrew,) a German historian, was born in 1726 at Munster, in Upper Alsace, and studied under Schöpflin, whose coadjutor he afterwards became. With him he visited the archives and libraries of Alsace, to collect materials for the history of that province in the middle ages. The elector Charles Theodore made him keeper of the Palatine library at Manheim; and in 1763 he was appointed perpetual secretary of the academy newly founded in that city. He afterwards visited Rome, Florence, and Venice. He published, Codex principis olim Laureshamiensis Abbatiæ diplomaticus, ex Ævo maxime Carolingico; The Diplomatic History of the ancient Counts of Ravensberg; besides a number of dissertations in the Memoirs of the Academy of Manheim. He likewise published the Alsatia Diplomatica of Schöpflin. He died in 1802.

LAMI, (Dom. Francis,) a learned Benedictine of the congregation of St. Maur, celebrated for his controversial talents, was born in 1636 at Montreau, near Chartres. He went first into the army, but entered the Benedictine order, in 1659, and applied so closely to his studies, that he became an able philosopher, a judicious divine, and one of the best writers of his time. He died in 1711, at the abbey of St. Denis, where he had spent upwards of twenty years. He wrote, Traité de la Connaissance de Soi-même, 1700, 6 vols, 12mo; Vérité evidente de la Religion Chrétienne; Nouvel Athéisme renversé, against Spinoza; L'Incrédule amené à la Religion par la Raison; Lettres théologiques et morales; Lettres philosophiques sur divers Sujets; Conjectures physiques sur divers Effets du Tonnerre; with an addition published the same year; this tract is very curious; De la Connaissance et de l'Amour de Dieu; La Rhétorique de Collége, trahie par son Apologiste, against the famous Gibert, professor of rhetoric in the Mazarin college; Les Gémissemens de l'Ame sous la Tyrannie du Corps; Les premiers Eléments des Sciences, ou Entrée aux Connaissances solides, to which is added an essay on Logic, in form of dialogues; A Letter to Malebranche on Disinterested Love, with some other Letters on philosophical subjects; A Refutation of M. Nicole's System of Universal Grace. His style is generally polished and correct.

LAMI, (Bernard,) a learned priest of the Oratory, was born at Mans in 1645, and educated in the college there. He studied rhetoric under Mascaron, and at the age of eighteen entered the congregation of the Oratory. He next taught the belles-lettres at Vendôme and Juilly, and philosophy at Saumur and at Angers, till 1676, when he was deprived of his professorship for being a Cartesian, and his enemies having obtained a *lettre de cachet* against him, he was banished to Grenoble, where cardinal le Camus, who had established a seminary for the education of ecclesiastics, and had a great esteem for Lami, appointed him professor of divinity. Here he brought back to the Romish faith the Protestant minister, Vignes. He was afterwards called by his superior to the seminary of St. Magliore, at Paris, where he remained till 1689, when he removed to Rouen, where he died in 1715, broken-hearted at the relapse of a young man whom he had reclaimed from error, and treated as his own son. His principal works are, Eléments de Géométrie, et de Mathématiques; Un Traité de Perspective; Entrétiens sur les Sciences, et sur la Méthode d'Etudier; Apparatus Biblicus; the abbé Boyer has translated this work into French, and there is an English translation, by Bundy, in 4to, with fine plates. Lond. 1723, 4to. Lami published also a valuable work, the labour of thirty years, entitled, De Tabernaculo Fœderis, de Sanctâ Civitate Jerusalem, et de Templo ejus, fol.; Demonstration, ou Preuves évidentes de la Vérité et Sainteté de la Morale Chrétienne, 1706 to 1711, 5 vols, 12mo. He wrote also several works concerning the time in which our Saviour kept the passover, &c., the largest of which is his Harmonia sive Concordia quatuor Evangelistarum, &c. Paris, 1689. He asserts in this work, that John the Baptist was imprisoned twice; that Christ did not eat the paschal lamb, nor celebrate the passover at his last supper; and that Mary Magdalen, and Mary the sister of Lazarus, were one and the same person; which three opinions subjected him to the censure of Harlay, archbishop of Paris, and involved him in a long series of disputes with many among the learned. He also left a System of Rhetoric; Réflexions sur l'Art Poëtique; Traité de Méchanique, de l'Equilibre, &c. 1687. It was Lami's practice to travel on foot, and he composed his Elements of Geometry and Mathematics in a journey from Grenoble to Paris.

LAMI, (Giovanni,) an antiquary and philologist, was born in 1697, at Santa-Croce, between Pisa and Florence, and educated at Florence, Padua, and Pisa, at which last-mentioned university he was, in 1718, nominated vice-rector. He was afterwards appointed chaplain to the grand duke of Tuscany, professor of ecclesiastical history in the university of Florence, and keeper of the Riccardiana library. He died while sitting in his chair, with a book upon his knee, at Florence, on the 6th Feb., 1770, and was buried in the church of Santa-Croce. He was not more remarkable for learning than for wit. One day, at Florence, showing some Swedish gentlemen the ancient palace of the duke of Medicis, "There," said he, "behold the cradle of literature;" then turning to the college of the Jesuits, which was close at hand, "and there behold its tomb!" His principal works are, De rectâ Patrum Nicenorum Fide Dissertatio; De rectâ Christianorum in eo quod Mysterium divinæ Trinitatis adtinet Sententiâ, libri vi.; De Eruditione Apostolorum Liber singularis; an enlarged edition of this curious work on the antiquities of the primitive church was printed in 1766, 4to; Deliciæ Eruditorum, seu veterum Anecdoton Opusculorum Collectanea; Jo. Meursii Opera, 12 vols, fol.; an edition of Anacreon; Memorabilia Italorum Eruditione Præstantium, quibus vertens Sæculum gloriatur; Dialoghi d'Aniceto Nemesio; this was written in defence of his work on the antiquities of the primitive church, in which some of his opponents, especially Leone Pascoli and the Jesuit Lagomarsini, discovered a tendency towards Socinianism; Sanctæ Ecclesiæ Florentinæ Monumenta; Lezioni d'antichità Toscane, e specialmente della Citta di Firenze.

LAMOIGNON, (William de,) marquis de Bâville, first president of the parliament of Paris, and one of the most eminent magistrates of his age, was born in 1617 at Paris, of a noble and ancient family, and was educated under Jerome Bignon. He was admitted counsellor to the parliament of Paris in 1635, master of the requests in 1644, and first president in 1658. Cardinal Mazarin said to him, upon his nomination, "If the king had known a worthier and fitter man, he would not have appointed you;" words which have more than once been applied on similar occasions. Lamoignon justified every idea that had been formed of him, by his conduct in this important office, of which he fulfilled all the duties with equal zeal and prudence, supporting the dignity and privileges of the body over which he presided, discouraging the chicane of the bar, raising his voice for the people, and devoting his health and life to the public service. On the prosecution of the superintendent Fouquet, he was placed at the head of the chamber of justice appointed to try him; and being sounded as to his opinion of the cause by Colbert, the most rancorous enemy of the culprit, he replied, "A judge gives his opinion but once, and that on the bench." Finding at last that he could not give a judgment in the case which would satisfy himself and the court, he quietly withdrew from the commission, saying, "It is not I who quit the chamber, but the chamber that quits me." All his harangues, responses, and decrees, were distinguished by their clearness and solidity. In his manners he was simple, in his conduct austere; but to the widow, the orphan, and the friendless, he was the mildest of men. He relaxed from the toils of his office in the pleasures of literature, and assembled round him such men as Boileau, Racine, and Bourdaloue. He wrote on several important points of the French law, 1702, 4to, reprinted in 1781, and 1783. He died December 10, 1677, in the sixtieth year of his age, regretted by all persons of worth. Flechier spoke his funeral oration, and Boileau justly mentions him with the highest encomiums.

LAMOIGNON, (Christian Francis de,) eldest son of the preceding, was born at Paris in 1644, carefully educated by his father, and at a proper age placed in the Jesuits' college, under the tuition of the celebrated Rapin, whose favourite disciple he became. Having finished his studies, he travelled through different countries, and in 1666 was admitted a counsellor of parliament. In 1674 he was appointed to the office of advocate-general, which he held for twenty-five years. In 1690 the king nominated him président à mortier. In 1704 he was admitted a member of the Academy of Inscriptions, of which he was appointed president in the following year. He died in 1709. Many of his speeches were published, but the only work which he sent to the press was, A Letter on the Death of Père Bourdaloue, inserted in the third volume of the Carême of that great preacher. Boileau's sixth epistle is addressed to him. He was father to the chancellor Lamoignon, and grandfather to Lamoignon-Malesherbes.

LAMOTTE, (William Mauquest de,)

an eminent French surgeon and accoucheur, was born at Valogne, in Normandy, and studied at Paris, where he attended the practice of the Hôtel-Dieu for five years. He wrote, Traité des Accouchemens naturels, non naturels, et contre Nature; this went through many editions, and was translated into several languages; and it was commonly regarded as the best treatise of the time, after that of Mauriceau, which Lamotte censured; Dissertation sur la Génération, et sur la Superfétation; in this he denies the occurrence of superfœtation, and combats the opinions of the ovarists, and the doctrine of animalcules; Traité complet de Chirurgie; this has been several times reprinted; the last edition was published in 1771, with notes by Sabatier. The dates of the birth and death of Lamotte are not known.

LAMOTTE. See MOTTE.

LAMOTTE-FOUQUE, (Friedrich Heinrich Karl, baron de,) a poet and novelist, descended from an ancient Norman family, that had been exiled from France by the revocation of the Edict of Nantes, was born at Brandenburgh in 1777, and, after a domestic education, at the age of sixteen he joined the cuirassiers of the duke of Weimar, and served against the French in the campaign of the Rhine. In 1806, after the defeat of the Prussians, he settled at Nennhausen; and in 1812 he collected a troop, and distinguished himself in the battles of Lutzen, Dresden, Culm, and Leipsic, after which last action the king of Prussia decorated him with the order of St. John. He died in March 1843. Of his numerous works the most popular are, Undine, a tale; Peter Schlemihl, Alwin, and Minstrel Love, romances. His war songs were much admired, and powerfully excited the martial spirit of his countrymen.

LAMOTTE-FOUQUE, (Caroline, Baroness de,) wife of the preceding, a German novelist, of whose numerous productions the best are, Rodrich; Die Frau des Falkensteins; Briefe uber die Griechische Mythologie fur Frauen; Magie der Natur; and, Feodora. She died at her paternal estate near Rathenow, in Saxony, in July 1831.

LAMOURETTE, (Adrian,) born at Fervent, in the Boulenois, entered the congregation of the Lazarists, and in 1789 became grand vicar of Arras. He was one of those who wished to reconcile religion with philosophy; and his principles having connected him with Mirabeau, he was employed to write the Projet d'Adresse aux Français sur la Constitution civile du Clergé, which that orator proposed to the Constituent Assembly. In March 1791 Lamourette was nominated to the constitutional bishopric of the Rhone and Loire; and in September following he was admitted into the Legislative Assembly. After the massacres in September 1792, he retired to Lyons; and being seized at the taking of that city by the republicans, he was sent to Paris, where he suffered on the scaffold, January 10, 1794. He published, Pensées sur la Philosophie de l'Incredulité; Pensées sur la Philosophie de la Foi; Délices de la Religion; Considerations sur l'Esprit et les Devoirs de la Vie religieuse.

LAMOUROUX, (John Vincent Felix,) a naturalist, born at Agen, in Guienne, in 1779. In 1805 he published some observations on many new and rare species of Fuci. In 1809 he was appointed professor of natural history at Caen, where he wrote his Histoire des Polypiers Coralligènes flexibles, which appeared in 1816 embellished with 15 plates, containing 150 figures drawn by himself. In his arrangement of these productions, he divided them into 56 genera, only 14 of which were known before his time, and 560 species, 140 of which were new. He published in 1817, a description of a new species or variety of wheat, which has been successfully cultivated in some of the northern provinces of France, where it is called *blé lamma*. He also wrote a Dictionary of Zoophytes, which forms part of the Encyclopédie Méthodique. He died at Caen, in 1825. He was a corresponding member of the Institute.

LAMPE, (Frederic Adolphus,) a learned and indefatigable German Protestant divine, was born in 1683, at Dethmold, in the county of La Lippe, in Westphalia, and educated at Bremen, Franeker, and Utrecht; and fixing on divinity as a profession, he became the pupil of Campejus, Vitringa, and other eminent lecturers of that period. In 1720 he became theological professor at Utrecht, and in 1726 he was appointed professor of church history; but in the year following he was invited to Bremen, where he was made ordinary professor of divinity, rector of the college, and pastor of the church. He was cut off by a hæmorrhage, in the forty-sixth year of his age, Dec. 3, 1729. He wrote, De Cymbalis veterum Libri tres; Synopsis Historiæ sacræ et ecclesiasticæ, ab Origine

Mundi ad præsentia Tempora, secundum Seriem periodorum deductæ; Commentarius Analytico-exegeticus Evangelii secundum Joannem. Fabricius pronounces this to be a very learned work; it was afterwards translated into German.

LAMPILLAS, (Don Francis Xavier,) a Spanish ex-Jesuit, born at Jaen in 1739. He occupied the chair of belles-lettres in the college of Seville, when his order was suppressed, in 1767. He then retired to Genoa, where he devoted himself to the study of the Italian language and literature. He chiefly distinguished himself by his Saggio historico, or Apology for Spanish Literature, Genoa, 1778-81, 6 vols, 8vo, the object of which was to vindicate the literary character of his countrymen against the criticisms of Bettinelli and Tiraboschi. Those two ex-Jesuits ventured to rejoin, but were triumphantly confuted by Lampillas, who was munificently rewarded for his noble defence of his country's literature by Charles III., king of Spain. He died in 1798.

LAMPLUGH, (Thomas,) an English prelate, was born in Yorkshire in 1615, and educated at Queen's college, Oxford, where he became fellow in 1642. He followed the torrent during the civil wars; but at the Restoration he conformed, and was made head of Alban hall, and rector of St. Martin's-in-the-fields, in Westminster. In 1672 he was raised to the deanery of Rochester, and four years after to the see of Exeter. When the Prince of Orange landed, Lamplugh exhorted the people to adhere to the fortunes of James II.; but he soon after fled to London, and reconciled himself to the conqueror, on whose head he placed the crown, and by whom he was made archbishop of York. He died in 1691, aged 76.

LAMPRIDIO, (Benedetto,) a modern Latin poet, born at Cremona, about the close of the fifteenth century. He went to Rome in his youth, and was first domesticated with Paul Cortesi. He then taught in the Greek college instituted in the pontificate of Leo X. by John Lascaris. In 1521 he removed to Padua, where he passed many years as a private teacher of the learned languages. His reputation attracted the notice of Frederic Gonzaga, duke of Mantua, who, in 1536, engaged him at a liberal stipend to live at his court, and undertake the education of his only son. He died at Mantua, according to the common opinion, in 1540; but according to Tiraboschi, in 1542. Lampridio is known as an author by his Greek and Latin poems, consisting of epigrams and odes. He was an imitator of Pindar in the latter, whose elevation of thought and vigour of imagination he not unhappily emulated. There are, likewise, extant three Italian letters written by him to cardinal Bembo, and one Latin letter to cardinal Pole. An edition of his Latin poems was printed at Venice, in 8vo, 1540.

LAMPRIDIUS, (Ælius,) a Roman historian, who flourished in the fourth century, under Diocletian, and Constantius Chlorus, to whom he addressed his work. There are remaining in his name the lives of Commodus, Antoninus, Diadumenus, Heliogabalus, and Alexander Severus. He is highly commended by Vopiscus. His lives make a part of the Historiæ Augustæ Scriptores. Vossius and Fabricius supposed that Lampridius and Spartianus were one and the same writer, but this opinion has been solidly confuted by De Molines.

LANA, (Ludovico,) a painter, was born in the duchy of Modena, in 1597, and was instructed by Ippolito Scarcellino, at Ferrara. One of his finest works is a representation of the deliverance of the city of Modena from the plague, in the church del Voto. Lana united much of the taste of Guercino with the powerful manner of Tintoretto. He died in 1646.

LANA-TERZI, (Francis,) a Jesuit, born at Brescia in 1631. From his Magisterium Naturæ et Artis, published at Brescia, 3 vols, fol., it appears that he was the first to suggest the idea of aerostation; and in support of his prior claim, before Montgolfier, the inventor of air balloons, a treatise called, Navis Volans, extracted from his works, was published at Naples, in 1784. He died in 1687.

LANCASTER, (Sir James,) a distinguished navigator. He went in 1591 with a squadron to the East Indies, and visited Ceylon and Sumatra; and after destroying some of the enemy's ships, not without loss, he set sail for England, but was driven upon an island on the coast of Africa, where he was deserted by his crew. He escaped, however, in a French vessel, and landed at Rye, in 1594. In another expedition he sailed along the coast of Brazil, and after taking the town of Fernambuco, returned with immense booty. He also conducted the first voyage undertaken by the newly constituted East India Company, (1600-3) and established commercial relations with

the princes of Acheen in Sumatra, and Bantam in Java. Lancaster's Sound, a deep inlet in Baffin's Bay, 74° lat., was named after him by Baffin, in compliment to the authority which his opinion lent to the notion of a north-west passage. Relations of Lancaster's first voyage to the East Indies in 1591, and of a successful predatory voyage against the Portuguese in Brazil in 1594, are given in Hakluyt's Voyages; his voyage to the East Indies in 1600-3 is contained in Purchas's Pilgrims. Lancaster, who received the honour of knighthood from queen Elizabeth, died in 1620.

LANCASTER, (Nathaniel,) a native of Cheshire, patronized by lord Cholmondely. He became rector of Stamford Rivers, near Ongar, in Essex. His Essay on Delicacy, published in 1748, and preserved in Dodsley's Fugitive Pieces, was much admired. He wrote also, Public Virtue, or the Love of our Country, a sermon; the Old Serpent, or, Methodism triumphant, a poem, &c. He died in 1775, in the seventy-fifth year of his age.

LANCASTER, (Joseph,) celebrated for the system of national education which bears his name, but of which he was not in fact the inventor, was born in London, of obscure parents of the Quaker persuasion, in 1778. In early life he opened a school for children of the poorer order in St. George's Fields, where he carried into effect a plan of mutual instruction, which had been long practised in Hindostan, whence the knowledge of it was introduced into England by Dr. Bell. The activity of Lancaster, however, soon directed public attention to the merits of the system; subscriptions poured in from all quarters, and notwithstanding very powerful opposition the plan was generally adopted. Dr. Bell, however, the original promulgator of it, received encouragement from the clergy of the Established Church, and the schools of Lancaster, thus losing their countenance and support, were very generally supplanted by those of his rival. Lancaster afterwards visited Scotland, Ireland, and America. He died, in indigence, at New York, in 1838.

LANCELLOTI, or LANCILLOTI, (D. Secondo,) an industrious and ingenious Italian writer, born at Perugia about 1575. He entered the congregation of Mount Olivet; and, having been made an abbot, he travelled through the principal cities of Italy, and became a member of several academies. At Rome he formed an acquaintance with the famous Gabriel Naudé, who persuaded him to accompany him to Paris, where he died in 1643, owing to disease brought on by intense study. He was the author of a history of the religious order to which he belonged; of three curious treatises, designed to prove that mankind is not degenerated, which attracted great notice; and another, On the Impostures of Ancient History, a work full of erudition. He left behind him a large quantity of manuscripts. He is reported to have written all his works with the same pen.

LANCELLOTTI, (Gianpaolo,) an eminent jurist, born at Perugia, about 1510. He kept a school of law at his native place, and was engaged by Paul IV. to draw up an institute of canon law, in imitation of Justinian's Institutes of civil law. This was first published in 1563, and soon went through several editions. It was annexed to the body of canon law, and still retains its place in the recent editions of that compilation. Lancellotti also wrote other treatises on legal subjects, and, The Life of Bartolus. He died in 1591.

LANCELOT, (Claude,) author of several useful works in grammar, was born at Paris in 1615. The celebrated abbé de St. Cyran (Duverger d'Hauranne) persuaded him to join the devout solitaires of Port Royal, by whom he was employed in teaching mathematics and the languages in their schools, till they were suppressed by the government. He was afterwards entrusted with the education of the young princes of Conti. The death of their mother deprived him of this office; upon which he entered the monastery of St. Cyran, in the diocese of Bourges. Dissensions, similar to those which had disturbed Port Royal, led, in 1680, to the dispersion of the monks of St. Cyran, and Lancelot was exiled to Quimperlé, in Lower Brittany, where he died in 1695, in the seventy-ninth year of his age. His principal writings are, Nouvelle Méthode pour apprendre la Langue Latine; Nouvelle Méthode pour apprendre la Langue Grecque; Jardin des Racines Grecques; An Italian and Spanish Grammar; Grammaire générale et raisonnée; this has been translated into several European languages; Delectus Epigrammatum; and, Mémoires pour servir à la Vie de St. Cyran.

LANCELOT, (Anthony,) a learned antiquarian, born at Paris in 1675. He was destined for the Church; but, disliking

the ecclesiastical profession, he exchanged it for the law. Having finished his studies, he was made sub-librarian at the Mazarin College, where he applied himself to the examination of MSS. of the middle ages. He then went to Grenoble, to assist Bourchenu de Valbonnais in his History of Dauphiné, and passed five years in that province. He was afterwards employed to collect the titles of nobility of the family of Luynes, which undertaking led to the composition of his Mémoires pour les Pairs de France, avec les Preuves, Paris, 1720, fol. He was made secretary to Louis XV., and in 1732 he obtained the place of inspector of the Royal College. He died of apoplexy, November the 8th, 1740. Lancelot was a member of the Academy of Inscriptions, in whose Mémoires he published a great number of dissertations relating to the history of the middle ages.

LANCISI, (Giammaria,) an eminent Italian physician, was born at Rome in 1654, and educated at first under the Jesuits with a view to the Church; but his inclination being turned towards medicine, he applied himself with great ardour to all the studies connected with it, and in 1672 received the degree of doctor of philosophy and physic. In 1684 he was appointed to the chair of anatomy in the college della Sapienza, which he filled for thirteen years with great reputation. He also occupied the chairs of theoretical and practical medicine in the same college. In 1688 Innocent XI. nominated him his physician and private chamberlain, and soon after conferred upon him a canonicate; this, however, he kept no longer than during the life of the donor. Innocent XII. greatly confided in his medical skill; and Clement XI., who ascended the pontifical throne in 1700, made him his first physician and chamberlain. He did not neglect the pursuits of polite literature; and the celebrated academy of the Arcadi, at Rome, aggregated him to their society. He was also a member of the Imperial Academy Naturæ Curiosorum, of the Institute of Bologna, of the Royal Society of London, and of other learned bodies. He died in January 1720, in his sixty-sixth year. He was of a cheerful disposition, humane, and prompt to perform kind offices; polite, affable, and pleasing in conversation; eloquent and zealous in promoting the interests of science. He collected a library of more than 20,000 volumes, which, during his lifetime, he presented to the hospital of the Holy Ghost, for the public use, and especially for that of the young physicians and surgeons attending that establishment. It was opened with great pomp in 1716, in the presence of Clement XI. and a great many cardinals. The most important of Lancisi's writings are, De subitaneis Mortibus Lib. II. 1707, 4to; this was written on occasion of the frequent sudden deaths which had taken place at Rome during the years 1705 and 1706; De nativis deque adventitiis Romani Cœli Qualitatibus, cui accedit Historia Epidemiæ Rheumaticæ quæ per Hyemem anni 1709 vagata est, 1711, 4to; De Noxiis Paludum Effluviis eorumque Remediis, 2 vols, 4to, 1717; a work containing many useful observations on the insalubrity of marshy situations, and the means of rendering them more healthy. In anatomy he wrote several detached dissertations, and performed a very useful service to the science in general, by discovering the lost copper-plates of Eustachius, and causing a set of tables from them to be published at Rome, 1714, fol. After his death appeared his large and valuable work, De Motu Cordis et Aneurismatibus, Rom. 1728, fol., and 1745, 4to. A collection of all the works of Lancisi theretofore published, was printed at Rome, 4 vols, 4to, 1745. His Consilia XLIX. Posthuma were printed at Venice in 1747, 4to.

LANCJEAN, (Remi,) the most eminent of Vandyck's pupils, was a native of Brussels. His pictures are mostly representations of Scriptural subjects, and he finished them in a very superior style. He died in 1671.

LANCRET, (Nicholas,) a painter, was born at Paris in 1690, and was successively the scholar of Claude Gillot and Anthony Watteau. Under the latter he made extraordinary progress, and so well imitated the style and manner of his master, that some of his works are frequently taken for the genuine paintings of Watteau, who, at length, became jealous of his rising fame. His works are numerous, but they have little of the charm and grace of nature. He became a member of the Academy of Paris in 1719, with the title of Peintre de fêtes galantes, which sufficiently indicates the peculiarity of his style. He died in 1743.

LANCRINCK, (Prosper Henry,) a painter, of the English school, though of German extraction, was born about 1628. He lost his father early in life, and his mother gave him a liberal education, designing him for the Church; but on dis-

covering his turn for painting, she placed him with an artist, from whom he learned the rudiments; but his chief instruction was derived from the Academy of Antwerp. His advances in the science were great, especially in landscape, in which he had the advantage of Mr. Van Lyan's collection, where, as his favourite models, he selected Titian and Salvator Rosa. On the death of his mother he came to England, and was recommended by Sir Edward Spragge to several persons of quality. Lely also employed him in painting the grounds, landscapes, flowers, ornaments, and sometimes the draperies, of his principal pictures. Lancrinck's performances in landscape were admired for invention, harmony, colouring, and warmth, and he was particularly successful in his skies. He painted a ceiling at the house of Richard Lent, Esq., at Corsham, in Wiltshire, which was much admired. He died in 1692.

LANDEN, (James,) a celebrated mathematician, born at Peakirk, near Peterborough, in 1719. He was for many years agent to earl Fitzwilliam; and his writings extend over a long period, from his first essays in the Ladies' Diary, in 1744, to his paper on rotatory motion in the Philosophical Transactions for 1785. He is now most known for his attempt to derive the differential calculus from algebraical principles, often called his Residual Analysis. His publications mostly relate to points of the integral calculus, and of dynamics. The writings of Landen which are not contained in the Philosophical Transactions are, his Mathematical Lucubrations, 1755; the Residual Analysis, 1764; two volumes of Memoirs, the first published in 1780, the second written near the end of his life, and published posthumously; Tracts on Converging Series, 1781-82-83. In 1766 he was elected a member of the Royal Society. He died in 1790.

LANDER, (Richard,) an adventurous but ill-fated African traveller, whose name is connected with the discovery of the course and termination of the Niger, was born in 1804, of parents in humble life, at Truro, in Cornwall. In his eleventh year he accompanied a mercantile gentleman to the West Indies, whence, after a residence there of three years, he returned to England, and lived in the capacity of a servant in the families of several persons of rank, with whom he visited the continent of Europe. In 1823 he visited the Cape of Good Hope with major Colebrook, one of the royal commissioners of inquiry into the state of the British colonies. In 1825, when captain Clapperton and major Denham returned from the interior of Africa, Lander, impelled by a spirit of adventure, offered to accompany the former officer in his second exploratory expedition to that continent. His proposal was accepted; and he remained with captain Clapperton up to the hour of that gentleman's death, at Socatoo, in April 1827. He then made his way, alone, to Bagádry, on the western coast of Africa, and arrived at Portsmouth, with Clapperton's papers, in April 1828, and in December in the following year he published an account of his travels. Having undertaken, under the auspices of government, a second expedition to Africa, he embarked, along with his brother John, on the 9th of January, 1830, from Portsmouth, in the *Alert*, merchant vessel, for Cape Coast Castle, where he arrived on the 22d of the following month. Proceeding to Accra, he was thence conveyed by his majesty's brig *Clinker* to Bagádry, and landed on the 22d of March. On the 17th of June the travellers reached Boossà, on the west bank of the Niger. They then ascended the river, a distance of about one hundred miles, to Yàoorie, the extreme point of the expedition, where they arrived on the 27th of June. On the 2d of August they returned to Boossà, where they embarked, in canoes, on the Niger to descend the stream, in perfect uncertainty whither it might lead them. As they proceeded their difficulties and dangers increased; and at a place called Kirree they were plundered and cruelly maltreated. On their arrival at Eboe, they were made prisoners by the king, who demanded a large sum by way of ransom. On the 1st of December they were put on shore at Fernando Po, whence they sailed for Portsmouth, where they arrived on the 9th of June, 1831. Mr. Murray, the eminent bookseller, gave the Landers the liberal sum of 1000 guineas for their papers; and the task of blending the two journals into one, and of constructing a map of the route, having been performed by lieutenant Becher, R.N., the work was published in three volumes, under the title of, Journal of an Expedition to explore the Course and Termination of the Niger, by Richard and John Lander. Early in 1832 several merchants of Liverpool formed themselves into a company, and projected an expedition, to be placed under the direction of Richard Lander, for

the purpose of ascending the Niger, and establishing a trade with the natives of Central Africa. The expedition consisted of two steam vessels, the *Quorra* (the Arabic for "Shining River,") of 145 tons' burden, propelled by an engine of fifty-horse power, and the *Alburkha*, (the Arabic for "Blessing,") built of iron, but only of fifty-five tons' burden. They were to be accompanied to the African coast by the *Columbine* brig, laden with coals for the steamers, and a variety of articles for presents and barter. This little squadron sailed from Milford Haven on the 25th of July, 1832, and reached Cape Coast Castle on the 7th of October. After tracing the winding of the Niger for a considerable part of its course, Lander was wounded in the thigh by a musket-shot, in a conflict with the savages, on the banks of the Brass-river, in consequence of which he died at Fernando Po, on the 7th of February, 1834. In 1835 an account of Lander's last voyage was published in London, under the title of, Narrative of an Expedition into the Interior of Africa, by the River Niger, in the Steam Vessels *Quorra* and *Alburkha*, in 1832, 1833, and 1834, by MacGregor Laird, and R.A.K. Oldfield, surviving Officers of the Expedition.

LANDI, (Ortensio,) an ingenious but whimsical writer, was born at Milan, near the beginning of the sixteenth century, and studied at his native city, and at Bologna. While yet at Milan, he published two dialogues, entitled, Cicero relegatus, and Cicero revocatus, which he feigns to have been held by a company of learned men in 1533. A journey which he then took gave occasion to a work entitled, Forcianæ Quæstiones, Naples, 1536; in which he treats in an entertaining style on the manners and customs, dress, diversions, ladies, &c., of the different cities of Italy. He next travelled into France, and at Lyons contracted a close intimacy with Stephen Dolet, who was afterwards burnt as an atheist. Upon his return into Italy, however, Landi entered successively into the service of the bishops of Trent and Catania. Passing in 1540 through Basle, he published a Dialogue against Erasmus, who had died four years before. He was at the court of Francis I. in 1543, when he published his two books of Paradoxes. In 1544 he travelled through Germany; and, returning to Italy, he undertook that journey through its several provinces, which he has described in his Commentario delle più notabili e mostruose cose d'Italia e altri luoghi, 1548. This is a mixture of fact and fable, written in a ludicrous and whimsical style. He settled at Venice in 1548, and there published his Lettere di molte valorose Donne, which, as well as his collection of Consolatory Letters, and the Letters of Donna Lucretia Gonzaga, were all his own composition. His Sferza degli Scrittori antichi e moderni, di M. Anonymio d'Utopia, 1550, is a severe invective against the most celebrated authors, and against the sciences themselves, to which, with palpable inconsistency, he annexed Una Esortazione allo Studio delle Lettere. He died about 1560. Tiraboschi and Poggiali give copious details respecting the writings and conduct of this singular man.

LANDINO, (Cristoforo,) an early Italian scholar, and one of the principal ornaments of the Platonic academy of Florence, was born in that city in 1434; and he studied at Volterra, under Angiolo da Todi. His father obliged him to embrace the profession of law; but the munificence of Cosmo and Pietro de' Medici recalled him to his beloved studies, of which that of the Platonic philosophy was his particular favourite. In 1457 he opened a public school of polite literature at Florence, which greatly contributed to the progress of learning in that period. He was also chosen by Pietro de' Medici to complete the education of his two sons, Lorenzo and Giuliano, and he ever after continued attached to the former, who loaded him with favours. At an advanced age he obtained the office of secretary to the seigniory, and was presented with a palace in the Casentino. He finally retired to Prato-Vecchio, where he died in 1504. He wrote, Latin Poems; and, Commentaries upon Virgil, Horace, and Dante. He also translated into Italian Pliny's Natural History, and the Sforziade of John Simonetta. He showed his attachment to moral philosophy by his Dialogues on the Nobility of the Mind, his four books of Camaldolese Questions, and other works. He composed Latin and Italian Orations on various occasions, which have been printed. Many of his writings remain in manuscript in the Laurentian library at Florence.

LANDO, pope, was a Sabine by birth, and succeeded to the pontifical throne on the death of Anastasius III., in the year 913. He was most probably indebted for his elevation to the noted Theodora; who, with her daughters,

Marozia and Theodora, all of them no less famous for their beauty, their wit, and address, than infamous for the scandalous lives which they led, supported by Adelbert, marquis of Tuscany, and his party, governed Rome with absolute sway, and disposed of the holy see to whom they pleased. Lando died after he had held the papal see about six months.

LANDON, (Charles Paul,) a French painter and man of letters, born at Nonant, in the department of Orne, in 1760. He was a pupil of J. B. Regnault, and after obtaining the prize of the Academy, he studied for five years at Rome. On his return to Paris he devoted himself to literature; but the breaking out of the Revolution led him to resume his pencil, with a view to guard himself against the suspicion of the sanguinary tyrants of the day. He was a corresponding member of the Institute, keeper of the paintings at the Museum of the Louvre, and member of many learned societies. He wrote, Annales du Musée, 33 vols; Les Vies et les Œuvres des Peintres les plus célèbres, 22 vols; Galerie historique des Hommes les plus célèbres de tous les Siècles, avec leurs Portraits gravés au Trait; and, Saint Evangile de N. S. J.-C, with engravings from Raffaelle. He died in 1826.

LANDRI, (St.) twenty-eighth bishop of Paris, flourished under Clovis, about 650. He was distinguished for his charity, and is commonly supposed to have founded and endowed the Hôtel-Dieu. He died about 656, and was buried in the church of St. Germain-l'Auxerrois. The actions, however, ascribed to this prelate, and even his existence, are questioned by some writers of high authority.

LANDUS (Bassianus,) an Italian physician, a native of Piacenza. He studied at Padua, where he took his doctor's degree in 1554. He then practised with great reputation in his native place, where he was one night assassinated in 1562. His principal works are, De humanâ Historiâ, vel de singularum Hominis partium Cognitione; and, Iatrologia, in dialogues on the art of medicine.

LANE, (Sir Richard,) lord chief baron of the exchequer, was born in Northamptonshire, in the latter part of the sixteenth century. He studied in the Middle Temple, and became eminent in his profession. In 1628 he was elected Lent reader of his inn. In 1640 he was counsel for the earl of Strafford; and soon after he was made attorney-general to prince Charles. When the civil troubles became alarming, he joined the king at Oxford, where, in 1643, he was made serjeant at law, lord chief baron of the exchequer, a knight, and one of the privy council. The university also conferred on him the degree of LL.D. "with more," says Wood, "than ordinary ceremony." In the latter end of the following year he was nominated one of his majesty's commissioners to treat of peace with the parliament at Uxbridge; and on Aug. 30, 1645, he had the great seal delivered to him at Oxford, on the death of Edward lord Littleton. In May and June 1646 he was one of the commissioners appointed to treat with the parliament for the surrender of the garrison of Oxford, and soon after went abroad to avoid the general persecution of the royalists which the parliament meditated. He died in the island of Jersey in 1650, or 1651. His Reports in the Court of Exchequer in the Reign of King James, were published in 1657, fol.

LANFRANC, archbishop of Canterbury, was born in 1005, at Pavia, where his father was keeper of the public archives. He studied at Bologna; and having paid particular attention for some years to the study of rhetoric and the civil law, he returned to his native city, where he practised as an advocate. Thinking this, however, too narrow a sphere, he removed into France, under the reign of Henry I., and taught for some time at Avranches, where his school was soon crowded with students of high rank. On a journey from that place to Rouen (1041), he fell into the hands of highwaymen, who robbed him, and after binding him, left him in a forest near the abbey of Bec. He remained in that condition till the following day, when he was released by some passengers; and, upon his asking them whether there were not a monastery near that place, they directed him to the abbey of Bec, then newly founded by Herluin. Thither he retired, and took the monk's habit, and in three years after he was chosen prior. Here he opened a school, which soon became famous. His reputation now recommended him to the esteem of William I., duke of Normandy, who made him one of his counsellors of state. Under the pontificate of Leo IX. he went to Rome; and not long afterwards he assisted at the council of Verceil, where he opposed the doctrines of Berenger, archdeacon of Angers and master of the academy of Tours, on the subject of the Eucharist. In 1059 he

went to Rome a second time, and assisted at the council held at the Lateran, before which Berenger abjured his opinions. His principal object, however, in this journey, was to solicit a dispensation for the marriage of duke William with the daughter of the earl of Flanders, his cousin, which was granted upon the condition that the duke and his lady should build a monastery. They accordingly gave directions for the building of the monastery of St. Stephen, at Caen, of which Lanfranc was appointed abbot in 1063. Here he established a new academy, which soon became celebrated. Shortly after William was seated on the throne of England, he sent Lanfranc to Rome, to negotiate with Alexander II. about the mission of legates to England, to crown him, and to regulate the affairs of the Church. William seems now to have formed the design of depriving the most eminent of the English clergy of their dignities, in order to bestow them on his countrymen, or on others on whose attachment he could depend. After his coronation had taken place, the papal legates held a council of the English clergy, in the presence of the king, at Winchester; in which, among other dignified clergy and prelates who were deposed, on various pretences, was Stigand, archbishop of Canterbury. To this see Lanfranc was elected, and would have declined the honour, but was obliged to accept it by the express order of Alexander II. Lanfranc was consecrated archbishop of Canterbury in 1070; and in the following year he went to Rome, together with the new archbishop of York, that they might receive their palls. On this occasion he was received with peculiar respect by Alexander, who had studied under him at Bec; and he defended before the pontiff the claims of his see to superiority over that of York. Alexander, however, unwilling to offend either of the prelates, or to disoblige the king of England, declined to give any judgment in that matter, and declared that it ought to be determined by an English synod. Accordingly two great councils were held, in the year 1072, in which this question was debated with great warmth, in the presence of the king, queen, and all the court, and at length determined in favour of Canterbury. After presiding over the church of Canterbury for nineteen years, Lanfranc died on the 28th of May, 1089, in the eighty-fourth year of his age. During a large portion of the reign of William the Conqueror, Lanfranc enjoyed a high degree of favour; and he had the chief direction of affairs, both in church and state, under William Rufus. He is celebrated by our ancient historians for his wisdom, learning, munificence, and other virtues. He is particularly praised for his charity. He also acquired a high reputation by his writings, which consist of, Commentaries upon the Epistles of St. Paul; A Commentary upon the Psalms; A Treatise concerning Confession; A Dissertation concerning the Body and Blood of Christ in the Eucharist, in opposition to Berenger; and a collection of Letters. His works were collected together, and published, for the first time, in 1648, fol., and illustrated with valuable notes by Lucas d'Achery, a Benedictine of the congregation of St. Maur. Lanfranc rebuilt the cathedral of Canterbury.

LANFRANC, a writer on surgery, who flourished in the thirteenth century, was a native of Milan. The troubles of his country drove him to France, where he first fixed his abode at Lyons. He removed to Paris in 1295, and was attended by a number of disciples; and at the request of the dean of the faculty he composed his great work on surgery in 1296. He entitled it, *Practica quæ dicitur Ars completa totius Chirurgiæ*. It is usually called his Chirurgia Magna. It was first printed at Venice in 1490, and has been several times reprinted. It has also been translated into French, German, and English. It is a verbose compilation from the Arabians, and also from his master, de Saliceto.

LANFRANCO, (Giovanni,) an eminent painter, was born of poor parents at Parma in 1581, and studied under Agostino Caracci; after whose death he went to Rome, and became the scholar of Annibale, who employed him in the church of St. Jago, and the Farnesean palace. His genius led him to grand compositions, in fresco as well as in oil, as appeared by his performances, especially the cupola of St. Andrea della Valle, where are figures of above twenty feet in height, which have a noble effect. The subject is a representation of the saints in glory; and he aimed in it at an imitation of the grace of Correggio, whose admirable foreshortenings in the cupola of Parma were the object of his enthusiastic admiration. His figures are well grouped, and his draperies have an uncommon elegance. Though not well skilled in the management of the chiaro-

scuro, he sometimes practised it, rather from the felicity of his genius, than from any scientific knowledge of the art. Urban VIII. employed him to paint in the church of St. Peter at Rome the representation of that saint walking on the water; in which work Lanfranco gave the pope so much satisfaction, that he conferred on him the honour of knighthood. One of the best pictures of Lanfranco is in the church of St. Anne at Naples. It represents the Virgin and Child, with St. Dominic, and St. Januarius. In the same city, in the Palazzo della Torre, is another fine picture by him of St. Francis dying. He joined with Sisto Badalocchio in etching the histories of the Bible, after Raffaelle's paintings in the Vatican; which work Lanfranco dedicated to Annibale Caracci. Lanfranco was happy in his family; his wife brought him several children, who being grown up, and delighting in poetry and music, made a sort of Parnassus in his house. He died in 1647. About fifty of his designs have been engraved.

LANG, or LANGE, (John Michael,) a German Protestant divine and able Orientalist, was born at Ezelwangen, in the duchy of Sulzbach, in 1664, and educated at the university of Altorf, where he applied himself to the study of botany, anatomy, Greek, and particularly the Oriental languages, under the celebrated Wagenseil. In 1687 he was admitted to the degree of M.A., and then went to perfect himself in Arabic at the university of Jena, where he delivered public lectures on ethics and natural theology. For some years he officiated as pastor to a country church in the Palatinate; but becoming dissatisfied with such a retired life, he removed to Altorf, where he was appointed to the chair of divinity; with which was afterwards connected the office of pastor of one of the churches. He removed to Prenzlow in 1710, where he had the appointment of superintendent. He died in 1731. He wrote, Dissertationes Botanico-Theologicæ; Philologia Barbaro-Græca; De Fabulis Mohammedicis; and some other pieces relating to the Koran. A list of his works, relating to Biblical and Mahometan literature, may be seen in Jöcher's Biographical Dictionary.

LANG, (Charles Nicholas,) a Swiss naturalist, born at Lucerne in 1670. After studying in his own country, in Germany, and in Italy, and having obtained at Rome the degree of M.D., he went to France, and in 1713 he was chosen a corresponding member of the Academy of Sciences at Paris. He settled at his native place, as town physician, in 1709. He wrote, Idea Historiæ naturalis Lapidum Figuratorum Helvetiæ; and, Methodus nova et facilis Testacea Marina in suas Classes, Genera, et Species, distribuendi. He died in 1741.

LANGALLERIE, (Philip de Gentils, marquis de,) first baron of Saintonge, was born of a noble family, at la Motte-Charente, in that province, in 1656. He distinguished himself in thirty-two campaigns in the French service, and attained the rank of lieutenant-general in 1704. His merits, however, did not prevent his disgrace by the intrigues of his enemy Chamillard, the minister, and he withdrew to Venice, where he published a statement of the reasons that led him to quit the service of France. He then went to Vienna, and was made a general of cavalry; but he soon left the Imperial service for that of Poland, which he also quitted, and retired to Frankfort; whence he removed to Berlin, and next to the Hague, where he was suspected of secret intrigues with the Turks; of which when the emperor was apprised, he caused Langallerie to be arrested in 1716, at Stade, on his way to Hamburgh. He was carried to Vienna, and was thence removed to Raab, in Hungary, where he died in prison of a broken heart, on the 20th of June, 1717. It is said that he caused a discussion to be held in his presence between some Roman Catholic and Protestant divines, respecting the points in dispute between the two churches, and that at the close of the disputation he avowed his persuasion of the truth of the Reformed faith, and publicly abjured Popery on the 17th July, 1711. [Guillot de Marcilly says that Langallerie died at Raab, on the 18th September, 1717; and the Journal of Verdun says that he starved himself to death.]

LANGBAINE (Gerard,) a learned English writer, was born at Bartonkirke, in Westmoreland, about 1608, and educated at the free-school at Blencow, in Cumberland, and at Queen's college, Oxford, where, being admitted a poor servitor, he became afterwards a scholar upon the foundation, and then a fellow. His able edition of Longinus, Oxford, 1636, 8vo, was followed by several other publications, which displayed his learning and loyalty. In 1644 he was elected keeper of the archives of the university, and in 1645 provost of his college; both which places he held till his death,

in 1658. He was much esteemed by several learned men of his time, and held a literary correspondence with Usher. By a prudent submission to the ruling powers, he remained unmolested during the new state of things, employing himself in promoting learning, and preserving the discipline of the university, as well as that of his own college. Besides his edition of Longinus already noticed, he published, Brief Discourse relating to the Times of Edward VI.; or, the State of the Times as they stood in the Reign of King Edward VI.: by way of preface to a book, entitled, The true Subject to the Rebel; or, the Hurt of Sedition, &c., written by Sir John Cheke. To this he prefixed, The Life of Sir John Cheke. Episcopal Inheritance, or a Reply to the humble Examination of a printed Abstract; or, the Answers to Nine Reasons of the House of Commons against the Votes of Bishops in Parliament: to this is added, A Determination of the late learned Bishop of Salisbury (Davenant) Englished. A Review of the Covenant; wherein the original, grounds, means, matter, and ends of it are examined; and out of the principles of the remonstrances, declarations, votes, orders and ordinances of the prime covenanters, or the firmer grounds of Scripture, law, and reason disproved. Answer of the Chancellor Master and Scholars of the University of Oxford, to the Petition, Articles of Grievance, and Reasons of the City of Oxford, presented to the committee for regulating the University of Oxford. Quæstiones pro More solenni in Vesperiis propositæ ann. 1651. Platonicorum aliquot, qui etiamnum supersunt, Authorum, Græcorum, imprimis, mox et Latinorum, Syllabus alphabeticus, drawn up at the desire of archbishop Usher, but left imperfect. There is also ascribed to Dr. Langbaine, A View of the New Directory; and a Vindication of the ancient Liturgy of the Church of England: in answer to the reasons pretended in the ordinance and preface for abolishing the one, and establishing the other, Oxford, 1645, 4to. He also published, The Foundation of the University of Oxford; with a catalogue of the principal founders and special benefactors of all the colleges, and total number of students, mostly taken from the tables of John Scot of Cambridge; The Foundation of the University of Cambridge, with a catalogue. He likewise laboured very much in finishing archbishop Usher's Chronologia Sacra; this was completed by Barlow. He translated into Latin, Reasons of the present Judgment of the University concerning the solemn League and Covenant; and he assisted Dr. Robert Sanderson and Dr. Richard Zouch in the drawing up of those reasons. He translated into English, A Review of the Council of Trent; written in French by Chemnitz, Oxford, 1638, fol., in which is represented the dissent of the Gallican Church from several conclusions of the council. In Parr's collection of archbishop Usher's Letters are several of Langbaine's addressed to that prelate.

LANGBAINE, (Gerard,) son of the preceding, was born at Oxford, in 1656; and after being educated at a grammar-school, was bound apprentice to a bookseller, in St. Paul's-churchyard, London. But he was soon called thence on the death of an elder brother, and entered a gentleman-commoner of University college in 1672; where, as Wood informs us, he became idle, a great jockey, married, and spent a considerable part of his property; but he afterwards reformed, and lived a retired life, near Oxford, employing his time in researches into the history of dramatic poetry. He published, An Appendix to a Catalogue of all the Graduates in Divinity, Law, and Physic; and, Account of the English dramatic Poets, Oxford, 1691, 8vo. The copy of his Account, in the British Museum, with Oldys's MS. notes, is well known to every student of dramatic history.

LANGDALE, (Sir Marmaduke,) a brave royalist officer, who distinguished himself in the civil wars between Charles I. and the Parliament, was a native of Yorkshire, and was born towards the close of the sixteenth century. In 1642, being sheriff of the county, he exerted himself to the utmost in collecting aid, both in men and money, for his royal master, who was compelled at that time to retire into Yorkshire. At the commencement of hostilities he raised, at his own expense, three companies of infantry, at the head of which he defeated a considerable body of the Scots at Corbridge, in Northumberland. He afterwards defeated Fairfax, and compelled him to raise the siege of Pontefract Castle. When the king had surrendered himself to the Scottish army, Langdale invested and took Berwick and Carlisle; but on the final triumph of the republicans, he withdrew to Flanders; and in 1658 Charles II., in reward of his services, created him a baron. He died in 1661. He is spoken

of in the highest terms of commendation by lord Clarendon.

LANGE, (Rodolph,) provost of the cathedral of Munster, towards the end of the fifteenth century, distinguished himself by his learning, and by his zeal for the restoration of polite literature. After studying at Deventer, he went to Italy, where, under the instruction of Valla, Vegius, Philelphus, and Theodore Gaza, he acquired an elegant style both in verse and prose. He published some Latin poems at Munster, 1486, 4to. He died in 1519, in the eightieth year of his age.

LANGE, (John,) a physician, was born at Lowenberg, in Silesia, in 1485, and studied at Leipsic, Bologna, and Pisa; at the last of which cities he received the degree of M.D. He then settled at Heidelberg, where he was successively physician to four electors-palatine. One of these, Frederic II., he accompanied in his travels through a great part of Europe. He died in 1565. He wrote, Medicinalium Epistolarum Miscellanea; De Syrmaismo et Ratione purgandi per Vomitum ex Ægyptiorum invento et formulâ; De Scorbuto Epistolæ duæ; and, Consilia et Experimenta.

LANGE, (Charles,) a learned critic, born at Ghent, or according to Lipsius, at Brussels. His father was private secretary to Charles V., and afterwards to Philip II. After going through the usual course of school education, he applied to the law; but in consequence of the confusion occasioned by the civil war in his native country, he retired to Liege, and having become canon of St. Lambert, composed various literary works, and began his Commentary on Cicero's Offices. To amuse himself in his leisure hours he studied botany, and was one of the first who cultivated foreign flowers and plants brought from the East and West Indies; and Lipsius, when on his way to Germany and Italy, was so delighted with his garden, that he resided for some time with him, and thence took occasion to write his Dialogue on Constancy, in which he introduces Lange as one of the speakers. He died at Liege in 1573, while employed in illustrating Solinus, Suetonius, Seneca, Pliny, Theophrastus, and Dioscorides. Andrew Schott asserts, that he was the most learned and judicious of all those writers who have corrected and explained the works of Cicero; and Scioppius praises his Commentary on Cicero's Offices, as well as his various readings of Plautus.

LANGE, (Joseph,) a mathematician and critic of the sixteenth century, was a native of Kaiserberg, in Upper Alsace, and was professor of Greek and mathematics at Fribourg. He published, Elementale Mathematicum; editions of Juvenal, Persius, and Martial; Florilegium; Polyanthea nova; this, which Bayle reckons the third compilation of the kind, was published at Geneva, in 1600, and has often been reprinted; Tyrocinium Græcarum Literarum; and, Adagia, sive Sententiæ Proverbiales. After professing the Protestant faith for many years, he became a Roman Catholic. He died about 1630.

LANGE, (Francis,) a painter, was born at Anneci in 1676, and studied at first under his father, and afterwards under Andrew Cheville, his maternal grandfather, at Turin, where he remained for eight years. He then settled at Bologna, where he devoted himself to the study of the works of Albano. There are a great number of pictures by him at Turin and Bologna. He died in 1756.

LANGE, (Lawrence,) a Swedish traveller, born at Stockholm. He entered the Russian service as lieutenant of engineers, and in 1715 was employed by Peter I. in superintending the construction of the palace of Peterhoff, on the shore of the Gulf of Finland. At this time Khang Hi, the emperor of China, had expressed a wish to have a European physician sent to the court of Pekin; and Thomas Garwin, an Englishman, having offered to go thither, the czar commissioned Lange to accompany him, for the purpose of collecting Chinese curiosities for the decoration of the imperial palace. Lange fulfilled the object of his mission so much to the satisfaction of Peter I., that the latter sent him upon three subsequent missions to Pekin, and on his return from the last, in 1737, made him governor of Irkoutsk, in Siberia. Narratives of those travels were published by Lange himself, and others, and they contain much interesting information respecting the manners, habits, and productions of the Chinese, as well as respecting the country itself. The date of Lange's death is not known.

LANGEBECK, (James,) a learned and industrious Danish writer, was born in 1710, in the diocese of Aalborg, in Jutland, where his father was a minister. He distinguished himself by a profound knowledge of the history and antiquities of his native country, and published a collection of original documents and

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diplomatic papers, under the title of, The Danish Magazine, 6 vols, 4to. In 1748 he was appointed keeper of the public records, and made a member of the Royal Academy of Sciences at Copenhagen, and in 1753 a counsellor of justice. In 1770 he was nominated a counsellor of state, and in 1772 a member of the Historical Institute at Göttingen. He died in 1774. His most important publication is the collection of ancient Danish writers, entitled, Scriptores Rerum Danicarum Medii Ævi, 5 vols, fol. The last two volumes were edited, with prefaces, after Langebeck's death, by P. F. Suhm. A continuation of the work, formed from the author's MSS., was carried on by M. Schöning, who published the sixth volume in 1786, and the seventh in 1792.

LANGELAND. See LONGLAND.

LANGHAM, (Simon de,) archbishop of Canterbury, and cardinal, was probably born at Langham in Rutlandshire. In 1335 he became a monk of St. Peter's, Westminster, and soon attained a considerable degree of eminence; and in 1346 he officiated at the triennial chapter of the Benedictines, held at Northampton, by whom in 1349 he was elected prior, and two months after abbot. He immediately set about reforming the abuses which prevailed in the monastery. He directed his attention to a system of economy, and was soon enabled to pay off their debts. He took care that their misericordia, or better than ordinary dishes, and those dinners which were somewhat similar to what in our universities have obtained the names of, Exceedings and Gaudy-days, should be common to the whole society; and not, as had formerly been the practice, confined to a few. He next carried the work of reformation to matters of greater importance, and formed a code of laws upon more liberal principles than those by which the monastic orders were in general governed. He repressed the insolent, reduced the refractory, punished the wicked, and in a short time not only established order in a place which had been formerly the scene of confusion, but had so entirely gained the good opinion of the society, that, as Flete observes, "his character was, even by the old monks who had been his enemies, thought equal to that of the founder, Edward the Confessor." Edward III., perceiving his talents and sagacity, promoted him in 1360 to the place of lord treasurer, and in 1361 he was chosen bishop of London; but the see of Ely becoming vacant at the same time, he chose the latter. In February 1364 the king removed him from the post of lord treasurer to that of chancellor; and in July 1366 he was promoted to the see of Canterbury. The most remarkable event which occurred during his administration was, his undertaking to execute the bull promulgated by Urban V., "for the correction of the abuse of the privilege of pluralities." But he next proceeded to the commission of an act, which, as Anthony Wood says, "it is impossible to defend." This was, the removal of the celebrated John Wickliff from his situation as head of a hall at Oxford, called Canterbury hall, founded by his predecessor, Simon Islip. The fellows of the society, however, convened a meeting, in which they drew up a spirited remonstrance against the tyranny of their superior. This was so ill received by him, and their subsequent conduct was considered as so contumacious, that he sequestered a large portion of their revenue. War was now declared on both sides. The society appealed to the pope; the archbishop sent an agent to Rome to answer for him; and he had interest enough to induce his holiness to confirm the decree by which Wickliff and some other refractory members of the fraternity were removed, and their places filled with those who were more steady adherents to monachism, and consequently more devoted to the will of the archbishop. In Sept. 1368, the pope promoted Langham to the dignity of cardinal. The king, however, was not pleased with this promotion, and ordered the temporalities of the archbishopric to be seized. Langham then retired to Otford, where he continued for some months to live very privately, until his affairs calling him to the papal court, he set out for Montafiacone, where he was honoured with the title of St. Sixtus, and a short time after provided with ecclesiastical dignities in this kingdom to the amount of more than 1000*l.* per annum, an immense sum in that age! They consisted of the deanery of Lincoln, the archdeaconry and treasureship of Wells, and the archdeaconry of York, and the prebendary of of Wistowe in that cathedral. He failed to effect a reconciliation between the courts of England and France; but through his mediation a peace was made betwixt the king and the earl of Flanders, who had been at variance on account of the earl's breaking his engagement to marry his daughter to Edmund earl of Cambridge, and betrothing her

to Philip, brother of Charles V. of France. In 1372 Langham went to Avignon, to visit Gregory XI., who raised him to the dignity of cardinal bishop of Prænestе. On the death of Wittelsey, who succeeded him as archbishop of Canterbury, the monks endeavoured to persuade the king to allow Langham to return; but the king was enraged at their insolence, and in this he was seconded by the pope, who preferred employing the cardinal at Avignon, where the affairs of the holy see rendered his presence necessary. From this situation, however, Langham had a strong desire to remove, and visit his native country, where he had projected some architectural plans, and meant to devote a large sum of money to the rebuilding of the Abbey at Westminster. With this view he procured some friends at court to solicit leave for him to return, and their applications were successful; but before he could know the issue, he died suddenly of a paralytic stroke, July 22, 1376. His body was, according to the direction of his will, first deposited in a new-built church of the Carthusians, near the place of his decease, where it remained for three years. It was then with great state and solemnity removed to St. Benet's chapel, in Westminster Abbey, where his tomb, with his effigy upon it, and the arms of England, the monastery of St. Peter, and the sees of Canterbury and Ely, engraved in tablets around it, still remains. By his will he bequeathed a large donation to the support of that venerable fabric.

LANGHANS, (Charles Gothard,) a distinguished architect, born in 1733, at Landshut, in Silesia. After travelling for improvement through various parts of Europe, he was appointed principal director of public buildings at Berlin, which city he adorned with many new structures, among which may be mentioned, the Brandenburgh Gate, and the Theatre. He was a member of the Academy of Fine Arts at Berlin, of that of the Arts and Sciences at Bologna, and of the Patriotic Society of Silesia. He was also the author of several memoirs on architecture. He died in 1808.

LANGHORNE, (Daniel,) a divine and antiquary, was born in London, and educated at Trinity college, Cambridge. About 1662 he had a licence from the bishop of Ely for officiating in Trinity church in that city, and was elected fellow of Corpus Christi the year following. In 1664 he was appointed one of the university preachers. In 1670 he was instituted to the vicarage of Layston cum Capella de Alsewych in Hertfordshire, which he held to the time of his death, in 1681. He wrote, Elenchus Antiquitatum Albionensium, London, 1673, 8vo, with an Appendix in 1674; and, Chronicon Regum Anglorum, London, 1679, 8vo.

LANGHORNE, (John,) an English poet and miscellaneous writer, was born at Kirby Stephen in Westmoreland, in 1735, and educated at a school at Winton, and afterwards at Appleby, where he continued until his eighteenth year, when, having no means of defraying the expenses of a university education, he engaged himself as private tutor in a family near Ripon. Here he wrote his poem of, Studley Park. He next became an assistant at the free school of Wakefield; and while there he took deacon's orders. In 1759 he was engaged as private tutor to the sons of Robert Cracroft, Esq., of Hackthorn, near Lincoln. He also undertook the tuition of Mr. Edmund Cartwright, a young gentleman of a poetical turn, who afterwards published an elegy, entitled Constantia, on the death of his preceptor's wife. Here also Langhorne published a volume of poems, and, The Death of Adonis, from the Greek of Bion. In 1760 he entered as a ten-years' man at Clare hall, Cambridge; and while there he wrote a poem on the king's accession, and another on the royal nuptials, which he afterwards inserted in Solyman and Almena. In the same year he published, The Tears of the Muses, a poem to the memory of Handel; with an Ode to the River Eden, 4to. While engaged in the family of Mr. Cracroft, he fell in love with one of that gentleman's daughters, who declined his suit; he thereupon left his situation, and became curate to the Rev. Abraham Blackburn, of Dagenham. While here he wrote his Hymn to Hope; The Visions of Fancy, four Elegies; Letters on Religious Retirement; and, Solyman and Almena. In 1763 he published, The Viceroy, a poem in honour of lord Halifax, then lord-lieutenant of Ireland. His Letters on Religious Retirement were dedicated to bishop Warburton, who returned a complimentary letter, in which he encouraged the young poet to employ his pen upon some religious subject. This is supposed to have produced, in 1763, The Letters that passed between Theodosius and Constantia, a fiction, founded on the well-known story in the Spectator. The style

of these letters is in general elegant, but in some parts too florid. The Letter on Prayer is very equivocal in its tendency. This year also gave birth to a poem entitled, The Enlargement of the Mind, part first, in which are some noble sentiments expressed in glowing and elevated language. His next publication, about the same time, called Effusions of Friendship and Fancy, 2 vols, 12mo, was a work of considerable popularity. In 1764 he obtained the curacy and lectureship of St. John's, Clerkenwell. His first publication this year was a continuation of Theodosius and Constantia; which was followed by the publication of two volumes of Sermons; these discourses are written in a florid style, and abound in false pathos, and the reasoning is very superficial. They have, however, the advantage to those who dislike sermons of every kind, that they are perhaps the shortest ever published. About this time he engaged with Mr. Griffiths as a writer in the Monthly Review. In 1765 he published, The Second Epistle on the Enlargement of the Mind; an edition of Collins's poems, with a criticism and some memoirs; and letters on The Eloquence of the Pulpit. He was also appointed by Dr. Hurd (bishop of Worcester) to the office of assistant preacher of Lincoln's-inn chapel. In the following year he published an enlarged edition of his Effusions of Friendship and Fancy, and a collection of his Poems, in 2 vols, 12mo, in which is a dramatic poem or tragedy, entitled, The Fatal Prophecy. He also endeavoured to rebuke the scurrility with which Churchill had treated the Scotch, in his Prophecy of Famine, by an elegant poem entitled, Genius and Valour. This provoked the satirist to introduce his name once or twice with his usual epithets of contempt, which Langhorne disregarded. His poem produced him, however, a very flattering letter, in 1766, from Dr. Robertson, the historian, and principal of the university of Edinburgh, requesting him to accept a diploma for the degree of D.D. In 1767, after a courtship of five years, he obtained the hand of Miss Cracroft, with whom he had all along kept up a correspondence. Soon after the living of Blagdon, in Somersetshire, was purchased for him. His connubial happiness, however, was of short duration, as his wife died in child-bed in the following year. He then went to reside at Folkstone, near Dover, where his brother, the Rev. William Langhorne, officiated as minister; and in conjunction with him he prepared a new translation of Plutarch's Lives. About this time, also, he became intimate with Scott, the poet of Amwell, paid him a visit, and wrote the monody inscribed to him on the death of Mrs. Scott. He also published, Frederick and Pharamond, or, the Consolations of Human Life; and, Letters supposed to have passed between M. de St. Evremond and Waller. The translation of Plutarch appeared in 1770, and soon became very popular. In 1771 he published, Fables of Flora. In 1772 he paid a visit to his native country, and married a second wife, the daughter of Mr. Thomson, a magistrate near Brough, who died, like the former, in child-bed, in 1776. In the same year he published a translation of Milton's Italian Sonnets, and two occasional Sermons. In 1777 he was presented by the bishop of Bath and Wells to a prebend in the cathedral of Wells. He died in 1779, in the forty-fifth year of his age. In consequence of his domestic affliction he fell into intemperate habits, which shortened his days. In 1804, his son published an edition of his poems, in 2 vols, 12mo, with a life of the author prefixed.

LANGIUS. See LANGE.

LANGLE, (John Maximilian,) a French Protestant divine, was born at Evreux, in 1590, and was for twenty-five years minister of the Reformed Church of Rouen. He wrote, A Defence of Charles I. of England; and Sermons. He also translated into French, The Whole Duty of Man. He died in 1674.

LANGLE, (Samuel de,) son of the preceding, was born in London, but carried to France when only one year old. From the ministry of Rouen Reformed Church he removed to Charenton; but on the revocation of the Edict of Nantes he came over to England, where he obtained a Westminster prebend, and the degree of D.D. from the university of Oxford. He died in 1699. His Letter on the Differences between the Church of England and the Dissenters was published by Stillingfleet.

LANGLES, (Louis Matthew,) a celebrated Oriental scholar, was born in 1764, at Peronne, in France, and educated near Montdidier, and at Paris, where he studied Arabic and Persian under Silvestre de Sacy, and attended the lectures of Ruffin and Caussin de Perceval. By the advice of the ministers Bertin and De Breteuil, he engaged in the study of Mantchou, and published

an alphabet of that language in 1787, with a dedication to the Academy of Inscriptions. It was the first work in that language printed with moveable types, which were cast by Didot. This was followed in 1788 by a Dictionnaire Mantchou-Français. In 1790 he published, Tales, Fables, and Sentences, translated from various Arabian and Persian authors; Accounts of Oriental Embassies; and the second volume of the Dictionnaire Mantchou-Français. He was in 1792 nominated keeper of the Oriental MSS. in the royal library. He had scarcely entered on his office, when the Directory, in one of their fits of Vandalism, ordered him to give up all books, printed or manuscript, that related to genealogy. Langles asked for time, on account of the magnitude of the undertaking; and having obtained his request, he hastily secreted the most valuable documents in places where no search was likely to be made. He then delivered up a vast number of duplicate copies, ponderous volumes of useless lumber, and especially works of polemical divinity, which were carried to the Place Vendome, and there burnt as a holocaust to "Liberty and Equality." By this bold, but happy stratagem, Langles saved from destruction above five thousand volumes, and a considerable number of invaluable documents, illustrative of the national history. In 1793 he belonged to a temporary commission of arts, attached to the committee of public instruction. After the Revolution in July 1794, he became keeper of the Literary Dépôt, established in the old convent of the Capuchins, Rue St. Honoré. To his zeal and influence were owing the creation and organization of a school for the Oriental living languages, in which he was appointed professor of Persian. He was also chosen a member of the Institute, where he read a Mémoire on the political importance of Egypt, which suggested the first idea of an expedition to that country to Buonaparte, who was exceedingly displeased with Langles for declining to accompany him thither. In 1814, when the allied sovereigns were at Paris, the emperor Alexander conferred upon Langles the Russian order of St. Wladimir. He died in 1824. He published, besides many other works, The Ancient and Modern Monuments of Hindostan, and new editions of the Travels of Chardin, Pallas, Thunberg, and Norden.

LANGLEY, (Batty,) an English architect, who wrote some useful books on the mechanical departments of his art, and on the expenses of masonry, &c. He is principally known for his absurd attempt to re-model the Gothic style of architecture; and in imitation of the Doric, Ionic, and Corinthian orders of Grecian architecture, he invented different orders of the Gothic, on principles wholly incompatible with that species of construction. He died in 1751.

LANGLOIS, (Eustace Hyacinthe,) a draughtsman, engraver, and antiquary, was born at Pont de l'Arche, in Normandy, in 1777, and studied at Paris, under David. After escaping with difficulty the dangers of the Revolution, he settled at Rouen, where he became director of the Academy of Painting. He died in 1837. He wrote, Notice sur l'Incendie de la Cathédrale de Rouen; Notice sur le Tombeau des Enervés de Jumiéges, et sur quelques Décorations intérieures des Eglises de cette Abbaye; Essai sur l'Abbaye de Fontenelle et de Saint-Wandrille, et sur plusieurs autres Monuments des environs; Essai historique et descriptif sur la Peinture sur Verre ancienne et moderne, et sur les Vitraux les plus remarquables de quelques Monuments Français et étrangers, suivi de la Biographie des plus célèbres Peintres-verriers; and, Rouen au XVIe Siècle, et la Danse des Morts du Cimetière, Saint-Maclou, 8vo.

LANGRISH, (Browne,) a physician of the last century, who distinguished himself as an advocate for the mechanical theories of physiology and medicine. He wrote, A new essay on Muscular Motion, founded on Experiments; Modern Theory of Physic; Physical Experiments upon Brutes; Croonian Lectures on Muscular Motion; and a Treatise on the Small-pox. He died in 1750.

LANGTOFT, (Peter,) an English chronicler, so called from Langtoft in Yorkshire, flourished in the thirteenth, and beginning of the fourteenth century, and was a canon regular of the order of St. Austin, at Bridlington, in Yorkshire. He translated from the Latin into French verse Bosenham (or Boscam's) Life of Thomas à Becket, and compiled, likewise in French verse, a Chronicle of England, the MSS. of which are in the Cottonian Collection, in the old Royal Library at the British Museum, and among the Arundel MSS. in the Library of Heralds' College. He begins his Chronicle as early as the old fable of the Trojans, and brings it down to the end of the reign of Edward I. He is supposed to have

died about the beginning of the reign of Edward II. or soon after. Robert de Brunne (see BRUNNE) gave an English metrical version of Langtoft, which was edited by Hearne in 1725, Oxford, 2 vols, 8vo.

LANGTON, (Stephen,) archbishop of Canterbury in the thirteenth century, was born according to one account in Lincolnshire, according to another in Devonshire, and was educated at the university of Paris, where for a considerable time he taught divinity; and so highly was his character respected, that he was chosen chancellor of that university, made canon of Paris, and afterwards dean of Rheims. His repuation led Innocent III. to send for him to Rome, where he created him cardinal of St. Chrysogonus. In 1207 the archdiocese of Canterbury was considered vacant by the setting aside of the claims both of Reginald the sub-prior of Christ-church, whom his brother monks had in the first instance appointed to succeed the last archbishop, Hubert, and of John de Gray, bishop of Norwich, whom they had afterwards substituted in deference to the commands of king John. Langton was elected by a few of the monks who were then at Rome, and was consecrated by Innocent at Viterbo, 17th June. When the bull arrived in England, announcing the election and consecration of Langton, king John was incensed, in the highest degree, both against the pope and the monks of Canterbury. As these last were within his reach, they quickly experienced the effects of his indignation; for he sent two officers, with a company of armed men, to Canterbury, who took possession of the monastery, banished the monks out of the kingdom, and seized all their estates. He also wrote a spirited letter to the pope, whom he accused of injustice and presumption, in raising a stranger to the highest dignity in his kingdom, without his knowledge; and he warned him that if he did not immediately repair the injury which he had done him, he would break off all communication with Rome. The issue of this business was, that Langton was kept out of his see for six years; till at length, after the negotiation concluded by the legate Pandulf, (see JOHN and INNOCENT III.) the English monarch and the cardinal met at Winchester, (July 1213,) and the latter was fully acknowledged as archbishop. Though Langton owed his advancement to the papal favour, no sooner did he become an English baron than he appears to have been inspired with a zealous attachment to the liberties and independence of his country. It was he who, at the meeting of the heads of the revolt at London, 25th August, 1213, suggested the demand for a renewal of the Charter of Henry I. He also resisted the tyranny of the papal agents, particularly of the pope's legate, who assumed to himself the power of regulating all ecclesiastical affairs in the most arbitrary manner, without consulting with the primate or any of the clergy. The archbishop's patriotic conduct gave such offence to the pope, that in 1215, he laid him under a sentence of suspension. Langton assisted at the general council held at Rome in the following year; and during his absence from England, king John died; and in the year 1217, at the head of some of the principal nobility, he demanded an audience of Henry III., who had been declared of age by a papal bull, and required him to confirm the great charter of liberties. That the archbishop, however, was a friend to the legal prerogatives of the crown, and that he was as ready to oppose a rebellious spirit of insubordination in the barons, as kingly tyranny, he manifested in the following year. The bull which declared Henry of age, commanded also all the barons to deliver up the royal castles which they held into the king's hands. This the earls of Chester and Albemarle, and several others, refused to do; and raising forces to support their refusal, the nation was threatened with another civil war. In this crisis, the prudence and spirit of the archbishop prevented that evil, and by threatening the refractory barons with excommunication, brought them to submit. He died on the 9th July, 1228. He was a learned man, and wrote Commentaries upon most of the books of Scripture. Nothing of his, however, has been printed, except his history of the translation of the body of Thomas à Becket, at the end of that archbishop's letters, printed at Brussels in 1682; and his letter to king John, which, together with the king's answer, may be seen in the third volume of D'Achery's Spicilegium. The first division of the books of the Old and New Testament into chapters is ascribed to this prelate.

LANGUET, (Hubert,) a learned Frenchman, born at Viteaux, in Burgundy, in 1518. After a preliminary course of instruction in his own country, he went to Italy to study the civil law, and took a doctor's degree at Pavia. Having met with a book of the reformer

Melanchthon, he conceived a great desire of seeing the author, and in 1549 had an interview with him at Wittemberg, which terminated in his conversion to the Protestant faith. He passed several years afterwards in travels through various countries, among which were Livonia and Lapland. In this northern tour he became known to Gustavus, king of Sweden, who gave him a commission to invite persons skilful in the arts and sciences from France to his dominions. In 1559 he accompanied Adolphus of Nassau, prince of Orange, into Italy. Augustus, elector of Saxony, invited him to his court in 1565, and nominated him his envoy to the court of France. He was deputed by that prince to the assembly of the states of the empire at Augsburg in 1568, and was employed by him in other important negotiations. He was again sent to France in 1570, when he pronounced a bold and eloquent harangue in the name of the Protestant princes of Germany, before Charles IX. He was at Paris during the massacre of St. Bartholomew's Day (1572), and exposed his own life to danger by his efforts in saving his host, Andrew Wechel, the famous printer, and his friend, Duplessis Mornay. In the disputes in Saxony between the Lutherans and Zuinglians respecting the Eucharist, he was suspected of favouring the latter, which caused him to withdraw from the service of the elector. He then accompanied John Casimir, count-palatine, to Ghent; and afterwards attached himself to William, prince of Orange. He died at Antwerp, in September 1581, at the age of sixty-three, greatly regretted by the prince, who walked as chief mourner at his funeral. No man of his time was better acquainted with the political interests of princes, and the details of history. He left several writings, the principal of which were, Collections of Latin Letters, to the elector of Saxony, to Camerarius, father and son, and to Sir Philip Sidney; A Relation of the Expedition of the Elector Augustus against the Revolters of Saxony; with the History of the Proceedings of the Emperor against that Prince; and, Vindiciæ contra Tyrannos. To him is also ascribed the Apology of William Prince of Orange, against the King of Spain, 1581.

LANGUET DE GERGY, (John Baptist Joseph,) was born at Dijon, in 1675, and educated there, and at Paris, at the seminary of St. Sulpice. In 1698 he was admitted a licentiate of the faculty of the Sorbonne, and in 1703 took the degree of doctor. He afterwards became curate, and then vicar, of St. Sulpice. Finding his parish church out of repair, and scarcely capable of containing twelve or fifteen hundred people, while his parishioners amounted to more than a hundred and twenty-five thousand, Languet conceived the grand design of erecting a church in which they might all assemble together, and which might be from its magnificence worthy of the capital of the kingdom. Not many days afterwards he embarked in this bold undertaking, with no other funds than a legacy of a hundred crowns, which had been bequeathed for this design by a pious lady. This money he expended in the purchase of stones, which he caused to be carried through all the streets of the city, that the public might be apprised of his undertaking. No sooner was it generally known, than donations were sent to him from all quarters; and the duke of Orleans, regent of the kingdom, permitted him to apply to that purpose the profits of a lottery. This prince laid the first stone of the porch, in 1718; and Languet, during the remainder of his life, spared neither pains nor expense to render his church one of the most magnificent in the world, both in point of architecture and decorations. It was consecrated in 1745, with so much splendour, that the king of Prussia, Frederic II., was induced, from an account which he read of the proceedings on that occasion, to send a polite complimentary letter to Languet, which is preserved by Moreri. Another work which reflects no less honour on this parish priest, was the establishment of *la Maison de l'Enfant Jésus*. This institution consisted of from thirty to thirty-five poor gentlewomen, who could bring proofs of descent from noble families from the year 1535 to the time of their application for admission. Preference was to be given to those whose ancestors had been in the king's service. Here they were boarded and educated in a manner suitable to their birth. The laudable habit to which they were accustomed, of assisting, by a thousand little charitable offices, the poor women and girls who worked in the house, was adapted to make them more affable, humble, obliging, and fitter for society, than if they had associated only with persons of noble blood. A second object of this establishment was, to afford an asylum to more than eight hundred poor women and girls, destitute of the means of sup-

port, belonging either to the city or country. They were provided with daily food, and were made to earn their support, chiefly by spinning cotton and linen. There were in the house in the year 1741, more than fourteen hundred women and girls, in providing for whose comfort and convenience, as well as for their moral and religious improvement, Languet was indefatigable. The management and regularity with which every department in this house was conducted, either for the instruction, employment, or support of such a number of persons, was so admirable, that cardinal Fleury made a proposal to appoint Languet superintendent-general of all the hospitals in the kingdom; an offer which he thought proper to decline. The expense of this establishment exhausted his whole revenue. It is said, on good authority, that he disbursed about a million of livres in charity every year. Noble families reduced to poverty were among the prime objects of his benevolent attention; and there were some families of distinction in his parish, to each of whom he made annual allowances to the amount of fifty thousand livres. At the time of the great dearth in 1725, in order that he might relieve the poor, he sold his household furniture, his pictures, and curious and rare pieces of workmanship, which he had with much trouble and difficulty collected; and had afterwards only three pieces of plate, and a plain serge bed, which madame de Camois would only lend him, because he had sold every article of which she had made him a present. His charity was not confined to his own parish. When the plague raged at Marseilles, he sent considerable sums of money into Provence, to assist the sufferers. He was also zealous in promoting the arts, and every useful design which could contribute to the glory of the nation. He refused the bishopric of Conserans, that of Orleans, and several others, which were offered to him by Louis XIV. and Louis XV. under the administrations of the duke of Orleans, and cardinal Fleury. He died in 1750. His piety, and continued application to works of benevolence and charity, did not prevent him from being a lively and cheerful companion. He possessed a fine genius, and would often delight the parties in which he mixed, by his sallies of wit, and his agreeable delicate repartees.——His younger brother, JOHN JOSEPH, born at Dijon in 1677, rose to considerable rank in the Gallican church. He was educated in the college of Navarre, at Paris, of which he became superior; was appointed abbot of Coëtmaloën in 1709, and of St. Just in 1723; was made almoner to the dauphiness dowager, admitted doctor of the faculty of the Sorbonne, and in 1715 nominated bishop of Soissons; was elected a member of the French Academy in 1721; and in 1730 promoted to the archbishopric of Sens. He died at that place in 1753, about seventy-six years of age. He took a distinguished part, as a controversialist, in defence of the bull *Unigenitus*, and displayed much learning and acuteness in his polemical pieces, which were translated into Latin, and printed at Dijon in 1752, in 2 vols, fol.; but suppressed by an order of council. He was also the author of, A Translation of the Book of Psalms, 12mo; and of several Discourses, published in the collections of the French Academy. To him has also been attributed, The Life of Mary Alacoque, 4to, 1729.

LANIERE, (Nicholas,) an Italian artist, born about 1568. He came to England in the reign of James I.; and he was much noticed for his talents by Charles I., who employed him in collecting pictures for the royal gallery. In the execution of this commission he was in the habit of affixing a peculiar mark to the paintings he procured, which still distinguishes them to the eye of the connoisseur. He was also a good musician, and composed two masques, one of which was performed at the lord Hay's, the other at the marriage of the earl of Somerset. His cantata of Hero and Leander was much admired. There is a portrait of him painted by his own hand in the music school at Oxford. He died in 1646.

LANINO, (Bernardino,) a painter of the Lombard school, was born at Vercelli, and was a pupil of Gaudenzio Ferrari, whose style he closely imitated. His principal works are in the churches of Milan. He died about 1558.

LANJUINAIS, (Joseph,) a native of Brittany, who entered into the order of St. Benedict, and became professor of theology. Some disputes in his convent, arising from his connexion with D'Alembert and Diderot, and his supposed attachment to their philosophy, made him quit his order, and leave his native country. He went to Lausanne, where he embraced the Reformed religion, and became principal of the college of Moudon. He wrote, Le Monarque

accompli, 1774, 3 vols, 8vo; this was condemned as a seditious publication in 1776, by an arrêt of parliament, at the instance of Séguier, the advocate-general; Supplément à l'Espion Anglais, ou Lettres intéressantes sur la Retraite de M. Necker, &c. 1781, 8vo; and, Esprit du Pape Clément XIV.; this is a smart satire upon the Church of Rome. He died about 1808.

LANJUINAIS, (John Denis,) nephew of the preceding, was born at Rennes in 1753, and became one of the most distinguished opponents of the anarchists during the French revolution. He was educated for the bar, and in 1779 was chosen one of the counsellors of the states of Brittany, and in 1789 he was a deputy from the Tiers Etat to the States-General. He took an active part in the deliberations of the Legislative Assembly, and was a zealous defender of the rights of the Gallican Church, and a bitter adversary to the papal court. In September 1792 he entered the National Convention, in which he acted as the friend of rational liberty. He was afterwards proscribed by the Jacobins; and having remained in concealment during the reign of terror, he returned to his seat in the Convention in March 1795, and in June following he was appointed president; and on the establishment of the central schools, he was appointed professor of law at that of Rennes. On the creation of the two legislative councils, he became a member of that of the Anciens; and he was admitted into the senate on the double presentation of the legislative body, March 22d, 1800. Lanjuinais opposed the establishment of the consulship for life; notwithstanding which he was made a count of the empire, and a commandant of the Legion of Honour. In 1815 he was chosen representative for the departments of the Seine, and the Seine and Marne, and was elected president of the chamber. He voted in the senate for the abdication of Napoleon; and on the restoration of the Bourbons he was made a peer of France. He devoted much of his leisure to the study of the Oriental theogonies, and in his fiftieth year undertook, without assistance, to learn English and German, that he might be able to read the learned works in those languages that were calculated to throw light upon his favourite studies. He also translated into French the Sanscrit poem Baghavadita. His political writings are very numerous; and he was a contributor to the Revue Encyclopédique, (of which he was joint founder with Jullien,) to the Mercure de France, to the Chronique Religieuse, and to the Journal de la Société Asiatique. Among his numerous works, chiefly relating to politics, is a treatise entitled, Constitutions de la Nation Française, précédées d'un Essai Historique et Politique sur la Charte, Paris, 1819, 2 vols, 8vo. He died in 1827.

LANNES. See MONTEBELLO.

LANNOY, (Charles de,) an able general, in the service of the emperors Maximilian and Charles V., was born about 1470. He was appointed governor of Tournay, and viceroy of Naples. He took Francis I. prisoner at the battle of Pavia, (1525,) and conducted himself with great humanity and becoming respect towards the captive monarch. When Francis was restored to liberty, Lannoy was commissioned by the emperor to conduct him back in safety to his dominions. He died at Gaeta in 1527.

LA NOUE. See NOUE.

LANSBERG, (Philip,) a Dutch Protestant divine and mathematician, born in Zealand, in 1561. He officiated as minister at Antwerp in 1586, and was afterwards, for several years, settled in the same capacity at Goes, in Zealand. He died in 1632. He wrote, Chronologiæ Sacræ Lib. VI.; Progymnasmata Astronomiæ restitutæ; Uranometriæ Lib. III.; Triangulorum Geometricorum Lib. IV.; and, Commentationes in Motum Terræ Diurnum et Annuum, et in verum aspectabilis Cœli Typum. In the work last mentioned he declares himself openly for Copernicus's system, This work was composed in Dutch, but it was published in Latin in 1630. It was attacked by Fromond, a doctor of Louvain, whom Lansberg did not live long enough to answer. That task, however, was undertaken by his son, a physician; who, in 1635, published a defence of his father's work, under the title of, Jacobi Lansbergii Medicinæ Doctoris Apologia pro Commentationibus, &c. The works of Philip Lansberg were published at Middleburg, in 1663, fol.

LANSDOWNE. See GRANVILLE.

LANSPERG, (John,) on account of his virtues surnamed *the Just*, was a native of Lansperg, in the duchy of Bavaria, and flourished in the early part of the sixteenth century. He pursued his studies at Cologne, where he became a Carthusian monk in 1509. Afterwards he was elected prior of a monastery in the neighbourhood of Juliers. He distinguished

himself by his zealous endeavours to make converts from the Protestant persuasion to the Romish faith. He wrote, Paraphrases, Sermons, and devotional treatises, printed at Cologne, 1693, 5 vols, 4to. He died in 1539.

LANTARA, (Simon Mathurin,) a French landscape painter, was born near Montargis, in 1745. He excelled in representing the natural appearance at sunrise, midday, sunset, and moonlight, and he had a masterly skill in aerial perspective. Habits of intemperance reduced him to extreme indigence, and shortened his days. He died in 1778.

LANTIER, (Stephen Francis de,) a French writer, born at Marseilles in 1734, and educated among the Jesuits. His comedy of L'Impatient, produced in 1778, had a decided success. Thus encouraged, Lantier published his Tales, in prose and verse, which latter La Harpe pronounced to be inferior only to those of Voltaire and Lafontaine. In 1786 he was admitted into the Academy of Marseilles, and began to collect materials for his celebrated Voyages d'Anténor en Grèce et en Asie, the idea of which had been suggested to him by his visit to Herculaneum. The success of this work was almost unprecedented. It was followed by, Voyageurs en Suisse; Voyage en Espagne, &c. He died in 1826, in the ninety-second year of his age.

LANUZA, (Jerome Baptist de Sellan de,) a Spanish prelate, was born at Ixar, in the diocese of Saragossa, in 1553. He entered into the Dominican order, and taught divinity at Valencia, and Saragossa, and, after filling different inferior posts, was chosen provincial of his order. He took an active part in the disputes on the subject of Grace, and was so zealous an opponent of the disciples of St. Augustine, that he obtained the surname of *the Dominic of his age*. In 1616 he was nominated bishop of Balbastro; and in 1622 he was translated to the see of Albarazin, where he died in 1625. His Homilies were translated into Latin, and published at Mentz, in 1649, in 4 vols, 4to.

LANZANO, (Andrea,) a painter, was born at Milan about 1645, and was the disciple of Lodovico Scaramuccia; on leaving whom he went to Rome, and entered the school of Carlo Maratti, under whose instruction he became a painter of distinguished note; and was much esteemed for the goodness of his composition and design, for the beauty of his colouring, and for the grace and dignity of his figures. He afterwards quitted the manner of Maratti for that of Lanfranco. His principal work is a picture of St. Carlo Borromeo. He died in 1712.

LANZI, (Luigi,) an eminent antiquary and writer on the fine arts, was born in 1732, at Monte dell' Olmo, near Macerata, in the Marche of Ancona, and after receiving an excellent education at home, entered the society of the Jesuits at the age of seventeen. He afterwards devoted himself to a careful study of the monuments of antiquity at Rome; and he had acquired a high degree of reputation as an elegant scholar and successful instructor, when the suppression of his order (July 1773) compelled him to pursue a new career. In 1775 he was appointed keeper of the cabinet of medals, at Florence, by the grand-duke Peter Leopold. One of his first literary productions was his Descrizione della Galleria, a very able work. This was followed by a dissertation on the sculpture of the ancients, entitled, Notizie Preliminari, &c. 1789, and by his celebrated Saggio di Lingua Etrusca e di altre antiche d'Italia, per servire alla Storia dei' Popoli, delle Lingue, e delle Belle Arti, Rome, 8vo, 3 vols, which was received with great applause by Barthelemy, Visconti, Heyne, and other men of literary eminence. Lanzi's object was to characterise all the various schools, and the chief masters in each, and also the changes in regard to style and taste which each had undergone; while the utility of the work as a book of reference is greatly increased by three excellent indexes. To this succeeded a history of painting in Italy, under the title of, Storia Pittorica dell' Italia, dal risorgimento delle Belle-Arti fin presso al fine del xviii. secolo, 1792. Of this agreeably written and useful work, which he had undertaken at the suggestion of Tiraboschi, the third edition, corrected and augmented by the author, was published at Bassano in 6 vols, 8vo, 1809. Hardly had he completed the publication of the first edition of the Storia Pittorica, when the battle of Bassano (September 8th, 1796,) drove him from that city, and compelled him to seek an asylum in Treviso, and afterwards in Udina, where he remained till the close of 1801, when he returned to Florence, having been restored to his former appointment in the Museum. Here he published, in 1806, an excellent work on the so called Etruscan vases, entitled, De' Vasi antichi dipinti, chiamati Etrusci, Dissertazioni tre, Firenze, 8vo; of which the

first dissertation proves that all these vases ought neither to be denominated Etruscan nor Greek, but should be named from the place where they were found; the second treats on the bacchanals, which are so frequently represented upon these vases; and the third explains the fine vase of Girgenti, afterwards in the possession of Mr. Hope. Lanzi had long been a great collector of inscriptions, which he had frequently in vain been solicited to publish. At length he complied with the urgent request of cardinal Zondodari, archbishop of Sienna, and published them, together with his Latin poems, which are remarkable for their purity and grace of style. He had some time before written a translation in verse of Hesiod's Works and Days. This he published, with the original, in 1808, with the title, Di Esiodo Ascreo i Lavori e le Giornate, Opera con 4 codici riscontrata, emendata la Versione Latina, aggiuntavi l'Italiana in terze rime, con Annotazioni, Firenze, 4to; and it was equally valued for the elegance and fidelity of the version, and the erudition of the criticism. Lanzi died of apoplexy, 31st March, 1810.

LANZONI, (Joseph,) a learned physician and professor, was born at Ferrara, in 1663, and educated at the university of his native place. He was elected a member of several Italian and foreign learned societies, among which was that of the Naturæ Curiosorum. He was the restorer and secretary of the Academy of Ferrara, and in 1727 was appointed first professor of philosophy in the university. He died in 1730. His works were published at Lausanne, in 1738, 3 vols, 4to.

LAO-TSEE, or LAO-TSEU, or LAO-KIUN, a celebrated Chinese philosopher, was born about 600 B.C., in the province of Houquang, and was contemporary with Pythagoras. He taught the doctrine of metempsychosis, and was the founder, or rather the reformer, of the sect of Tao-tsee, who divide with the Buddhists or followers of Fo, the spiritual dominion of China. The ministers of these two religious sects are by Europeans called Bonzes. Lao-tsee was visited by Confucius in 517 B.C. Of the works ascribed to him by the Chinese only a few fragments had appeared in Europe, till the French translation of one of them by M. Abel Remusat, under the title of, Livre des Récompenses et des Peines, Paris, 1816, 8vo.

LAPARELLI, (Francesco,) born in 1521 at Cortona, was eminent as an architect, a mechanic, and an engineer. His abilities recommended him to Cosmo I., duke of Tuscany, and he was employed by Pius IV. in the fortifications and defence of Civita Vecchia. He was in 1565 employed to fortify Malta against Solyman and his Turkish army, and under his direction the city of Valetta was planned. He was afterwards in the service of the Venetians, and died of the plague while before Candia, in 1570, aged 49. He assisted Michael Angelo in the completion of his designs for the erection of St. Peter's at Rome.

LAPIDE, (Cornelius a,) a French Jesuit, born at Bucold, in the diocese of Liege. He wrote, Commentaries on the Scriptures, Antioch, 1618-42; Venice, 1711; and Lyons, 1732, 16 vols, fol. He died at Rome in 1637.

LAPLACE, (Peter Simon,) a distinguished mathematician and astronomer, was born in 1749, at Beaumont, near Honfleur, in Lower Normandy, where his father followed the occupation of a farmer. He received a good education at the College of Caen, and appears at first to have turned his attention to theology. At the age of eighteen he went to Paris, with letters of introduction to D'Alembert, who procured for him a chair of mathematics at the Military School of Paris, in 1768 or 1769. In 1772 Laplace published a paper on the integration of equations of finite differences in the Memoirs of the Academy of Turin; and from that time his reputation rapidly rose. In 1799 Buonaparte made him minister of the interior; but he soon disappointed the expectations of the first consul, who removed him to the presidency of the Conservative Senate. In 1814 he voted for the deposition of Napoleon. Laplace, who had been created a count by the emperor, and a marquis by Louis XVIII., immediately after the Restoration, did not appear at court during the short restoration of the former. He died on the 5th of March, 1827, and was buried in the cemetery of Père la Chaise. His last words were, "Ce que nous savons est peu de choses; ce que nous ignorons est immense." He was a member of the Academy of Sciences, one of the Forty of the French Academy, and a member of the Bureau des Longitudes. His principal works are, Théorie du Mouvement des Planètes; Exposition du Système du Monde; this was translated by Mr. Pond, the late astronomer royal; Mécanique Céleste; this was partly translated by Dr. Bowditch, and a selection from it is given by Mrs.

Somerville, in her well-known work; Théorie des Probabilités; the fundamental parts of this work are given in the article, Theory of Probabilities, in the Encyclopædia Metropolitana.

LAPO, a Florentine architect, who flourished about the middle of the thirteenth century. He was a pupil of the celebrated Nicholas of Pisa, and a contemporary of Arnolpho di Lapo. He built the church of the Virgin Mary at Assisi. He died about 1280.

LAPO, (Arnolpho,) an able Florentine architect, who flourished about the middle of the thirteenth century. The cathedral of Maria della Fiore at Florence, the tomb of cardinal de Bruges in the church of St. Dominic, at Orvieto, and the marble tribune in the church of St. Paul *extra muros*, at Rome, attest his taste and genius. He died in 1300, in the sixty-eighth year of his age.

LARCHER, (Peter Henry,) an eminent critic and Greek scholar, was born at Dijon in 1726, and was educated there at the Jesuits' seminary, at Pont à Mousson, and at the College de Laon at Paris. He afterwards visited London for the purpose of improving himself in the English language, to which he was strongly attached. His first translation was the Electra of Euripides; this was followed by a version of Martinus Scriblerus, from Pope's Miscellanies; and of Sir John Pringle's Observations on the Diseases of the Army. He also wrote notes to the French version of Hudibras. In 1767 a difference took place between him and Voltaire, on whose Philosophy of History he had published remarks, under the title of a Supplement; to which the latter replied in his Défense de mon Oncle. Larcher rejoined in, Réponse à la Défense de mon Oncle; with which the controversy ceased on his part. He soon after undertook a translation of Herodotus; and in 1774 he published his Mémoire sur Venus, to which the Academy of Inscriptions awarded their prize. He next published (1778) a translation of Xenophon's Anabasis. His version of Herodotus was published in 1786, of which an improved edition appeared in 1802. His style is ill adapted to the enchanting simplicity of the original; but his notes are valuable. He was subsequently received into the Institute, and was appointed professor of Greek in the Imperial University. He died in 1812.

LARDNER, (Nathaniel,) a learned Dissenting minister, was born at Hawkhurst, in Kent, in 1684, and educated in London, under Dr. Joshua Oldfield, a member of the Presbyterian persuasion. He then went to Utrecht, where he attended the lectures of Grævius and Burmann, and he afterwards studied at Leyden. In 1713 he was engaged as tutor to the son of lady Treby, widow of the chief justice of the Common Pleas, and he travelled with his pupil in France, Holland, and Belgium. In 1723 he was employed with others in a course of lectures at the Old Jewry. He did not, however, obtain a settlement among the Dissenters till 1729, when he became assistant minister at Crutched Friars. He had now become so distinguished for his literary labours, that the University of Aberdeen conferred upon him the degree of D.D. He died in 1768, at Hawkhurst, the place of his birth, where he had a small estate. The best known of his works are, Credibility of the Gospel History, in 5 vols, completed in 1743; Letter on the Logos; A Vindication of Three of our Saviour's Miracles; this is a reply to some petulant cavils of Woolston; and, Supplement to the Credibility of the Gospel History. All his works were collected by Dr. Kippis, in 1788, in 11 vols, 8vo, with his life prefixed. Dr. Lardner, as appears from his Letter on the Logos, was of the Unitarian or Socinian school.

LARGILLIERE, (Nicholas de,) a portrait painter, called the Vandyck of France, was born at Paris in 1656, and was a pupil of Anthony Goebouw, a Flemish artist. Although taught in that school to paint fruits, flowers, fish, landscapes, animals, and subjects of low life, in the manner of Bamboccio and Jan Miel, he had more elevated ideas, and applied himself to the historical style and portraits. In the reign of Charles II. he visited London, where he gained the friendship of Sir Peter Lely, and became known to the king, for whom he painted several pictures. At his return to Paris, Vander Meulen and Le Brun encouraged him to continue there, and by their recommendation Louis XIV. sat to him for his portrait, as also did James II., and his queen, Maria d'Este. His reputation was now established, and he became a member of the Academy in 1686. His principal excellence consisted in his colouring, particularly in his portraits, of which the heads and hands were remarkably well executed, with a light and spirited pencil. His tint was clear and fresh, and by his manner of laying on

his colours, without breaking or torturing them, they have long retained their original freshness and beauty. His best historical painting is the the Crucifixion, in the church of St. Geneviève at Paris. He was appointed director of the Academy. He died in 1746. Sixty of his pictures have been engraved.

LARIVE, (Jean Mauduit de,) a celebrated tragedian, born at Rochelle in 1744. He made his first appearance on the stage at Lyons; and in 1771 he went to Paris, and exhibited his talents at the Théâtre Français, under the patronage of Mademoiselle Clairon, and for many years he stood on a level with Le Kain. He afterwards repaired to Naples, on the invitation of Joseph Buonaparte. He died in 1827.

LARIVEY, (Peter de,) one of the earlier dramatic poets of France, from whom Moliere and Regnard are said to have borrowed, was born at Troyes about the middle of the sixteenth century. He died about 1612. His plays were published at Paris in 1579, and at Troyes in 1611, 2 vols, 12mo, with the title of, Comédies facétieuses de P. Larivey, Champenois.

LA ROMANA, (Marquis de,) a patriotic Spanish general, born in the island of Majorca. He made a campaign against the French in 1793; and in 1795 he assisted in the defence of Catalonia. In 1807 Napoleon having obtained from the king of Spain a body of 15,000 men, to second his ambitious projects in the north of Europe, the marquis la Romana, who commanded them, was stationed in the island of Fionia, when he heard (June 1808) of the designs of Napoleon against the liberties of Spain. He immediately resolved to return to his own country, and join the standard of independence. He entered into a secret treaty with the English, who had at that time a fleet in the Baltic, by means of which the Spanish army was conveyed home. He displayed his talents and courage against the French on many occasions, particularly during the retreat of the English under Sir John Moore, and in the defence of the lines of Torres Vedras against Massena. He died in 1811.

LAROMIGUIERE (Peter,) a French metaphysician, born in 1756, in the Rouergue. In 1795 he went to Paris, where he was appointed correspondent of the class of moral and political sciences at the Institute. In 1811 he obtained the chair of philosophy at the College de France. He died in 1837.

LAROON, (Marcellus,) a painter, born at the Hague in 1653. He came to England, and displayed such abilities, that Kneller employed his pencil in finishing the drapery of his pictures. He possessed the art of copying with astonishing correctness the pieces of the first masters. He died in 1705.

LARREY, (Isaac de,) an historian, of the Reformed religion, born in 1638 at Montivilliers, in the Pays de Caux. At the revocation of the Edict of Nantes he fled to Holland, and became historiographer to the States. His works are, A History of England, 4 vols, fol., valuable for its excellent portraits; History of Louis XIV. 3 vols, 4to; A History of Augustus, 8vo; A History of the Seven Wise Men, 2 vols, 8vo. He died in 1719.

LARRIVEE, (Henry,) a celebrated actor and opera singer, born at Lyons in 1733. He was introduced on the stage in 1755; and under the instruction of Gluck, he acquired the art of giving to recitative all the expression of tragic declamation, and speedily arrived at the highest eminence. He died in 1802.

LARROQUE, (Matthew de,) an eminent Protestant minister, whom Bayle styles one of the most illustrious divines the Reformed Church ever had in France, was born at Leirac, near Agen, in 1619. He was scarcely past his youth when he lost his parents, and this misfortune was soon followed by the loss of his entire patrimony. Under these circumstances he sought consolation in reading, and applied himself to the study of philosophy and divinity. In 1643 he was admitted a minister; and two years after he was obliged to go to Paris, to clear himself from some charges brought against him by the Roman Catholics. He preached at Charenton, where he was heard by the duchess de la Tremoille, who appointed him minister of the Church of Vitré, in Brittany, where he officiated for twenty-seven years, and during that time applied most sedulously to the study of the fathers. Some time after he received invitations from three of the most considerable churches in the kingdom—those of Montauban, Bourdeaux, and Rouen; he gave the preference to that of Rouen, where he died in 1684. He wrote, The Office of the holy Sacrament, or, the Tradition of the Church concerning the Lord's Supper, collected from the holy Fathers and other ecclesiastical Authors; The History of the Eucharist, or of the Sacrament of the Lord's Supper; De

Photino et Liberio Dissert. ii.; Observationes in Ignatianas Pearsonii Vindicias, necnon in Beverigii Annotationes in Canones Apostolorum; this was written in defence of Daillé; The Agreement between the Discipline of the Reformed Church in France and that of the Primitive Church; On receiving the Sacrament in both Kinds, in answer to the work of (Bossuet) the bishop of Meaux; Considerations on the Nature of the Church; On the Regale; Matthæi Larroquani Adversariorum Sacrorum Lib. iii.; Accessit Diatriba de Legione Fulminatrice, in quo expenduntur Veterum Testimonia, &c. 8vo, 1688; and several controversial tracts. The Diatriba in the posthumous piece above-mentioned was the production of the author's son, Daniel de Larroque.

LARROQUE, (Daniel de,) son of the preceding, was born at Vitré, in Brittany, about 1660. He went to London on the revocation of the Edict of Nantes, and afterwards to Copenhagen, and thence to Holland. In 1690 he returned to France, and became a Roman Catholic. Having written the preface to a satirical piece, in which great liberties were taken with Louis XIV. on account of the famine in 1693, he was arrested, and sent to the Châtelet, and was thence removed to the castle of Saumur, where he remained five years. He then obtained a place in the office of the marquis de Torcy, minister and secretary of state. When the regency commenced, Larroque was appointed secretary to the interior council, and on the suppression of that council had a pension of 4000 livres till his death, in 1731. His works are, Les véritables Motifs de la Conversion de l'Abbé de la Trappe; Nouvelles Accusations contre Varillas, ou Remarques critiques contre une Partie de son Histoire de l'Hérésie; and, Vie de Mézeray; this is a satirical romance. Larroque also assisted, during some months, in the Nouvelles de la République des Lettres, while Bayle was ill. The Advice to the Refugees was also attributed to him; but it is now known to have been written by Bayle. Larroque also translated into French Prideaux's Life of Mahomet, and Echard's Roman History.

LASCA, (Antonio Francesco Grazzini, il,) an Italian burlesque poet, born at Florence in 1503. He was the founder of the Academy gli Umidi, and took for his device a *Lasca* (a species of fish) darting out of the water at a butterfly; a symbol of the imagination, and one which aptly represented the wayward fancy of Grazzini, and thence was assumed by him as his surname. He was afterwards expelled from the Academy by the party called the Aramei, who maintained that the Italian language was derived from the Aramaic, or ancient Syriac. It was against this party that Lasca wrote his severest satires. After some time he founded a new academy—that so well known by the name of the Della Crusca. He was restored to his place in the Academy gli Umidi ten years after his expulsion from it, and died at Florence in 1583. He wrote, besides several poems, seven comedies in prose. His best known work is a Collection of Novels, entitled, La prima e la seconda Cena.

LASCARIS, (Constantine,) called Byzantinus, one of the learned Greeks who, upon the sacking of Constantinople by the Turks, in 1454, fled to Italy. He taught Greek at Milan, where he instructed Hippolyta, the daughter of duke Francis Sforza, in that language. He afterwards went to Rome, and Naples, and then settled at Messina, whither his high reputation drew crowds of disciples, and among them the celebrated Bembo. He died at Messina in 1493, at a very advanced age, and left his library to the senate; it was afterwards transported to Spain, and deposited in the Escurial. He published a Greek grammar at Milan in 1476, 4*to*; this was the first book printed in Greek, and is now very scarce.

LASCARIS, (John, or Andrew John,) called Rhyndacenus, was a learned Greek, of the same family with the preceding, who came to Italy after the ruin of his country. He was indebted to cardinal Bessarion for his education at Padua; and he received the patronage of Lorenzo de' Medici, who sent him into Greece with recommendatory letters to the sultan Bajazet, in order to collect ancient manuscripts; for this purpose he took two journeys, in the latter of which he appears to have been very successful. After the expulsion of the Medici family from Florence in 1494, he was carried to France by Charles VIII. He was equally patronized by Louis XII. who sent him in 1503 as his ambassador to Venice, where, after the termination of his embassy, he remained some years as an instructor in the Greek language. On the election of Leo X. in 1513, he set out for Rome, where, at his suggestion, Leo founded a college for noble Grecian youths, at the head of which he placed Lascaris, and likewise made him superintendent of the Greek press. His abilities

as an editor had been already sufficiently evinced by his magnificent edition of the Greek Anthologia, printed in capital letters at Florence in 1494, and by that of Callimachus, printed in the same form. He printed the Greek Scholia on Homer in 1517; and in 1518 the Scholia on Sophocles. In the last-mentioned year he went to France, whither he was invited by Francis I., who employed him, along with Budæus, in forming the royal library at Fontainebleau. He was also sent as ambassador to Venice, with a view of procuring Greek youths for the purpose of founding a college at Paris similar to that of Rome. He died in 1535. He translated into Latin, extracts from Polybius on the military constitutions of the Romans; and composed Epigrams in Greek and Latin; this rare volume is entitled, Lascaris Rhydaceni Epigrammata, Gr. Lat. edente Jac. Tossano, printed at Paris, 1527, 8vo.

LASCARIS, emperor. See THEODORE.

LASCO, or LASKI, (John a,) one of the promoters of the Reformation, was a native of Poland. After receiving a liberal education, he went abroad, for further improvement, and in the course of his travels came to Zurich, where he formed an acquaintance with Zuinglius, who proved instrumental in engaging him to embrace the Reformed doctrine. Having returned home, with the design of propagating the principles which he had imbibed, he was made provost of Gnesna and Lencziez; and afterwards nominated bishop of Vesprim in Hungary. He now openly avowed his approbation of the Reformed faith, and was obliged to quit Hungary in 1540: in 1542 he settled in East Friesland, where he was chosen minister of a church at Embden. After he had resided there nearly ten years, the publication of the Interim by the emperor Charles V. compelled him to seek another asylum; and, by the advice of archbishop Cranmer, he was invited to England by Edward VI. At this time many of the German Protestants, driven from their own country by persecution, had settled in London, where they were favoured by the English government. A church of them was established in Austin Friars, Old Broadstreet, and erected into a corporation under the direction of John a Lasco, who was made a superintendent of all the foreign churches in London. In the disputes which took place during this reign on the subject of ceremonies and habits, John a Lasco avowed the same opinions with Hooper, Latimer, and Coverdale, and others amongst the Reformed clergy; and he also wrote against the popish garments, and for the posture of sitting rather than kneeling at the Lord's Supper. Upon the accession of queen Mary, in 1553, the foreign Protestants were deprived of their churches as well as their privileges, and John a Lasco, with his congregation, was ordered to leave the kingdom. They were hospitably received at Embden, (1554,) where they were permitted to settle, under the protection of the countess Ann of Oldenburgh. In 1555 John a Lasco went to Frankfort upon the Maine, whence, after a long absence, he returned to his own country, where he died in 1560. He was greatly esteemed by Erasmus; and Peter Martyr calls him his "most learned patron." He was also a favourite with Sigismund, king of Poland, who employed him in several important affairs. He wrote, De Cœnâ Domini Liber; Epistola ad Bremensis Ecclesiæ Ministros; De rectâ Ecclesiarum Instituendarum Ratione Epist. III.; Forma et Ratio totius Ecclesiastici Ministerii Edwardi VI. in Perigrinorum maxime Germanorum Ecclesia.

LASCY, (Count Peter de,) a military officer, born in the county of Limerick, in 1678. After the capture of that city in 1691, by William III., he entered the French service, and was with the army commanded by Catinat in Italy. The regiment of Athlone, to which he belonged, having been disbanded after the peace of Ryswick, he served in the Austrian army against the Turks. He was next employed by the king of Poland, and then by Peter the Great of Russia. In 1709 he was wounded at Pultowa; and he afterwards assisted in the taking of Riga, of which place he was made governor. In 1711 he fought against the Turks; and after the treaty of Pruth he served against the Swedes, and directed the siege of Tonningen. In 1720 Peter I. made him a lieutenant-general; Catharine I. appointed him governor of Livonia. He was afterwards made field-marshal, and took Azoph. He died in 1751.

LASCY, (Joseph Francis Maurice, count de,) son of the preceding, was born at Petersburg in 1725. In 1744 he entered into the Austrian service, and rose to the rank of general, after having displayed his military talents at the battles of Lowositz, Breslau, and Hochkirch. In 1760 he penetrated to Berlin, at the

head of 15,000 men; for which bold exploit he was made a commander of the order of Maria Theresa, and in 1762 he received the baton of marshal. He died in 1801.

LA SENA, or LA SEINE, (Pietro,) a distinguished lawyer and philologist, born at Naples in 1590. He afterwards settled at Rome, where he was patronized by cardinal Barberini, and had apartments in the Vatican. He wrote, De Linguâ Hellenisticâ; Dell' Antico Ginnasio Napolitano; Nepenthes Homeri, seu de abolendo Luctu; and, Cleombrotus, sive de iis qui in Aquis pereunt. He died in 1636.

LASNIER, (Remi,) a celebrated French surgeon, who flourished in the seventeenth century, and was eminently skilful as a lithotomist, and especially as an oculist. His fame is chiefly founded upon his dexterity in removing the cataract, the nature of which he was the first to discover. His extensive practice enabled him to amass a large fortune. He died in 1690.

LASSALA, (Manuel,) a Spanish ex-Jesuit, born at Valencia in 1729. He wrote, An Essay on General History; Account of the Castilian Poets; Tragedies in Italian; A Latin Poem on the Inundation of the Rhine; and, A translation into Hebrew of Lokman's Fables from the Arabic. He died in 1798.

LASSELS, (Richard,) born in 1603, at Brokenborough, in Yorkshire, and educated at Oxford, and at Douay, where he embraced the Romish religion. He wrote, Travels in Italy, 2 vols, 8vo, and died at Montpellier in 1668, aged 65.—A person of his family was very instrumental in the escape of Charles II. after the disastrous battle of Worcester. He was then a cornet in the king's army.

LASSO, (Orlando di,) an eminent musician, was born in 1520, at Mons, in Hainault, where, in his childhood, he attracted much notice by the sweetness of his voice as a singer in the choir at the cathedral. This led to his being forcibly taken from his parents by Ferdinand Gonzaga to Milan, Naples, and Sicily. He then passed two years at Rome, and afterwards travelled with Julius Cæsar Brancaccio into France and England. Returning to Flanders, he resided many years at Antwerp, whence he was invited to the court of Albert, duke of Bavaria. The liberal offers of Charles IX. of France, who proposed to make him his chapel-master, caused him to set out for that kingdom; but, before his arrival, he was stopt by the news of the king's death. He returned to Bavaria, and died at Munich in 1595. He left a great number of works of different kinds, consisting of motets, masses, magnificats, &c., with Latin, Italian, German, and French songs. His style of church music was lighter and more secular than that of Palestrina; and he seems to have possessed more elegance and sweetness than grandeur and solemnity.

LASSONE, (Joseph Maria Francis,) an eminent French physician, was born at Carpentras in 1717, and educated at Paris, where he was admitted as a pupil at the Hospital de la Charité, under Morand; and he made such rapid progress, that, at the age of twenty-five, he was received into the Academy of Sciences as associate-anatomist. After having practised medicine for a long time in the hospitals and cloisters, he was sent for to court, and held the office of first physician to Louis XVI., and Marie Antoinette. He lived in friendship with Fontenelle, Winslow, D'Alembert, Buffon, and others. He died in 1788.

LASSUS, (Peter,) a distinguished French surgeon, was born at Paris in 1741, and studied under his father. In 1765 he was admitted a master of surgery; and in 1771 he obtained the office of surgeon in ordinary to the daughters of Louis XV. He went to Italy at the commencement of the Revolution; and on his return to Paris, he became successively professor of the history of medicine and of external pathology, which offices he held till his death, in 1807. On the formation of the Institute, he was admitted into the first class, and for two years filled the office of secretary: he was also librarian to the Institute. He wrote, Essai ou Discours historique et critique sur les Découvertes faites en Anatomie par les Anciens et les Modernes; Traité élémentaire de Médecine opératoire; and, Pathologie chirurgicale. He also translated into French some English surgical works.

LASTMAN, (Peter,) was born at Haerlem in 1581, (in 1562, according to Descamps,) and had a painter, Cornelius Cornelisz, for his master; after which, in 1604, he studied at Rome. One of his best paintings is a picture of St. Paul at Lystra. He was exact in observing costume, not only in the draperies of his figures, but even in the vases and instruments used by the ancients in their sacrifices. He was one of Rembrandt's masters. He etched some prints, which are very scarce. He died at Haerlem in

1649; leaving a son, Nicholas, who became an engraver.

LATHAM, (John,) an eminent ornithologist, the son of a surgeon and apothecary at Eltham, in Kent, was born there in 1740, and was educated at Merchant Tailors' School. He studied anatomy under William Hunter; and in 1763 he commenced practice at Dartford, whence, in 1796, he removed to Romsey, and thence, in 1820, to Winchester, where he resided until his death, in 1837. In 1774 he was elected a fellow of the Society of Antiquaries; and of the Royal Society in the following year. In 1788, he was one of the original members, or founders, of the Linnæan Society. The degree of M.D. was conferred on him by a foreign university in 1795. He first appeared as an author in 1770, in the Philosophical Transactions, and afterwards published the following works:— A general Synopsis of Birds, in six volumes, 4to, with two supplementary volumes, 1781-1801. Index Ornithologicus, sive Systema Ornithologiæ, complectens Avium Divisionem in Classes, Ordines, Genera, Species, ipsarumque Varietates, &c. 2 vols 4to, 1790; A Letter on Rheumatism and Gout; Heald's Pharmacopœia of the Royal College of Physicians revived, and adapted to the last improved edition of the College; and, Facts and Opinions concerning Diabetes. He also wrote several treatises on medical subjects, and on natural history, which appeared in the Philosophical Transactions, the Transactions of the Linnæan Society, and the Medical Transactions. In 1801 he communicated to the Society of Antiquaries an account of some ancient sculptures and inscriptions in the abbey church of Romsey, printed in the Archæologia, vol. xiv.; and in 1804, an account of an engraved brass plate from Netley Abbey, published with a plate, in the Archæologia, volume xv. In his eighty-second year he commenced the publication of his General History of Birds, which was completed in 10 vols, 4to.

LATIMER, (Hugh,) bishop of Worcester, was born about 1470, at Thirkessen, or Thurcaston, in Leicestershire, where his father followed the occupation of a farmer. As he discovered promising talents, and was an only son, it was determined to make a scholar of him. Accordingly, after being initiated in the elements of learning in country schools, when he was fourteen years of age he was sent to Cambridge, where he graduated as B.D., and entered into holy orders. He was at first a zealous Papist, and in common with the rest of the clergy, had taken the alarm at the progress of Lutheranism, and inveighed publicly and privately against the reformers. But a change soon took place in Latimer's religious opinions. The preaching of Thomas Bilney, a clergyman of Cambridge, directed his attention to the errors in the doctrine, and corruptions in the discipline, of the Romish Church; and he thenceforward became a zealous Protestant. He preached in public, exhorted in private, and every where denounced the superstitious ceremonies and observances which prevailed in the Popish religion. The first opposition which he met with from the Roman Catholic party was occasioned by a course of sermons preached by him before the university during the Christmas holidays. In these he showed the impiety of indulgences, the uncertainty of tradition, and the vanity of works of supererogation. He also inveighed against the papal ceremonies, and the pride and usurpation of the papal hierarchy. But what he most insisted on was, that great abuse of locking up the Scriptures in an unknown tongue; giving his reasons, without any reserve, why they ought to be put into every man's hands. Great was the outcry occasioned by these discourses; and as Latimer was now become a preacher of some eminence, who displayed a remarkable address in accommodating himself to the capacities of the people, and was much followed, the Romish clergy thought that it was high time to oppose him openly. This task was undertaken by Dr. Buckenham, prior of the Black Friars: but he was answered with such convincing arguments from the pulpit by Latimer, that, to use the words of Fox, the Martyrologist, "Friar Buckenham with this sermon was so dashed, that never after he durst peep out of the pulpit against Mr. Latimer." At length the heads of the Popish party applied to Dr. West, bishop of Ely, their diocesan, for the exercise of his authority to crush the new opinions. But that prelate was not a man for their purpose. He was a Papist, indeed, but mild and moderate. He came to Cambridge, however, and, at the request of the university, preached against heretics; but he would do nothing further, except to inhibit Latimer from preaching in any of the churches belonging to the university, or within his diocese. This prohibition, however,

proved no check to our great reformer; for there happened to be at that time a prior in Cambridge, Dr. Barnes, of the Austin Friars, who favoured the principles of the Reformation. His monastery was exempt from episcopal jurisdiction; and as he was a great admirer of Latimer, he boldly licensed him to preach in his house. Hither his party followed him; and it is a remarkable fact, that the bishop of Ely was frequently one of his hearers, and was candid enough to declare, that Latimer was one of the best preachers he had ever heard. The Popish party, finding all other means of carrying their point unsuccessful, now determined to appeal to the higher powers. Accordingly, they transmitted to court heavy complaints of the increase of heresy, and formal depositions against the leading abettors of it. The principal persons at this time concerned in ecclesiastical affairs were cardinal Wolsey, Warham, archbishop of Canterbury, and Tunstal, bishop of London; and as Henry VIII. was now in expectation of having the business of his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal, therefore, erected a court, consisting of bishops, divines, and canonists, to put the laws in execution against heresy; of this court Tunstal was made president; and Bilney, Latimer, and one or two more, were called before him. Bilney was considered as the heresiarch, and against him chiefly the rigour of the court was levelled; and they succeeded so far, that he was prevailed upon to recant; accordingly he bore his faggot, and was dismissed. As for Latimer, and the rest, they had easier terms: Tunstal omitted no opportunity of showing mercy; and the heretics, upon their dismission, returned to Cambridge, where they were received with open arms by their friends.

About this time lord Cromwell was rising into power; and as he was a friend to the Reformation, he encouraged such churchmen as were inclined towards it. Among others, Latimer was one of those for whom he entertained a high esteem; and he obtained for him, in 1529, a presentation to the rectory of West Kington, in Wiltshire. Here he preached the reformed doctrines with such plainness as to cause the bishops to cite him to London to answer for his heretical opinions. Cromwell continued afterwards to be his friend and patron; he rescued him from the perils of the citation, recommended him to Anne Boleyn, who appointed him her chaplain, and soon afterwards the bishopric of Worcester was conferred on him, (1535.) The duties of this see he performed in the most exemplary manner for three years, at the expiration of which passed the act of the Six Articles, from which he so totally dissented, that he resigned his bishopric. Shaxton, bishop of Winchester, followed his example; but Cranmer retained his office. Latimer now retired into the country, and thought of nothing but a sequestered life. He had the misfortune, however, to meet with an accident, which brought him again within the reach of the malice of his enemies. By the fall of a tree he received so dangerous a contusion, that it was necessary for him to apply for the assistance of more skilful surgeons than the place of his retirement afforded him; and for this purpose he repaired to London. Here he found the Popish party now completely triumphant; and he had the mortification to see his patron, lord Cromwell, in the hands of his enemies; while a still more severe persecution was commencing against the Protestants. He was also discovered by Gardiner's emissaries in the place of his concealment; was accused of having spoken against the statute of the Six Articles; and, in consequence, was committed to the Tower. It does not appear that any formal process was instituted against him, or that he was ever judicially examined. He suffered, however, under one pretence or other, a cruel imprisonment during the last six years of Henry's reign. Upon the accession of Edward VI. in 1547, Latimer was set at liberty. The House of Commons sent up an address to the Protector, desiring him to restore Latimer to his see; but he persisted in declining it, alleging his great age, and the claim which he thence had to a private life. He then accepted of an invitation from his friend, archbishop Cranmer, and took up his residence with him at Lambeth, where he spent more than two years, interfering very little in any public transactions. It appears, however, that he assisted archbishop Cranmer in composing the Homilies, which were published by authority in the beginning of king Edward's reign. And as he was one of the most eloquent and popular preachers of the age in which he lived, he was also appointed to preach the Lent sermons before the king, during the first three years of his reign. In July 1553 king Edward died;

in September queen Mary had begun to take vengeance on the reformers, and Latimer received a citation from the lords of the council to appear before them. He set out immediately for London. As he passed through Smithfield, where persons condemned as heretics were usually burnt, he said cheerfully, "This place hath long groaned for me." The next day he appeared before the privy council, who, after loading him with many reproaches, sent him to the Tower. During his imprisonment, he was treated with great severity, which he endured with the utmost resignation, and even retained his usual cheerfulness. About this time, archbishop Cranmer and bishop Ridley were also committed to the Tower, which soon became so crowded with prisoners, that the three prelates were confined in the same room. It was now determined that the controversy between the Papists and Protestants should be finally decided in a solemn disputation to be held at Oxford by the most eminent divines on both sides; and Cranmer, Ridley, and Latimer, were appointed to manage the dispute on the side of the Protestants. Accordingly they were sent to Oxford, where they were closely confined in the common prison. They were even denied the use of books, and pen and ink. They endured their cruel treatment, however, with firmness and resignation, and sought their chief consolation in prayer, in the exercise of which they spent great part of every day. Latimer, in particular, would often continue kneeling so long, that he was not able to rise without assistance. When the commissioners appointed by the convocation had assembled, and matters were prepared for proceeding to business, the prisoners were sent for to St. Mary's Church, one after another. Bishop Latimer was brought in last, like a primitive martyr, in his prison attire. He had a cap upon his head, buttoned under his chin, a pair of spectacles hanging at his breast, a New Testament under his arm, and a staff in his hand. He was almost spent in pressing through the crowd; and the prolocutor, Dr. Weston, ordering a chair for him, he walked up to it, and, saying he was a very old man, sat down without any ceremony. No sooner were the articles read to him, than he denied them. Being then informed by the prolocutor that he must dispute against them on the Wednesday following, the old bishop, with as much cheerfulness as he could have shown upon the most ordinary occasion, shaking his palsied head, answered, smiling, "Indeed, gentlemen, I am just as well qualified to be made governor of Calais." He then complained that he had been prohibited the use of pen and ink, and of any books, excepting that under his arm; which he had read over deliberately seven times, without finding any thing of the mass in it. On the day appointed for the disputation, after Cranmer and Ridley had publicly defended their opinions, interrupted by much rude clamour and indecent language, Latimer was brought into the schools; and having obtained the prolocutor's consent to speak in English, he said, "I will just beg leave then, sir, to protest my faith; indeed, I am not able to dispute. I will protest my faith; and you may then do with me just what you please." Upon this he took a paper out of his pocket, and began to read his protestation. He had not proceeded many minutes, when a murmur arose on every side, increasing by degrees into a clamour. Latimer, surprised at this sudden tumult of ill-manners, paused a little; but, recovering himself, he turned to the prolocutor, and said with some vehemence, "In my time I have spoken before two kings, and have been heard for some hours together, without interruption; but here I cannot be permitted one quarter of an hour. Dr. Weston, I have frequently heard of you before; but I think I never saw you till on this occasion. I perceive that you have great wit, and great learning: God grant that you may make a right use of these gifts!" He then gave the paper containing his protestation to the prolocutor, who said, "Since you refuse to dispute, will you then subscribe?" Upon his answering in the negative, different learned doctors attacked him in an artful and ensnaring manner, and he answered their questions as far as civility required; but none of them could engage him in any formal disputation. And when proofs from the fathers were pressed upon him, he told them plainly, that such proofs had no weight with him; that the fathers no doubt were often deceived; and that he never depended upon them, but when they depended upon Scripture. "Then you are not of St. Chrysostom's faith," replied one of his antagonists, "nor of St. Austin's?" "*I* have told you," said Latimer, "I am not, except when they bring Scripture for what they say." The prolocutor rose up, and dissolved the assembly, crying out to the populace,

"Here you all see the weakness of heresy against the truth; here is a man, who, adhering to his errors, hath given up the gospel, and rejected the fathers." The old bishop made no reply; but wrapping his gown about him, and taking up his New Testament and his staff, walked out as unconcerned as he came in. On the Friday following, the three bishops were brought before the commissioners at St. Mary's church, where, after some affected exhortations to recant, the prolocutor first excommunicated, and then condemned them. As soon as the sentence was read, bishop Latimer, lifting up his eyes, cried out, "I thank God most heartily, that he hath prolonged my life to this end." The three bishops were then separated from each other, and carried to different places of confinement, where they lay for upwards of sixteen months; this delay was partly owing to the statutes on which they had been condemned not being then in force. In 1555, however, new laws in support of the Romish religion having been enacted, and the old sanguinary laws against heretics revived, a commission was granted from cardinal Pole, the pope's legate in England, to the bishops of Lincoln, Gloucester, and Bristol, empowering them to try bishops Latimer and Ridley for heresy. These two bishops were accordingly brought before the commissioners, who having pronounced sentence against them, delivered them over to the secular arm. Their execution was fixed for the 16th of October, 1555, about a fortnight after their condemnation. The spot of ground chosen for this scene was on the north side of the city, near Baliol college. Bishop Ridley was dressed in his episcopal habit, thereby showing what they had before been; and bishop Latimer wore his usual prison attire, by which he showed the condition to which they were now reduced. While they stood before the stake, about to prepare themselves for the fire, they were informed that they must first hear a sermon; and soon after a Popish doctor ascended a pulpit prepared for that purpose, and in his discourse, from these words of St. Paul, "Though I give my body to be burned, and have not charity, it profiteth me nothing," he treated the two prelates with great inhumanity, aspersing their characters and tenets. Both Ridley and Latimer were desirous of saying something in defence of themselves, but they were not permitted to do so. They were then fastened to the stake with an iron chain. The officers next brought a faggot ready kindled, and laid it at Ridley's feet; to whom Latimer said, "Be of good comfort, master Ridley, and play the man. We shall this day light such a candle by God's grace in England, as I trust shall never be put out." A bag of gunpowder was fastened about his body: the explosion killed him instantly. Latimer was not a learned man, as appears from his own declaration before the commissioners at his trial; but his knowledge of the Scriptures was extensive and profound, and enabled him to bring the controversy with his opponents to a speedy issue. His Sermons appear to have been printed separately at first; but a collection was published in 1549, 8vo; and a larger one in 1570, by Augustus Bernhere, a Swiss, and dedicated by him to Catharine, duchess of Suffolk. It consists of forty sermons, and has since been frequently reprinted. Several of his letters are preserved in Fox's Acts and Monuments; among which is his celebrated one to king Henry VIII. in 1530, for restoring again the free liberty of reading the holy Scriptures. Injunctions given by him to the prior and convent of St. Mary House in Worcester, during his first visitation in 1537, are also inserted in the collection of records, at the end of the second volume of Burnet's History of the Reformation.

LATIMER, (William,) one of the revivers of classical learning in England, was educated at Oxford, and became fellow of All Souls college in 1489. He afterwards lived for some time at Padua, where he improved himself in the Greek language. After his return to England he became tutor to Reginald Pole, afterwards the celebrated cardinal, and obtained the rectories of Saintbury and Wootton-under-Edge, in Gloucestershire, and a prebend of Salisbury. He also taught Erasmus Greek at Oxford, and assisted him in the second edition of his New Testament. He died about September 1545. Of his writings there remain only a few letters to Erasmus.

LATINI, (Brunetto,) an eminent grammarian of Florence in the thirteenth century, and one of the revivers of literature in Italy. During the contests between the Guelphs and Ghibelins, he took part with the former; and when the Ghibelins had obtained assistance from Manfred, king of Naples and Sicily, the Guelphs sent Brunetto to obtain aid from Alphonso, king of Castile; but on his return, hearing that the Ghibelins

had defeated his party and got possession of Florence, he fled to France, where he resided for several years, and devoted himself to the study of polite literature. At length he was enabled to return to his own country, where he was raised to offices of dignity, gave lessons in grammar and philosophy, and had the honour, as may be collected from some lines in the Inferno, of being one of the earliest of the instructors of Dante. He died in 1294. The work which has contributed most to his celebrity was one which he entitled, Tresor, and wrote during his sojourn at Paris, and in the French dialect of that period, which he says he chose because it was the most agreeable language, and the most common in Europe. This work is a kind of abridgment of the Bible, of Pliny the naturalist, of Solinus, of the Ethics of Aristotle, of the rhetorical writings of Cicero, and of the political works of Aristotle, Plato, and Xenophon. It was translated into Italian about the same period, and this translation only was printed; but there are about a dozen transcripts of the original in the royal library at Paris, and there is a fine MS. of it in the Vatican, bound in crimson velvet, with manuscript notes by Petrarch. After his return to Florence Latini wrote his Il Tesoretto, a poem, from which Dante appears to have taken the idea of his celebrated composition. Latini also translated into Italian part of the first book of Cicero, De Inventione. He is said to have been the inventor of the metre called terza rima.

LATINI, (Latino,) a learned critic, was born at Viterbo in 1513, and studied at Sienna for eleven years. He was obliged by frequent indisposition to relinquish the study of jurisprudence, his first pursuit, and devote himself to general literature. He assumed the ecclesiastical habit, and going to Rome about 1552, entered into the service of cardinal del Pozzo, archbishop of Bari; after whose death he became librarian to cardinal Rodolfo Pio, who, dying in 1564, left Latini the bequest of his library. He afterwards successively passed into the service of the cardinal Rannucio Farnese and Marc-Antonio Colonna, the latter of whom he accompanied to Naples in 1573. He was employed in the reformation of the Decretal of Gratian, first undertaken under Pius IV. and published under Gregory XIII. Upon this work he was engaged for thirteen years. When at length his infirmities had confined him to his bed, he did not cease to study, and his weak constitution held out to his eightieth year. He died in 1593, having bequeathed his library to the chapter of Viterbo. After his death appeared two volumes of his Latin Letters, Poems, and other small Pieces, 1659 and 1667. In these many points relative to ecclesiastical antiquity are learnedly discussed. He communicated several emendations of Tertullian to the edition of that father published by Pamelius; and all his MS. annotations on the fathers, and on many other authors, were published by Magri in the Bibliotheca Sacra et Profana, Rome, 1667, fol.

LATOMUS, (James,) a celebrated controversial divine, in the sixteenth century, was born at Cambron, in Hainault, and became a doctor and professor of divinity in the university of Louvain, and is classed by the Romanists among the ablest opponents of Luther. He also wrote, A Dialogue concerning the three Languages, or the study of theology; in which he endeavours to defend scholastic divinity, and, without naming Erasmus, to refute many things in his treatise on the study of divinity. That writer was not slow in replying to Latomus, who endeavoured to refute him in an Apology. All Latomus's works were published in 1550, fol. He died in 1544. Luther's refutation of Latomus's defence of the Articles of Louvain is accounted one of the ablest works of that great reformer.

LATREILLE, (Peter Andrew,) a very celebrated French entomologist, was born in 1762 at Brives, in the department of Correze, and educated at Paris, at the college of cardinal Lemoine. He was intimate with Haüy, Olivier, Bosc, Fabricius, and Lamarck, which last he succeeded in the professorship of natural history at the Museum in 1829. He was chosen a member of the Institute in 1814, and received the decoration of the Legion of Honour in 1821. He died in 1833. His principal work is entitled, Genera Crustaceorum et Insectorum secundem Ordinem Naturalem in Familias disposita, Paris, 1806—1809, 4 vols, 8vo. His memoirs upon the sacred insects of the Egyptians, and on the general geographical distribution of insects, excited the attention of all naturalists.

LAUD, (William,) archbishop of Canterbury, was born the 7th of October, 1573, at Reading, where his father was a clothier, and was educated at the free-school of that town, and at St. John's college, Oxford, of which he became fellow

in 1593. He afterwards took orders; but his chapel exercises against the Puritans, whose doctrines he censured and refuted, drew upon him the displeasure of Abbot the primate, then chancellor of the university. In 1603 he was appointed chaplain to lord Mountjoy, earl of Devonshire. In 1607 he obtained the vicarage of Stanford, in Northamptonshire, and the next year the living of North Kilworth, in Leicestershire. In the year last mentioned he also took the degree of D.D., and became chaplain to Neile, bishop of Rochester; and he exchanged Kilworth for the living of West Tilbury, in Essex, in 1609. In 1610 he succeeded to the living of Cuckstone, in Kent, and resigned his Oxford fellowship; but the next year he was elected president of his college, by the assistance of his patron, bishop Neile. In 1611 he was appointed chaplain to James I. He now expected immediate promotion, but, after three years' fruitless waiting, he was upon the point of retiring wholly from the court to his college; when his friend, bishop Neile, who was now translated to the see of Lincoln, persuaded him to stay one year longer, and, in the meantime, gave him a prebend in his cathedral in 1614; and in the following year the archdeaconry of Huntingdon. In 1616 James I. presented him to the deanery of Gloucester. In 1617 he accompanied the king to Scotland, to endeavour to persuade the people of that kingdom to conform to the rites and the liturgy of the English Church. In the same year, on his return to England, he was made rector of Ibstock. In 1621 he was installed prebendary of Westminster, and on the 18th of November, 1621, he was raised to the see of St. David's. In May 1622 he held his famous conference with Fisher, the Jesuit, in the presence of the marquis of Buckingham and his mother, who were wavering in the Protestant faith; and he had the good fortune not only to fix the duke's opinions, but to obtain his friendship. He officiated as dean of Westminster in 1626, at the coronation of Charles I., in the room of bishop Williams, then in disgrace; and the same year he was translated to the see of Bath and Wells, and two years after to that of London. In April 1630 he was elected chancellor of Oxford, and in this dignified situation he contributed most liberally during the remainder of his life to adorn and improve his favourite university. He not only built the inner quadrangle of his college, and improved the foundation by various donations, but he raised that elegant building now called the Convocation-house, and Selden's library above, and enriched the public collection by the munificent present of 1300 valuable MSS. in Hebrew, Syriac, Chaldee, Egyptian, and other ancient and modern languages, procured at great expense. In 1631 he displayed much zeal and activity in causing St. Paul's cathedral, which was in a decayed state, to be repaired and beautified in a very expensive and magnificent manner. For this purpose a subscription and contribution was appointed all over the kingdom. But he is also said, that he might support the expense, to have resorted to many oppressive and unjustifiable methods of raising money, by exorbitant fines in the Star Chamber and high commission courts, compositions with recusants, and commutations of penance; so that it became a proverb, that "St. Paul's was repaired with the sins of the people." On the death of Buckingham he was raised to the post of prime minister, and, August 4th, 1633, he succeeded Abbot as archbishop of Canterbury. That very morning there came one to him at Greenwich with a serious offer (and an avowed ability to perform it) of a cardinal's hat, which offer was repeated on the 17th; but his answer both times was, "that somewhat dwelt within him which would not suffer that, till Rome were other than it is." On September the 14th he was elected chancellor of the university of Dublin. In 1637 a prosecution was carried on chiefly at his suggestion, against Prynne, Bastwick, and Burton. Another rigorous prosecution was directed, with his concurrence, in the Star Chamber, against bishop Williams, and against Lambert Osbaldiston, master of Westminster School. In July in the same year he procured a decree to be made in the Star Chamber, which ordained that the number of printers should be limited; and that those who were allowed should not from that time print any book or books of divinity, law, physic, philosophy, or poetry, till the said books should be licensed, either by the archbishop of Canterbury, or the bishop of London for the time being, or by their appointment, or otherwise by the chancellors or vice-chancellors of the Universities, upon pain of the printer's being disabled from following his profession, and prosecuted in the Star Chamber, or high commission court. Every merchant also, or bookseller, who should import any books from

abroad, was to deliver a catalogue of them to the archbishop, or bishop of London; and none were to be delivered, or exposed to sale, till these prelates, or their chaplains, had read and approved them. When the parliament of 1639 was abruptly dissolved, all the odium of the measure was thrown upon Laud, and in May 1640 his palace at Lambeth was attacked, at the instigation of the noted John Lilburne, by a formidable mob. Thus unpopular with the nation, and suspected by the Commons, he was particularly attacked in the next parliament. The fate of Wentworth, earl of Strafford, was the forerunner of his own; and, on the accusation of Sir Henry Vane, he was seized and conveyed to the Tower, 1st of March, 1641. During the three years which preceded his trial he was exposed to every indignity, his revenues were confiscated, he was fined 20,000*l.* for his connexion with the Star Chamber, and every article of comfort which might cheer his hours of solitude was carefully removed, and even the papers which he had prepared for his defence were rudely seized, and never returned. His trial began March 12th, 1644, and terminated July 29th; but though nothing treasonable could be proved, such was the virulence of the Commons, that a bill of attainder was passed against him in the following November, and the Peers in January were forced by the threats of the mob to pronounce against him. His defence, firm, eloquent, and pathetic, could not avail before a prejudiced tribunal, and he was condemned, by a sentence now admitted to be unjustifiable and illegal, to be beheaded. He suffered with great firmness on Tower-hill, 10th of January, 1645. His body was deposited in the church of All Hallows, Barking, and in 1663 it was removed to St. John's college, Oxford. The severe prosecutions of the Star Chamber and of the high commission courts were invidiously attributed to Laud; and in his zeal to unite the three kingdoms in the same form of worship he exposed himself to the fury of the Puritanical party. Clarendon observes, "that his learning, piety, and virtue, have been attained by very few; and the greatest of his infirmities are common to all, even the best of men." He founded an Arabic lectureship in the university of Oxford. His works are, Seven Sermons preached and printed on several Occasions; Short Annotations upon the Life and Death of the most august King James; Answer to the Remonstrance made by the House of Commons in 1628; His Diary, by Wharton, in 1694; with six other pieces, and several letters, especially one to Sir Kenelm Digby, on his embracing Popery; the second Volume of the Remains of Archbishop Laud, written by himself; Officium Quotidianum, or, a Manual of private Devotions; A Summary of Devotions; there are about eighteen letters of his to Gerard John Vossius, printed by Colomesius, in his edition of Vossii Epistol. London, 1690, fol. Some other letters of his are published at the end of Parr's Life of Archbishop Usher; and a few more by Dr. Twells, in his Life of Dr. Pocock, prefixed to that author's theological works.

LAUDER, (William,) a native of Scotland, who studied in the university of Edinburgh, and taught Latin there. He published in 1739 an edition of Johnston's Psalms, and in 1742 was appointed master of Dundee school. He afterwards came to London, and in 1747 began to publish, in the Gentleman's Magazine, his forgeries on Milton, which in 1751 he collected together under the name of, An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost, 8vo. His quotations, though for some time supposed to be genuine, were soon after proved to be forgeries by Dr. Douglas, afterwards bishop of Salisbury, who exposed the knavery of Lauder in a letter to the earl of Bath, entitled, Milton vindicated from the Charge of Plagiarism, brought against him by Mr. Lauder. In this pamphlet the learned critic showed that the passages which had been cited by Lauder professedly from Massenius, Staphorstius, Taubmannus, and others, had been interpolated by Lauder himself, who had foisted into his quotations entire lines from Alexander Hog's Latin translation of the Paradise Lost. The wretched plagiarist, overwhelmed with confusion, subscribed a confession of his offence, dictated by Dr. Johnson, upon whom he had imposed. He afterwards went to Barbadoes, where he died in 1771.

LAUDON, (Gideon Ernest, baron von,) a celebrated Austrian general, descended from a Scotch family, and born at Tootzen, in Livonia, in 1716. He was in 1731 engaged in the Russian service, and fought under count Munich, against the Turks; but, despairing of preferment, he entered the Austrian army, and obtained the rank of captain in 1742. After the peace of 1748 he rose to the rank of major, and was afterwards made lieute-

NATIONAL ARCHIVES OF INDIA

nant-colonel of a Croatian regiment; but his genius and abilities displayed in the Seven Years' War against the brilliant evolutions of Frederic the Great soon called him to higher honours. He was made major-general, and a knight of the military order of Maria Theresa, in 1757; and the propriety of the confidence placed in his valour and judgment was soon evinced in the great victory of Hochkirch, 14th of October, 1758; and that of Kunnersdorff, (12th of August, 1759,) in which Frederic II. was totally defeated. The Prussians were afterwards routed at Landshut, 23d of June, 1760; and on the 25th of July the gates of Glatz opened to the victorious general. He lost, however, the battle of Liegnitz, (15th of August.) He afterwards (1st of October) took Schweidnitz. At the peace of 1763 his services were rewarded with the dignity of a baron, and a pension; and three years after he was appointed a member of the Aulic council, and in 1778 made field-marshal of the empire. In the war which took place between Turkey and Austria he again distinguished himself; the Turks were routed, and Belgrade was taken in 1789. Laudon died in July 1790.

LAUGIER, (Mark Antony,) a Jesuit, born at Manosque, in Provence, in 1713. He quitted the society upon some private dispute, and applied himself to the arts. He wrote, Essay on Architecture; History of Venice; History of the Peace of Belgrade; Apology for French Music; and, Manière de bien juger des Ouvrages de Peinture; a posthumous publication. He died in 1769.

LAUNAY, (Peter de,) a learned Protestant writer, born at Blois in 1573. At the age of forty he resigned a post in the exchequer, the title of king's secretary, and all prospects of advancement, that he might devote himself to the study of the Sacred writings; and from that time till he was eighty-nine he rose constantly at four o'clock in the morning, to read and meditate on Scripture. The French Protestants placed an extraordinary confidence in him. He was deputed to all the synods of his province, and to almost every national synod held in his time. He wrote, Paraphrases on all St. Paul's Epistles, on Daniel, Ecclesiastes, the Proverbs, and the Apocalypse; Remarks on the Bible, or, an Explanation of the difficult Words, Phrases, and Metaphors in the Holy Scriptures, 4to; De la Sainte Céne; and, Sur le Millénarisme. He died in 1662.

LAUNAY, (Francis de,) an eminent French lawyer, born at Angers, in 1612. He was received advocate at Paris in 1638, became distinguished at the bar, and was the first professor of French law at the newly founded college of Cambray. He wrote, Commentaries on Anthony Loisel's Instituts Coutumiers; Traité du Droit de Chasse; and, Rémarques sur l'Institution du Droit Romain, et du Droit François. He died in 1693.

LAUNOI, or LAUNOIUS, (John de,) a celebrated doctor of the Sorbonne, and a voluminous writer, was born in 1603, at Valderic, in the diocese of Coutances, and educated there, and at the maison de Navarre at Paris. He then went to Rome, and there contracted a friendship with Leo Allatius and Luke Holsten. He returned to Paris in 1635, and entered upon an extensive course of reading. He was one of the ablest champions in defence of the privileges of the Gallican church. He attacked several false traditions with great intrepidity; and he contended so forcibly for expunging the names of several false saints from the calendar, that he was called, "the banisher of saints." Vigneuil Marville observes, that he "was a terrible critic, formidable both to heaven and earth. He has expelled a greater number of saints from paradise than ten popes have canonized. He suspected the whole martyrology; and he examined all the saints one after another, in the same manner as they do the nobility in France." Few men were so industrious, and so disinterested, as De Launoi, who persisted in refusing all the benefices which were offered him, and lived in a plain, frugal manner, contented with his books and his private fortune, though the latter was but moderate. He was an enemy to vice and ambition; charitable and benevolent; and he submitted to be excluded from the faculty of theology at Paris, rather than sign the censure of M. Arnauld, though he differed in opinion from that celebrated doctor on the subject of grace. His works were published by the abbé Granet, in 1731, 10 vols, fol.; his Letters had been printed before at Cambridge, 1689, fol. The principal of the other works contained in this edition are, the famous treatise, De variâ Aristotelis Fortunâ; and, Histoire du Collége de Navarre. He died in the house of cardinal d'Estrées, where he had long resided, in 1678.

LAURA. See PETRARCH.

LAURA, or LAURI, (Filippo,) a

painter, was born at Rome in 1623, and studied under Angelo Caroselli, his brother-in-law; and proved in a short time so great a proficient, that he far surpassed his instructor in design, colouring, and taste. He painted several grand compositions for the churches, particularly one of Adam and Eve in Paradise. He designed well, and imparted considerable grace to his compositions. His usual subjects were histories, fables taken from Ovid, bacchanals, and landscapes, with delicate figures, all painted in a small size; and his works are now extremely valued for correctness of outline, for the delicacy of his touch, and for that spirit which enlivened all his compositions. He died in 1694.

LAURATI, (Pietro,) a painter, was born at Sienna in 1282, and had Pietro Bartolomeo Bologhini for his instructor, under whom he became one of the best painters in fresco of his age, particularly in the forms of his figures, and in his draperies. He died in 1340.

LAURENCE, (French,) a learned civilian, was born at Bristol, and educated at the grammar-school there, and at Winchester; after which he obtained a scholarship in Corpus Christi college, Oxford, and next a fellowship, on the same foundation. In 1781 he took his master's degree, and that of doctor in civil law in 1787. He now became a member of the College of Advocates, and soon rose to eminence as a civilian. In 1797 he was appointed regius professor of civil law in the university of Oxford. Having for many years enjoyed the friendship of Mr. Burke, he obtained, through his means, the patronage of earl Fitzwilliam, and thereby a seat in the House of Commons. He was also one of the executors of Mr. Burke, and the joint editor of his works with Dr. King, bishop of Rochester. He wrote some of the Probationary Odes, in conjunction with Mr. Richardson; some of the Annual Registers; and a volume of Remarks on the Apocalypse. He died in 1809.

LAURENCE, (Richard,) archbishop of Cashel, brother of the preceding, was born at Bath in 1760, and educated at Corpus Christi college, Oxford. Having left college upon taking his bachelor's degree, he married, became curate of Coleshill, and engaged in tuition. He also contributed articles of criticism to the Monthly Review, and conducted the historical department of the Annual Register. Upon his brother's appointment to the regius professorship of Civil Law, in 1797, he was made deputy professor, and settled at Oxford. In 1804 he preached the Bampton Lecture. In 1814 he was made regius professor of Hebrew, and canon of Christ church, through the influence of Lord Stowell, then Sir William Scott, to whom he had dedicated his Remarks upon the Systematical Classification of the MSS. adopted by Griesbach. In 1822 he was raised to the archbishopric of Cashel. The casual purchase of an Ethiopic MS., containing the canonical prophecy of Isaiah, and the Pseudepigraphum of the Ascensio Isaiæ Vatis, led him, while regius professor of Hebrew, to investigate its history, and to settle its date, (A.D. 69.) The writing, though apocryphal, furnished him with arguments against the Unitarian falsification of passages in the New Testament. For theological purposes of the same sort, he translated and commented upon another Ethiopic MS. entitled the Book of Enoch, the same which Bruce had brought from Abyssinia, and presented to the Bodleian, and of which M. de Sacy had previously translated some chapters (another MS. of the same work having been given by Bruce to the Royal Library at Paris). He also wrote remarks upon, The Critical Principles adopted by the writers who have recommended a new translation of the Bible; and, On Singularity and Excess in Theological Literature. He died in 1839.

LAURENS, (Andrew du,) an eminent French physician, was born at Arles, and studied at Paris under Duret. In 1603 he was made physician to the queen, and in 1606, first physician to the king, Henry IV. He wrote, Historia Humani Corporis et singularum ejus Partium Anatomica, fol. 1600, often reprinted. The figures in this work are chiefly copied from those of Vesalius. Laurens died in 1609.

LAURENS, (Honorius,) brother of the preceding, was advocate of the parliament of Paris, and a zealous friend of the League; and he afterwards became, by the favour of Henry IV., archbishop of Embrun. He drew up the edict of Henry III. to reunite the Protestants and Romanists. He died in 1612.

LAURENS, (Henry,) an American statesman, born at Charlestown, in South Carolina, in 1724. He was chosen president of the Council of Safety in 1774; elected a delegate to Congress, and soon after was made president. Having resigned in 1779, he received the appointment of minister plenipotentiary to Holland, and, on his way thither, being

captured by the British, was carried to London, and committed to the Tower. Soon after his release, he received a commission from Congress to be one of their ministers for negotiating a peace with Great Britain, and having repaired to Paris, he signed the preliminaries of the treaty. He died in 1792.

LAURENS, (John,) son of the preceding, joined the American army in 1777. He gave repeated proofs of his valour and military skill during the contest between Great Britain and her colonies, and was killed in a skirmish near Cambashee, at the close of the war. He was on terms of the closest intimacy with Washington.

LAURENT, (Peter Joseph,) a celebrated mechanic, born at Bouchain, in Flanders, in 1715. He is said to have constructed some hydraulic machines, when he was not more than eight years of age; and at twenty-one he was made superintendent of several public works; among which was the direction of the canals in the Netherlands. He also projected the junction of the Somme and the Scheldt; for which he was honoured with the order of St. Michael. He was very skilful in the construction of artificial legs and arms, with which he supplied several persons who had lost these limbs. His talents are celebrated by Voltaire and Delille. He died in 1773.

LAURETTI, (Tommaso,) a painter, who, from his native island, was called Il Siciliano, was born at Palermo, and had Sebastiano del Piombo for his instructor; after which he went first to Bologna, and next to Rome; in which last city he became the second president of the Academy of St. Luke, and died there at the age of eighty, about 1610. His principal works at Bologna are, the Martyrdom of the Saints Vitale and Agrico; a Resurrection; and the Coronation of the Virgin. At Rome he painted in fresco the saloon in the Campidoglio, and the history of Brutus.

LAURI, or LAURIER, (Peter,) a painter, a Frenchman by birth, but he lived chiefly at Bologna, where he studied under Guido. He painted numerous pictures for the churches of Bologna.

LAURIERE, (Eusebius James de,) a profound writer on French law, and advocate of the parliament of Paris, born in that city in 1659. He was admitted an advocate in 1679, but soon quitted the business of the bar for the professional studies of the closet. He was regarded as an oracle in all questions of legal antiquity, and was esteemed and consulted by the ablest magistrates of the time, and assisted the studies of the celebrated D'Aguesseau, afterwards chancellor. His principal works are, De l'Origine du Droit d'Amortissement; Texte des Coutumes de la Prévôté et de la Vîcomté de Paris; Bibliothèque des Coutumes; Glossaire du Droit Français; this is an improvement of the glossary of old law terms by Ragneau, for which Lauriere was peculiarly qualified by his intimate acquaintance with the old French poets and romancers; Institutes Coutumières de Loisel; Table chronologique des Ordonnances, from Hugh Capet to Philippe de Valois. He also assisted in other professional works. He died in 1728.

LAURISTON, (James Alexander Bernard Law, marquis de,) grand-nephew of the celebrated projector Law, was born in the East Indies in 1768, and was educated for the military profession at Paris. He served in the artillery, in which he obtained a rapid promotion, owing to the friendship of Buonaparte, whose aide-de-camp he was, and who employed him on several important missions. He brought to England the ratification of the preliminaries of the peace of Amiens. He served in Spain, Germany, and Russia, and decided the victory in favour of the French at Wagram, by bringing up to the charge, at full trot, a hundred pieces of artillery. After the conclusion of the general peace, Louis XVIII. created him chevalier of the order of St. Louis, and grand cordon of the Legion of Honour, and he subsequently rose to the rank of marshal. He died in 1828.

LAUTREC, (Odet de Foix, seigneur de,) maréchal of France, and one of the bravest soldiers of his time, was born towards the close of the fifteenth century, attended Louis XII., and Francis I. to Italy, distinguished himself at the battle of Ravenna, (1512,) was made governor of Milan, forced the Imperialists to raise the siege of Parma in 1521, and fought with signal bravery at the battle of Pavia, (1525). He died at the siege of Naples in 1528.

LAVALETTE, (Marie Chamans, count de,) born at Paris in 1769, distinguished himself in the Italian campaign, and became the favourite of Buonaparte, who gave to him in marriage Emilie de Beauharnais, a niece of the empress Josephine. He also took him along with him to Egypt. In March 1815, on the return of Napoleon from Elba, Lavalette assumed the administration of the post-

office. On the 2d June, he was created a peer. On the second restoration of the Bourbons, he was condemned to death as an accomplice in Buonaparte's treason against the royal authority. He escaped from prison, however, disguised in the dress of his wife, who had been permitted to visit him. He remained concealed in Paris from the 22d Dec. 1815, till the 10th Jan. following, when he succeeded in passing the barriers, and fled to Bavaria. His devoted wife afterwards lost her reason. He received a pardon from Louis XVIII. in 1822, and died in 1830.

LAVATER, (Louis,) a Swiss Protestant divine, was born at Kybourg, in the canton of Zurich, in 1527, and educated at Strasburg, Lausanne, and Paris. He afterwards travelled in Germany and Italy. He became one of the canons of Zurich, and was offered the chair of theology, which he refused, in order that he might devote himself wholly to his pastoral charge. He married the daughter of Bullinger. His works are, A Treatise of Spectres; this has been translated into English; De Ritibus et Institutis Ecclesiæ Tigurinæ; De Origine Controversia de Cenâ Domini; Commentarii in Lib. Josuæ, &c; Vita Conradi Pellicani; La Vie de Henri Bullinger. He died in 1586.

LAVATER, (John Gaspar,) the celebrated writer on physiognomy, was born in 1741, at Zurich, where his father was a physician. He soon discovered a decided tendency to religion, and had a great predilection for singing hymns and reading the Bible. In 1761 he was ordained a minister; and in 1763 he travelled through Leipsic and Berlin, in the company of Fuseli, and to Barth in Swedish Pomerania, to study theology under the celebrated Spalding. In 1764 he returned to his native town, and was much admired for his pulpit eloquence. In 1767 he published his Swiss Songs, and in the following year his Prospects of Eternity. In 1769 he was made deacon of the Orphan-house church at Zurich; and in 1774 he was nominated first pastor. In 1778 he was appointed deacon and pastor of St. Peter's church in the same city. His Physiognomic Fragments appeared in 1775, in 4 vols, 4to. It was illustrated with numerous engravings, and was soon translated into French and English; and though it met with many enthusiastical admirers, the work is now deservedly consigned to neglect. Lavater also wrote, Aphorisms on Man, and translated into German, Bonnet's Inquiry into the Evidences of Christianity. He hailed the commencement of the French revolution with satisfaction; but the excesses that followed filled him with the deepest alarm; and when the effects of that great political agitation began to be felt in Switzerland, he denounced the principles of the French party with intrepid zeal. When, on the 26th Sept. 1799, Massena took Zurich, Lavater, who was busied in the streets exciting the soldiery and aiding the sufferers, received a musket shot in the abdomen from a French (some accounts say, a Swiss) soldier. It is said that the act was that of an assassin; and it is further supposed that Lavater knew the man, but from a Christian spirit of forgiveness never betrayed him. He suffered for fifteen months from this wound, and died on the 2d January, 1801. During his illness he wrote some papers on the times, and some poems, which are considered to be among his best productions. Lavater's moral character was most exemplary; and his ardent zeal for doing good, even to his enemies, has seldom been surpassed. Though full of animation and fire, he was eminently mild and moderate in conversation, and extremely candid in his estimate of those who differed from him. His mode of living was simple. He rose early, and never took breakfast till he thought he had earned it. The amount of business which he contrived to get through was incredible; and he was enabled to effect this by a strictly methodical disposal of his time.

LAVICOMTERIE de St. SAMPSON, (Louis,) a French political writer. He published in 1791, Crimes des Rois de France, which occasioned an extraordinary sensation. He became a member of the Convention in September 1792, and voted for the death of the king; and in September 1793 he was a member of the Committee of Public Safety. In January 1794, he was ordered by the Jacobin club to draw up the Act of Accusation against Kings. He died in 1809. Besides the pieces already mentioned, he was the author of Les Crimes des Empereurs; and, Les Crimes des Papes.

LAVINGHAM, (Richard,) was prior of a Carmelite convent at Bristol towards the close of the fourteenth century, whose abridgment of Bede's Ecclesiastical History was particularly celebrated. Trithemius says that he flourished in the university of Oxford, and that he wrote against the Lollards.

LAVINGTON, (George,) a learned

prelate, was born at Mildenhall, in Wiltshire, in 1683, and educated at Winchester school, and at New college, Oxford. In 1717 he was presented by his college to the rectory of Hayford Warren, in the diocese of Oxford. After this bishop Potter collated him to the living of Hook Norton; and earl Coningsby not only appointed him his domestic chaplain, but introduced him in the same capacity to the court of George I. In that reign he was preferred to a stall in the cathedral of Worcester. In 1732 he was appointed a canon residentiary of St. Paul's, London, and obtained successively the rectories of St. Mary Aldermary, and St. Michael Bassishaw. In 1747 he was advanced to the bishopric of Exeter, where he died in 1762. He published a few occasional sermons; and, Enthusiasm of the Methodists and Papists compared; this involved him in a controversy with Whitefield and Wesley.

LAVOISIER, (Anthony Laurence,) a celebrated chemical philosopher, and the founder of the antiphlogistic theory, was born at Paris, of an opulent family, in 1743, and educated at the College Mazarin. At the age of twenty-one he obtained from the government a gold medal for a memoir on the best method of lighting the streets of a great city. In 1768 he was chosen member of the Academy of Sciences, and he enriched its memoirs with above forty valuable dissertations on subjects of chemistry and political economy, the result of deep study and laborious experiment. He was treasurer of the Academy after Buffon and Tillet, and successively was appointed farmer-general, register of gunpowder and saltpetre, and a commissioner of the national treasury; and in these offices he laboured assiduously, and with the most conscientious integrity, to advance the interests of the nation, as well as to promote the improvement of science and natural history. His abilities and virtues were too conspicuous to escape the notice of the sanguinary tyrants of France. He was dragged, together with twenty-seven other farmers-general, among whom was his father-in-law, before the revolutionary tribunal, and was condemned to death upon a charge of having mixed water and noxious ingredients with tobacco. And when he demanded the suspension of his sentence for fourteen days, that he might finish some experiments serviceable to the public, the blood-thirsty judge replied that France was not in want either of learned men or chemists. He then walked with composure to the fatal spot, and was guillotined 8th of May, 1794. He wrote, Chemical and Physical Works, 2 vols, 8vo, 1773; Nouvelles Recherches sur le Fluide Elastique, 1775; Report on Animal Magnetism; General Considerations on the Nature of Acids, 1778; Méthode de Nomenclature Chimique; Elementary Treatise on Chemistry, 2 vols, 8vo, 1789; Instruction on the making of Saltpetre, &c. 8vo; De la Réproduction et de la Consommation comparées à la Population, 8vo, &c. Fourcroy pronounced his eulogy at the Lyceum; and La Lande has painted his character in the liveliest colours, and represented him as a man of great virtue and benevolence, endued with all the amiable qualities of the heart, and the amplest resources of the mind. His widow, many years after his death, became the wife of count Rumford.

LAW, (John,) a celebrated projector, born at Edinburgh in 1671, according to some; in 1668, according to others. On the death of his father, who was a goldsmith, he came into the possession of an estate called Lauriston; and in 1694 he visited London, where he was imprisoned for killing his antagonist in a duel, but effected his escape, and returned to Scotland. He then fled to Holland, and thence to Italy. He returned to his country in 1700, under the protection of the duke of Argyle, and proposed to the parliament various plans of finance, which were disapproved. He then visited Brussels, Venice, and Genoa, and at last he gained the confidence of the duke of Orleans, the regent of France, and settled at Paris, where he, in 1716, established a bank, which soon became the general bank of the kingdom, to which were united the interests of the Mississippi Company, founded by him about the same time. The hopes of immense gain, and the love of novelty, gradually brought all the specie of the kingdom under his control, and his paper rose to full twenty times its original value, and in 1719 was calculated as worth more than eighty times the circulating coin of the whole nation. Thus while France considered itself as rapidly rising into opulence and power, and while the artful projector purchased vast possessions, and united in his person the offices of comptroller and financier, the real resources of the kingdom were gradually diminishing. At last, in 1720, the bubble burst, and Law, after wandering over Germany, Denmark, Holland, and England, settled

at Venice, where he died in 1729. He wrote a small treatise, On Money and Paper Credit.

LAW, (William,) an able and pious divine, of the mystical class, was born at King's Cliff, in Northamptonshire, in 1686, and educated at Emmanuel college, Cambridge, where he took his degrees, and obtained a fellowship in 1711, but did not enter into orders, as he had some scruples with respect to the necessary oaths, and thus could not obtain some valuable preferment which was intended for him. He died in 1761, at King's Cliff, the place of his birth, at the house of Mrs. Hesther Gibbon, the aunt of the historian, where he had for several years found a hospitable asylum, and where he acted as chaplain to that lady and her friend, Mrs. Elizabeth Hutcheson, who had retired to that place for the purpose of leading there a life of charity and devotion. At King's Cliff he founded an alms house, and a school. His principal works are, A Serious Call to a Devout and Holy Life; this work Dr. Johnson declared to have been the first that led to his thinking in earnest about religion; Three Letters to the Bishop of Bangor [Hoadly]; these are highly commended by Jones of Nayland, as specimens of accurate argumentation; Treatise on Christian Perfection; Remarks on the Fable of the Bees; The Unlawfulness of Stage Entertainments; The Case of Reason; Answer to Dr. Trappe, on being righteous over-much; On Regeneration; Answer to Hoadly on the Sacrament; The Spirit of Prayer; and, The Spirit of Love. Towards the close of his life he fell into the notions of Behmen, whose works he published.

LAW, (Edmund,) a learned prelate, was the son of a clergyman who held a small chapel in the neighbourhood of Cartmel, in Lancashire, where he was born in 1703. He was educated at the free grammar-school at Kendal, and at St. John's college, Cambridge. He was afterwards fellow of Christ's college. During his residence in this college he published a translation of archbishop King's Essay upon the Origin of Evil, with notes. To this was prefixed, under the name of A preliminary Dissertation, a piece written by the Rev. Mr. Gay, of Sidney college. In the controversy which took place in consequence of the appearance of Dr. Clarke's Demonstration of the Being and Attributes of God, this translation and the notes were not overlooked; and Law's Postscript to the second edition was a reply to, A Second Defence of Dr. Clarke. Further controversy ensued; which produced, in 1734, or 1735, Law's Enquiry into the Ideas of Space, Time, &c. While he continued at Christ's college, he prepared for the press, jointly with Dr. John Taylor, Mr. Thomas Johnson, and Mr. Sandys Hutchinson, an improved edition of Stephens's Thesaurus Linguæ Latinæ; which was printed in 1735, in 4 vols, fol. In 1737 he was presented by the university to the living of Graystock, in Cumberland. In 1743 he was promoted, by Sir George Fleming, bishop of Carlisle, to the archdeaconry of that diocese. He next published his Considerations on the Theory of Religion, 8vo; to which he subjoined, Reflections on the Life and Character of Christ; and an appendix, concerning the use of the words, "soul" and "spirit," in Holy Scripture, and the state of the dead as there described. The Reflections were published at Cambridge in 1776, as a tract; accompanied with a summary and appendix on the gospel morals, by Paley. In 1749 Mr. Law proceeded D.D.; in his public exercise for which degree he defended the doctrine of what is usually called, The sleep of the soul. In 1754 he was elected master of Peter-house, when he resigned his archdeaconry. About 1760 he was appointed head librarian of the university; and in 1764 he was nominated casuistical professor. In 1783, Dr. Cornwallis, then bishop of Lichfield, who had been his pupil at Christ's college, appointed him archdeacon of Stafford, and gave him a prebend in the cathedral of Lichfield; and in 1764 Dr. Green, bishop of Lincoln, presented him to a stall in his cathedral. In 1767, by the intervention of the duke of Newcastle, high-steward of the university, he obtained a stall in the church of Durham. In 1769, on the recommendation of the duke of Grafton, chancellor of the university, he was promoted to the bishopric of Carlisle, with which he held the mastership of Peter-house, and the rectory of Graystock, *in commendam*. In 1774 he published, Considerations on the Propriety of requiring a Subscription to Articles of Faith. This was answered by Dr. Randolph, of Oxford; in reply to whom, "A friend of religious liberty" published, in the same year, A Defence of the Considerations; a tract ascribed to Dr. Paley. In 1777 he published an edition of the works of Mr. Locke, with a life of the author, and a preface, 4 vols. 4to. He died in 1787. Two of his sons came to be bishops, and one a judge.

LAW, (Edward, lord Ellenborough,)

sixth son of the preceding, was born in 1748 or 1749, at Great Salkeld, in Cumberland, and was educated at the Charter-house, and at Peter-house, Cambridge. After taking his first degree with unusual applause, he entered at Lincoln's-inn, and when called to the bar, went the Northern circuit. In 1785 he became, along with Messrs. Plomer and Dallas, counsel for Warren Hastings, Esq., and during the memorable trial of that gentleman, notwithstanding the dazzling array of talents opposed to him, he displayed professional abilities of no common order. In 1801 he was appointed attorney-general, and was knighted. In the following year he succeeded Lord Kenyon as chief justice of the King's Bench. In April 1802 he was raised to the peerage. He afterwards became a privy counsellor. In 1805, however, when Lord Grenville presented a petition from the Irish Roman Catholics, he strenuously opposed the concession of any fresh privileges. "The question now before us," observed his lordship, "is not a question of toleration in the enjoyment and exercise of civil and religious rights, but of the grant of political power. All that toleration can require in respect to civil and religious immunities, has been long ago satisfied in its most enlarged extent."—"I feel it my duty, my lords, now and for ever, as long as the Catholic religion shall maintain its ecclesiastical and spiritual union with the see of Rome, to resist, to the utmost of my power, this and every other proposition, which is calculated to produce the undoing and overthrow of all that our fathers have regarded, and ourselves have felt and known, to be the most venerable and useful in our establishments, both in Church and State." On the trial of viscount Melville, in 1806, Lord Ellenborough voted against him. In 1813 he was nominated one of the commissioners to inquire into the conduct of the princess of Wales. He retired from his judicial office in November 1818, and died in the following month.

LAWES, (Henry,) a musician, born at Salisbury about 1600. He was in the service of Charles I., and in 1653 published his Ayres and Dialogues, fol. with commendatory verses by Milton, Philips, Waller, and Herrick. He set to music the Comus of Milton, and performed the character of the Attendant Spirit, when it was represented at Ludlow castle in 1634. He was long patronized by the family of the earl of Bridgewater. He composed the Coronation Anthem for Charles II. He died in 1662, and was buried in Westminster Abbey.

LAWES, (William,) brother of the preceding, was, like him, an excellent musician. He was commissary to general Gerard, and was killed at the siege of Chester in 1645. His royal master was deeply affected by his loss, and even went into mourning for him. Two large MS. volumes of his works are preserved at Oxford. He set to music Sandys's Paraphrase of the Psalms.

LAWRENCE, (Stringer,) an English general in the service of the East India Company. He died in 1775, and his services were acknowledged by the Company, who erected a monument to his memory in Westminster Abbey.

LAWRENCE, (Thomas,) a physician, was born in Westminster, in 1711, and educated at Trinity college, Oxford, where, in 1740, he was chosen anatomical reader to the university. In 1744 he was elected fellow of the College of Physicians, for whose edition of the works of Harvey he wrote the biographical memoir. In 1767 he became president of the College, and was re-elected for the seven consecutive years. He wrote, besides the Life of Harvey, De Hydrope; and, De Naturâ Musculorum Prælectiones tres. He died in 1783. He was the intimate friend of Dr. Johnson.

LAWRENCE, (Sir Thomas,) a distinguished portrait painter, and president of the Royal Academy, was born in 1769, at Bristol, where his father then held the office of supervisor of excise, which he resigned soon after the birth of his son, and became landlord of the White Lion inn, in that city, which he left in 1772, to become landlord of the Black Bear, at Devizes, where he remained till 1779. This inn was at that time much frequented by the rich and fashionable, who resorted to Bath, and generally stopped at Devizes. Here young Lawrence, while yet a child, drew striking likenesses, with the pencil and pen, of his father's guests, who were delighted both with his genius, and his extraordinary personal beauty. About 1775 he was sent to a respectable school, near Bristol, but he was removed when only eight years old; and this was all the regular education that he ever had. In 1779 his father failed, and removed successively to Devizes, Weymouth, and Bath, at which last town he settled in 1782, and placed his son under Mr. Hoare, a clever crayon painter, from whom young Lawrence

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acquired that grace, elegance, and spirit, which qualified him to be so pre-eminently the painter of female beauty. At the age of thirteen he received from the Society of Arts the great silver pallet, gilt, with an additional present of five guineas, for a copy in crayons of the Transfiguration. In 1787 he was taken to London, where he was soon introduced to Sir Joshua Reynolds, who uniformly treated him with great kindness. In the same year he first exhibited at Somerset House, and from that time his practice rapidly increased. In 1791 he was chosen associate of the Royal Academy. In 1792 George III. appointed him to succeed Sir Joshua as principal painter in ordinary, and the Dilettanti Society chose him for their painter. In 1814 he received a commission from the Prince-Regent, afterwards George IV., to paint the portraits of the sovereigns and the illustrious warriors and statesmen, who had been the means of restoring the peace of Europe. In the following year he received the honour of knighthood. In 1818 he proceeded to the congress of Aix-la-Chapelle, thence to Vienna, and in May 1819, to Rome, where he painted his well-known and admirable portraits of Pius VII. and of cardinal Gonsalvi. This collection of portraits is now in the Waterloo Hall, at Windsor Castle. His admirable portraits of beautiful children are universally known by means of engravings. In 1797 he exhibited at Somerset House a picture of Satan calling his Legions, after Milton. In 1820 he was chosen to succeed Sir Benjamin West as president of the Royal Academy. His addresses to the students were received with great and deserved applause; and the lively interest he took in promoting the advancement of young artists won for him a deep and unfeigned attachment. He died, unmarried, at his house in Russell-square, on the 7th January, 1830, in the sixty-first year of his age, and was buried in St. Paul's cathedral. He left a fine collection of drawings and etchings, which, though worth 40,000*l.* were refused by the nation as a public purchase for half that sum.

LAWSON, (Sir John,) a native of Hull, who from an obscure origin rose in the navy, and became captain of a ship under the parliament. Though by principle a republican, he joined Monk in effecting the restoration, and for his services was thanked by both houses of parliament. He served as rear-admiral under the duke of York, afterwards James II., and in a battle fought against the Dutch on the 3d June, 1665, he received a wound from a musket shot in the knee, of which he died.

LAYARD, (Charles Peter,) a divine, son of a physician of Greenwich, was educated at Westminster school, and St. John's college, Cambridge. He obtained in 1773 and 1775 the Seatonian prize, and was appointed minister of Oxendon chapel, and librarian to Tenison's library, in St. Martin's parish, Westminster. He was promoted in 1800 to the deanery of Bristol, and died in 1803.

LAZIUS, or LATZ, (Wolfgang,) a writer on history and antiquities, born in 1514, at Vienna, where he was nominated to a professorship of medicine, which he occupied till his death in 1565. He was an extremely studious man, and left many proofs of his researches into Greek and Roman history, and into the antiquities of his own country; and De Thou mentions him with respect. The emperor Ferdinand I. nominated him one of his counsellors, and knighted him. His principal works are, Commentariorum Rerum Græcarum Lib. II.; Commentariorum Reipublicæ Romanæ in exteris Provinciis Lib. XIII; De Gentium Migrationibus; Chorographia Pannoniæ; Alvearium Antiquitatis; and, In Genealogium Austriacum Commentaria. His letters were published collectively at Frankfort, in 2 vols, fol. 1698.

LAZZARELLI, (Gianfrancesco,) an Italian comic poet, was a native of Gubbio. He became in 1661 auditor of prince Alexander Pico, duke of Mirandola, was made provost of the church of that city in 1681, and died in 1694. The work for which he is best known is entitled, La Cicceide, the sole object of which is to throw ridicule upon a person whom he calls Don Ciccio, and who was Buonventura Arrighini, formerly his colleague in the rota at Macerata. In a vast number of sonnets and other pieces of verse, he exhibits him in every possible light, satirical and ludicrous.

LAZZARINI, (Gregorio,) a painter, was born at Venice in 1655, and was a pupil of Salvator Rosa. He was highly thought of by Carlo Maratti, who recommended him to the Venetian ambassador to paint a picture for the Sala dello Scrutinio, for which he executed the representation of the Triumphal Memorial of the Morosini. Lazzarini distinguished himself still more by his admirable picture of S. Lorenzo Giustiniani, at the Patriarchale, which is considered by

Lanzi as the finest oil painting of the Venetian school of that period. He died in 1730.

LEACH, (William Elford,) an eminent naturalist, was born at Plymouth in 1790, and brought up to the medical profession, which, however, he relinquished for his favourite pursuit. In 1813 he was appointed one of the curators of the natural history department in the British Museum, which situation he held till 1821, when, in consequence of excessive application to study, his health and intellects became impaired, and he spent the rest of his life in Italy, where he died of cholera, in August 1836. He wrote several papers in the Linnæan Transactions, on insects, and published a general arrangement of the classes Crustacea, Myriopoda, and Arachnides, in the same work. He also wrote a paper in the Philosophical Transactions, on the genus Ocythoë, in which he endeavours to prove that it is a parasitical inhabitant of the argonaut, or paper nautilus shell. He likewise wrote, Malacostraca Podophthalma Britanniæ, illustrated with beautiful plates; and he was the author of the Zoological Miscellany. He also wrote several articles in Brewster's Encyclopædia, and the Dictionnaire des Sciences Naturelles.

LEAKE, (Richard,) a brave naval officer, born at Harwich in 1629. He distinguished himself in various engagements, especially against Van Tromp in 1673, when his ship, the *Royal Prince*, after the loss of her masts, and of 400 of her crew killed and wounded, was attacked by a line of battle ship, and two fire ships. The English admiral Rooke made a signal for the ship to strike, but Leake, animating his companions, declared the *Royal Prince* should never be given up while he lived; and thus boldly seconded by his two sons and an obedient crew, he brought off the ship safe to Chatham. In consequence of this bravery he was made master gunner of all England, and storekeeper of Woolwich. He first contrived to fire off a mortar by the blast of a piece, and he displayed great ingenuity in the composition of fire-works. He died in 1696.

LEAKE, (Sir John,) son of the preceding, was born at Rotherhithe, in Surrey, in 1656. He was educated for the naval profession under his father, and was with him at the memorable fight of 1673. He was afterwards in the merchant service, but at last preferred advancement in the navy. He was made master gunner of the *Neptune* in 1675, and continued in that situation till 1688, when he was appointed to the *Drake* fire ship, against the intended invasion from Holland. He afterwards joined the party of the prince of Orange, and was very serviceable in rescuing Londonderry from the power of James II. In 1692 he fought in the action off Cape la Hogue; and till the peace of Ryswick, in 1697, he continued to distinguish himself as an active and enterprising officer. In 1702 he was sent on the Newfoundland station, and he drove the French totally from the place. On his return he was made rear-admiral of the blue, and soon after knighted; and he then assisted Sir George Rooke in the reduction of Gibraltar, and afterwards relieved that fortress in 1705, when besieged by the French by sea, and the Spaniards by land. In the same year he again relieved that fortress, with the co-operation of the prince of Hesse, and defeated the French fleet; and he reduced Barcelona. In 1706 he again appeared before Barcelona, and relieved it. He next reduced Alicant, Ivica, and Majorca, and then returned to England to receive the rewards of the queen, and the congratulations of the people. On Shovel's death he was made admiral of the white, and commander of the fleet, in which high office he convoyed the new queen of Spain to her consort Charles, and then reduced Sardinia and Minorca to the obedience of the allied monarchs. In 1708 he was elected member for Rochester; and the next year he became one of the lords of the Admiralty, but refused, on the resignation of lord Orford, to accept the place of first lord. In 1712 he was at the head of the expedition to take Dunkirk, and his various services were acknowledged by his being appointed a fifth time admiral of the fleet. He died in 1720.

LEAKE, (Stephen Martyn,) nephew of the preceding, born in 1702, rose in the Heralds' College to the office of garter king at arms in 1754. On the revival of the order of the Bath he was made one of the esquires of the deputy earl-marshal. He wrote, Nummi Britannici Historia, 8vo. In 1750 he published the Life of Admiral Sir John Leake, his maternal uncle, who had bestowed his estates upon him. Of this work only fifty copies were printed. He published likewise fifty of the statutes of the order of the Garter, 4to. He died in 1773.

LEAKE, (John,) a physician, was born at Ainstable, in Cumberland, and educated at the grammar school of

Bishop's Auckland. He practised as a surgeon in London, and afterwards became a licentiate of the College of Physicians; but he devoted himself to obstetrics. He purchased the ground for the Westminster Lying-in-hospital, and then gave it to the governors of that institution. His works are, Practical Observations on Child-bed Fever; Medical Instructions on the Diseases of Women; and, Essay on the Diseases of the Viscera. He died in 1792.

LEANDER, a French Capuchin friar, a native of Dijon, where he died in 1667. The principal of his works are, The Truths of the Gospel; Commentaria in Epistolas Divi Pauli; and, Discursus Prædicabiles.

LEAPOR, (Mary,) an ingenious woman, obscurely born, and educated as the daughter of a gardener, in the house of judge Bloncowe, at Marston St. Lawrence, in Northamptonshire. In her twenty-fourth year she was seized with the measles, and fell a victim to the disease, in 1735. On her death-bed she gave her father some papers, which were published in 2 vols, 8vo, and contained original poems of great merit, especially, The Temple of Love, a dream; and, The Unhappy Father, a tragedy.

LEARCHUS, one of the most ancient sculptors of Greece, born at Rhegium, B.C. 700. He made a statue of Jupiter Olympius, formed out of several pieces, ingeniously fastened together, and which is described by Pausanias, iii. 17. 6. Some say that he was a disciple of Dædalus, others of Dipœnus and Scyllis.

LE BEUF, (John,) a French antiquary and historian, born at Auxerre in 1687. He became a member of the Academy of Inscriptions and Belles-Lettres. He published, Recueil de divers Ecrits pour servir d'Eclaircissement à l'Histoire de France; Dissertations sur l'Histoire ecclésiastique et civile de Paris; Traité historique et pratique sur le Chant ecclésiastique; Mémoires sur l'Histoire d'Auxerre; and, Histoire de la Ville de Paris, 15 vols, 12mo. He died in 1760.

LEBID, (Ben Rabiat,) an Arabian poet, whose abilities were employed by Mahomet to answer the satirical works written against him. He died at the age of 140, (A. H. 141,) and his poems were so much esteemed, that they were affixed on the gates of the temple of Mecca.

LE BLANC, (Marcel,) one of the fourteen Jesuits whom Louis XIV. sent to Siam. He was taken by the English as he was going to China, and he died in 1693, at Mosambique, at the age of 40. He wrote a valuable History of the Revolutions of Siam, 2 vols, 12mo.

LE BLANC, (John Bernard,) a French abbé, distinguished as a man of letters, born at Dijon in 1707, of poor parents. He went early to Paris, and subsequently visited London. The works by which he is best known are, Letters on the English Nation; and a tragedy, called, Abensaide. He died in 1781.

LEBLOND (abbé Gaspard Michel, surnamed,) a learned antiquary, born at Caen in 1738. He became sub-librarian to the College Mazarin, and in 1772 a member of the Academy of Inscriptions. On the breaking out of the Revolution he was nominated a member of the commission of arts, and was specially charged with the collection of what was valuable from the archives and libraries of religious houses. By his exertions the Mazarin library was enriched with more than fifty thousand volumes; and in 1791 he was appointed librarian. He was afterwards made a member of the Institute. He died in 1809. He wrote, Observations sur quelques Médailles du Cabinet de M. Pellerin; Description des principales Pierres gravées du Cabinet du Duc d'Orléans; and, Observations présentées au Comité des Monnaies.

LEBRUN, (Ponce Denis Écouchard,) a lyric poet, called the Pindar of France, born at Paris, in 1729. He became secretary to the prince of Conti. An ode which he addressed to Voltaire was the means of interesting that writer in the support of the niece of Corneille, whom Voltaire adopted, and portioned out of the profits of his edition of the works of the great dramatist. When the academical establishments were reorganized after the Revolution, Lebrun became a member of the Institute. He received from Buonaparte, when consul, a pension of six thousand francs, which, with other sources of revenue which he had acquired, placed him in comparative affluence. He died in 1807.

LEBRUN, (Charles Francis,) duke of Piacenza, was born in 1739, at Coutances, in Normandy. Being nominated deputy to the States-General in 1789, he occupied himself with affairs of police, finance, and domestic administration. In 1795 he was elected to the Council of Elders, and became president in 1796. He was appointed third consul in December, 1799, arch-treasurer of the empire in 1804, and governor-general of Liguria, and duke of Piacenza, in the following

year. Having signed the constitution that recalled the house of Bourbon to the throne, he was created a peer of France by Louis XVIII. After the return of Napoleon in 1815, he accepted the peerage from him, and the place of grand-master of the university,—a proceeding which rendered him incapable of sitting in the new chamber of peers formed in August 1815. He died in 1824.

LECCHI, (Giovanni Antonio,) a mathematician, born at Milan in 1702. He entered into the society of Jesuits, and taught polite literature at Vercelli and Pavia; and he became afterwards professor of rhetoric at Milan, in the celebrated College di Brera; he next taught mathematics at Pavia. In 1795 he settled at Vienna as mathematician to the imperial court; and he displayed great ability in measuring the bed of the river Reno, on which he was employed for several years. He died in 1776. His works are, Theoria Lucis; Arithmetica Universalis Newtoni, illustrata et aucta; Elementa Geometriæ; Elementa Trigonometriæ; De Sectionibus Conicis; Idrostatica esaminata; Relazione della Visita alle Terre danneggiate dalle Acque de' Fiumi di Bologna, Ferrara e Ravenna; Memorie idrostatico-storiche delle Operazioni eseguite nella Inalveazione del Reno; and, Trattato dei Canali Navigabili, 4to.

LE CENE, (Charles,) was born of a Calvinist family, about 1647, at Caen, in Normandy, and educated at Sedan, Geneva, and Saumur. He then became pastor at Honfleur, where he conceived the design of translating the Bible into French, on which he was more or less engaged for a great many years. In 1682 he was invited to Charenton, where he promulgated some Pelagian and Socinian tenets, from the imputation of which he was unable to clear himself; and he was, in consequence, refused by the consistory a certificate of orthodoxy. At the revocation of the Edict of Nantes in 1685, he came over, accompanied by many of his brethren, to England, and was welcomed and befriended by Allix. His Socinian principles, however, frustrated his efforts to establish a congregation in London. He wrote, De l'Etat de l'Homme après le Péché, et de sa Prédestination au Salut; this has been erroneously (as Bayle has shown) ascribed to Allix; and, Entretiens sur diverses Matières de Théologie. But his chief work is his translation of the Bible, which was published by his son at Amsterdam, in 2 vols, fol. 1703. He had in 1696 announced his intention in a volume entitled, Projet d'une nouvelle Version Français de la Bible, from which a high opinion was formed of his undertaking. This project was published in English, under the title of, An Essay for a new Translation of the Bible; and so well received, that a second edition appeared in 1717. The translation itself, however, did not answer the expectations of the public; which was principally owing to the author's introducing certain whims and fancies of his own, and taking unwarrantable liberties with the text. He died in London in 1703.

LECLERC, (Nicholas Gabriel,) a physician and man of letters, born in Franche Comté in 1726. In 1759 he was invited to Russia by the empress Elizabeth; and returning to France in 1762, he became physician to the duke of Orleans. In 1769 he went again to Russia, where he remained till 1777, and collected charts, medals, documents, and other materials of various kinds for a work upon which he had been employed by the French government, and which he subsequently published, under the title of, Histoire physique, morale, civile, et politique de la Russie, 6 vols, 4to. This work gave great offence to the Empress, Catharine II. Leclerc published many other works, medical and historical, among which was an Atlas du Commerce, Paris, 1786, 4to. He died in 1798.

LECLERC, (Charles Emanuel,) a French general, born at Pontoise in 1772. He entered the army in 1791 as a volunteer; and after the surrender of Toulon, in 1793, he was promoted to be chief of battalion. In 1796 he was removed into the army of Italy, under the command of Buonaparte; and he subsequently occupied the post of sub-chief of the staff. In the following year he was made general of brigade, and married Pauline, sister of Buonaparte. He became chief of the staff of general Berthier, who commanded the army of Italy after the treaty of Campo Formio. He then accompanied his brother-in-law to Egypt; and at the overthrow of the Directory, he was of signal service to Buonaparte, who made him general of division, and gave him the command of the army of the Rhine. He was afterwards appointed chief of the vast armament despatched to St. Domingo. He sailed from Brest in December 1801, and arrived with his forces at Cape Français in February 1802; but being seized with the yellow fever a few months after-

wards, he died at his head-quarters, 2d November, 1802. His widow afterwards married the prince Camillo Borghese.

L'ECLUSE, (Charles de,) Lat. *Clusius*, an eminent physician and botanist, was born at Arras in 1526, and educated at Ghent, Louvain, Marburg, and Wittemberg, at which last-mentioned university he contracted an intimacy with Melancthon. After visiting Frankfort, Strasburg, and Lyons, he settled at Montpellier, where, relinquishing the study of the law, which he had hitherto pursued, he devoted himself to that of medicine and botany, and made the acquaintance of Rondelet. He afterwards visited Spain, and thence proceeded to England, where he was introduced to Sir Philip Sidney and Sir Francis Drake. He then settled at Vienna, where he was appointed director of the gardens of the emperor Maximilian II. He next went to Frankfort, and finally, in 1589, to Leyden, where he filled for sixteen years the chair of botany, and where he died on the 4th April, 1609, a few days after the death of his friend, Julius Cæsar Scaliger. He wrote several botanical works, which were once in high repute; and Plumier has given to a species of plant the name Clusia, in honour of him.

LECOMTE, (Felix,) a sculptor, was born at Paris in 1737, and was the pupil of Falconet and Vassé, and was afterwards sent to Rome as a pensionary of the French School of Arts. He was admitted into the Academy in 1771. He made, by order of the government, statues of Rollin and Fenelon, the latter of which, in the hall of the Institute, is considered as his chef-d'œuvre. During the Revolution he lived in retirement; but in 1810 he was appointed a member of the fourth class of the Institute; and on the reform of that body, under the regal government, he was nominated professor in the Academy of Sculpture. He died in 1817, and his éloge was delivered at the Institute by Quatremère de Quincy.

LECT, (James,) Lat. *Lectius*, a learned lawyer, was born at Geneva in 1560, and after a preliminary education at home, studied law under Cujas, and, through the influence of Beza, obtained a chair in that faculty at Geneva in 1583. In the following year he was made counsellor of state; and in 1587 he was appointed professor of polite literature. He was sent in 1589 to queen Elizabeth, in order to obtain some pecuniary aid for the republic, exhausted by war. He went also upon a similar mission to Holland, and obtained a sum from the prince of Orange and the States-General, upon the liberal condition that the Academy of Geneva should be re-established, the professors of which had been dismissed. He was employed to maintain the rights of the republic with his pen against the duke of Savoy; and when that prince had dishonoured himself by the infamous attempt of the *escalade* in 1602, Lect represented the action in such colours to the Swiss cantons, as to obtain the desired succours. He afterwards defended the Protestant religion against the attacks of the president Favre. He died in 1611. He wrote, Thesaurus Juris Romani, continens rariora meliorum Interpretum Opuscula, Lugd. Bat. 5 vols, fol. 1725. His other publications, all in Latin, consist chiefly of poems, orations, pieces of biography, &c. He gave an edition of Q. Aurelii Symmachi Epistolarum lib. x. cum notis, &c. Genev. 8vo, 1587, 1590; of the Poetæ Græci veteres heroici, Gr. Lat. fol, Genev. 1606; and of Francisci Hottomanni Opera, 3 vols, fol. 1599. He also prepared for the press an edition of the Greek Tragic Poets, which was published after his death in 1614.

LEDERLIN, (John Henry,) a learned critic, born in 1672, at Strasburg, at the university of which place he became professor of Greek and Hebrew. He assisted Hemsterhuys in his edition of the Onomasticon of Julius Pollux; and he published editions of Homer, Virgil, and Ælian. He also published Dissertations on parts of the Greek Testament.

LEDOUX, (Claude Nicholas,) a French architect, was born at Dormans, in the department of the Marne, in 1736, and educated at the college of Beauvais, and went to Paris, where he at first gained his livelihood by engraving. He then applied himself to the study of architecture, with the principles of which he made himself acquainted in Blondel's Cours; and in 1771 madame Dubarry appointed him her architect; and for her he erected the elegant pavilion De Louveciennes, and the Château de St. Vrin, near Arpajon. He also built at Paris an hotel for count d'Halleville; in the rue Michel le Comte, that of the prince de Montmorency; and, besides several others, the Hôtel de Thélusson, with its noble gateway, after the model of a triumphal arch. He likewise built the Château de Benonville, near Caen. But he is best known for the Barrières of Paris, which were built after his designs, and of which the triumphal columns of the Barrière du Trône

are the most remarkable. He published, L'Architecture considérée sur le Rapport de l'Art, des Mœurs, et de la Législation, Paris, 1804, fol. illustrated with 125 plates. He died in 1806. Delille has spoken highly of his talents in his poem, De l'Imagination.

LE DRAN, (Henry Francis,) an eminent surgeon, was born at Paris in 1685, and received his education under his father, Henry le Dran. He turned his attention principally to the operation of lithotomy, which he performed in the lateral method, as practised by Cheselden, and was enabled to make some valuable improvements in the art. These he communicated to the public in his Parallèle des différentes Manières de tirer la Pierre hors de la Vessie, 1730, 8vo, to which he added a supplement in 1756, containing the result of his later practice. The work was well received, has been frequently reprinted, and translated into most of the modern languages. He published also, Traité des Opérations de Chirurgie, Paris, 1742, 8vo. To the translation of this work into English, by Gataker, Cheselden made some valuable additions. Le Dran was demonstrator of anatomy at La Charité, and associate of the Royal Society of London. He died in 1770.

LEDWICH, (Edward,) an Irish antiquary, born in 1739, and educated at Trinity college, Dublin, of which he became fellow. He afterwards became vicar of Aghaboe, in the Queen's county. He was also secretary to the Committee of Antiquaries of the Royal Irish Academy. He maintained the Scandinavian origin of the Irish, in opposition to their national prejudices in favour of Partholenus and Milesius, and pronounces the history of St. Patrick to be a comparatively modern fiction. This subjected him to no little obloquy on the part of the bigoted Romanists. He died in 1823. He wrote, On the Government of Ireland, from the earliest Times to the latest Revolution in it; this is inserted in Gough's edition of Camden's Britannia, 1789; and, Antiquities of Ireland. He also contributed various papers to the Archæologia.

LEDYARD, (John,) a native of America, remarkable in the history of geographical discovery, was born at Groton, in Connecticut, and educated at Dartmouth college, in New Hampshire. Here it appears to have been his intention to apply to theological studies; but having lost his father in infancy, and the friend who sent him to college being dead, he was obliged to quit it, and, by means of a canoe of his own construction, he found his way to Hartford, and thence to New York, where he went on board ship as a common sailor, and in this capacity arrived at London in 1771. Hearing of captain Cook's intentions to sail on his third voyage, in 1773, Ledyard engaged himself with him in the situation of a corporal of marines; and on his return, feeling a strong desire of penetrating from the north-western coast of America to the eastern coast, with which he himself was perfectly familiar, he determined to traverse the vast continent from the Pacific to the Atlantic. His first plan was, to embark in a vessel, which was then preparing to sail, on a voyage of commercial adventure, to Nootka Sound. But this scheme was frustrated; and he therefore determined to travel over land to Kamtschatka, whence the passage is short to the opposite coast of America. Accordingly, with no more than ten guineas in his pocket, he crossed the British channel to Ostend in 1786, and by Denmark and the Sound proceeded to Stockholm. As it was winter, he attempted to traverse the Gulf of Bothnia on the ice, in order to reach Kamtschatka by the shortest course; but finding, when he came to the middle of the sea, that the water was not frozen, he returned to Stockholm, and taking his course northward, he walked to the Arctic Circle, and passing round the head of the Gulf of Bothnia, descended on its eastern side to Petersburg, where he arrived without money, shoes, or stockings, in the beginning of March 1787. Here, through the influence of the Portuguese ambassador, he obtained permission to accompany a convoy of stores, which the empress Catharine had ordered to be sent to Yakutsk, in Siberia, for the use of Billings, an Englishman, at that time in her service. He left Petersburg on the 21st of May, and travelling eastward through Siberia, reached Irkutsk in August; and thence he proceeded to Yakutsk, where he was kindly received by Billings, whom he recollected on board captain Cook's ship, in the situation of the astronomer's servant, and who was now employed by the empress in accomplishing her schemes of discovery. But, for some unexplained reason, Ledyard was arrested at Yakutsk, in January 1788, and conveyed to the town of Tolochin, on the frontiers of the Polish dominions. As his conductors parted with him, they informed him, that if he returned to Russia he would be hanged. Distressed by poverty, covered

with rags, harassed with continual hardships, exhaused by disease, without friends, without credit, unknown, and reduced to the most wretched state, he found his way to Königsberg, and thence to England, where he was well received by Sir Joseph Banks, who, knowing his disposition, communicated to him the wishes of the Association for discovering the Inland Countries of Africa to promote an exploratory journey into that region. Ledyard expressed great pleasure in the hope of being employed in this adventure. Being asked when he would set out, he replied, "To-morrow morning." On the 30th of June, 1788, he left London; and after a journey of thirty-six days, seven of which were consumed at Paris, and two at Marseilles, he arrived at Alexandria. On the 14th of August, at midnight, he left Alexandria, and, sailing up the Nile, arrived at Cairo on the 19th. From Cairo he communicated to the committee of the society all the information which he was able to collect during his stay there. The next despatch which they were led to expect was to be dated at Sennar; the terms of his passage had been settled, and the day of his departure was appointed. The committee, however, received the melancholy tidings of his death, which was caused by a bilious attack, at Cairo. Ledyard, as to his person, scarcely exceeded the middle size, but he manifested very remarkable activity and strength, and he appeared to be formed by nature for achievements of hardihood and peril.

LEE, (Edward,) archbishop of York, was born at Lee Magna, in the county of Kent, in 1482, and educated at Magdalen college, Oxford, where he took his degrees in arts, and then removed to Cambridge. His learning and talents recommended him to the court of Henry VIII., in which he acquired the esteem of Sir Thomas More, and of other learned men. The king likewise conceived so high an opinion of his political abilities, that he sent him on several embassies. In 1529 he was made chancellor of Salisbury, and in 1531 was incorporated in the degree of D.D. at Oxford, and was consecrated archbishop of York. He died in 1544. He was a zealous opponent of Luther, and had a controversy with Erasmus respecting his Annotations on the New Testament. He wrote, Commentaria in universum Pentateuchum, MS.; Apologia contra quorundam Calumnias; Index Annotationum prioris Libri; Epistola nuncupatoria ad Desid. Erasmum; Annot. Lib. duo in Annotationes Novi Test. Erasmi; Epistola apologetica, qua respondet D. Erasmi Epistolis; Epistolæ sexcentæ; and, Epicedia Clarorum Virorum. Some of his MSS. are in the Harleian, and some in the Cottonian library.

LEE, (Samuel,) a nonconformist divine, the son of an eminent citizen of London, was born in that city in 1625, and was educated under Dr. Gale, at St. Paul's School, and afterwards entered a commoner of Magdalen hall, Oxford. In 1648 he was created M.A. by the parliamentary visitors, and was made fellow of Wadham college. He was preferred by Cromwell to the living of St. Botolph's, Bishopsgate, London, but was ejected by the rump parliament. Afterwards he was chosen lecturer of St. Helen's, Bishopsgate. About 1678 he removed to Newington Green, near London, where he was for many years minister of a congregation of Independents. In 1686, being dissatisfied with the times, he went over to New England, and became pastor of a church at Bristol. The revolution in 1688 affording brighter prospects, he determined to revisit his own country, but in his passage home, with his family, the ship was captured by a French privateer, and carried into St. Malo, where he died a few weeks after, in November 1691. He wrote, Chronicon Castrense, a chronology of all the rulers and governors of Cheshire and Chester, which is added to King's Vale Royal; Orbis Miraculum, or, the Temple of Solomon portrayed by Scripture light; Contemplations on Mortality; Dissertation on the probable conversion and restoration of the Jews, printed with Giles Fletcher's Israel Redux; and, The Joy of Faith. He published also various Sermons preached on public occasions, on prescribed subjects; and he had a considerable share in Helvicus's Theatrum Historicum, 1662.

LEE, (Nathaniel,) a dramatic poet, son of Dr. Richard Lee, rector of Hatfield, in Hertfordshire, was born about 1657, and was educated at Westminster School, under Dr. Busby, whence he removed to Trinity college, Cambridge; but not succeeding to a fellowship, he came to London, where he made an unsuccessful attempt to become an actor in 1672. He then had recourse to his pen for support, and composed a tragedy, called, Nero, Emperor of Rome, in 1675; which being well received, he produced nine plays, besides two in conjunction with Dryden, between that period and 1684, when his habits of dissipation, aided probably by an heredi-

tary taint, brought on insanity, and in November he was confined in Bedlam, where he continued four years. He produced two plays afterwards, The Princess of Cleves, and the Massacre of Paris. He was killed in the street in 1691 or 1692, in a drunken nocturnal frolic, in the thirty-fourth year of his age, and was interred in the parish of Clement Danes, near Temple-Bar. He wrote thirteen tragedies, of which Alexander the Great, The Rival Queens, and Theodosius, were the most successful, though the first alone is now remembered. Addison declares, that among our modern English poets there was none better turned for tragedy than Lee, if, instead of favouring his impetuosity of genius, he had restrained and kept it within proper bounds. He frequently succeeds in the passionate parts of the tragedy, but more particularly where he eases the style of those epithets and metaphors, with which he so much abounds. Dryden prefixed a copy of commendatory verses to the Rival Queens; and Lee joined with that laureate in writing the tragedies of The Duke of Guise, and Œdipus. Notwithstanding Lee's imprudence and eccentricites, no man could be more respected by his contemporaries.

LEE, (Sophia,) an ingenious lady, distinguished for her writings, was born in 1750, in London, where her father, who was bred to the law, and afterwards became an actor, carefully superintended her education. In 1780 she published, The Chapter of Accidents, a comedy, which met with great success. This was soon followed by The Recess, or a Tale of other Times. She wrote also a ballad, called, A Hermit's Tale, found in his Cell; the tragedy of Almeyda, Queen of Grenada; and two Canterbury Tales, entitled, The Young Lady's Tale, or the Two Emilys, and The Clergyman's Tale; these were inserted in a collection of Canterbury Tales published by her sister, Miss Harriet Lee. She died in 1824.

LEECHMAN, (William,) a learned Scotch divine, was born at Dolphinston, in Lanarkshire, in 1706, and educated at the university of Edinburgh. In 1731 he was licensed as a preacher, and in 1736 he was ordained minister of Beith, on which charge he continued seven years. In 1740 he was elected moderator of a meeting of the synod at Irvine, and opened the assembly at Glasgow on the 7th of April, 1741, with a sermon to the clergy, On the Temper, Character, and Duty, of a Minister of the Gospel, which has passed through many editions. In 1743 he published a discourse on The Nature, Reasonableness, and Advantages of Prayer, with an attempt to answer the objections against it. This likewise added much to his reputation, and has been frequently reprinted. He was shortly after elected to the professorship of theology at the university of Glasgow; an honour which he obtained only by the casting vote of the lord rector, owing to some suspicions entertained of the orthodoxy of his sentiments, founded on his sermon on Prayer, in which he was thought to have laid too little stress on the atonement and intercession of Christ. Soon after he had been established in the professorship, he took the degree of D.D.; and he held the theological chair for seventeen years, and vindicated the grand truths of natural and revealed religion, in answer to the principal objections made to them by Hume, Bolingbroke, Voltaire, and other sceptical writers. In 1761 he was raised to the office of principal of the university. He died in 1785. His Sermons were printed in 1789, 2 vols, 8vo, with his life, by Dr. Wodrow, prefixed.

LEEPE, (John Anthony Vander,) a painter, born of a distinguished family, at Bruges, in 1664. He cultivated his taste for the art by copying prints and designs of eminent masters in water-colours; till, by the assistance of genius, and sedulous application, he acquired an expertness in oil painting. He finished a large sea-piece, that had a surprisingly grand effect; and he also painted a landscape, with figures, representing the Flight into Egypt; in which the trees, foliage, and plants, are beautifully coloured, and touched in the style of a master. This last is in the church of St. Anne, at Bruges. His landscapes are much in the style of Genoels, and of Gaspar Poussin. He painted with extraordinary readiness and ease, having a light free touch, and a good tone of colouring. His sea-pieces are more valued than his land scenes. The figures in his pictures were generally painted by Duvenede and Kerckhove. He died in 1720.

LEEUW, (Gabriel Vander,) a painter, was born at Dort in 1643, and learned the art of painting from his father, Sebastian Vander Leeuw, a painter of animals, who had been bred in the school of Jacob Gerritz Kuyp. Gabriel however soon surpassed his instructor, and then went to Amsterdam, whence he travelled to France, where he spent four years. He next visited Italy, and continued

there for ten years. While at Rome he studied most of the works of Benedetto Castiglione, and Rosa da Tivoli; particularly the latter, whom he imitated happily in the freedom of his touch, and the readiness or rapidity of his hand He studied his scenes and every object after nature, spending whole days in the fields, to observe the forms, actions, and attitudes, of the animals which he intended for his subjects. He died in 1688. He had a fine genius; his invention was lively and ready, and his hand was as expeditious as his thought. His colouring had the style of the Roman school.

LEEUW, (Peter Vander,) a painter, the younger brother of the preceding, was born at Dort in 1644. He was instructed by his father Sebastian, and painted the same subjects as his brother; but his manner of penciling and colouring was different from that of Gabriel, and better adapted to the taste of his countrymen; for he finished his pictures neatly, and took the utmost pains to render them transparent. He made Adrian Vandervelde his model, and was so ambitious of imitating him, that whenever he sat down to paint any design of his own, he always placed a picture of that master before him. Notwithstanding his acknowledged merit, he had an odd, peevish humour, which often gave offence to those who were inclined to become his friends. He died in 1705.

LEFEBVRE, (Francis Joseph,) duke of Dantzic, marshal and peer of France, was born at Ruffach, in the department of the Upper Rhine, in 1755. In 1789 he became a sergeant in the French guards. Soon after he was made a captain of infantry; and in 1793 he was raised to the rank of general; and in the beginning of 1794 he was made general of division. He shared in nearly all the victories of the republic; and the Directory gave him a military command, which enabled him to afford important assistance to Buonaparte, who, when first consul, procured him admission into the Conservative Senate. In 1804 he was created a marshal of the empire. At the battle of Jena he commanded the imperial guard; but his greatest exploit was the taking of Dantzic, May 24th, 1807, in recompense of which he was raised to the dignity of a duke. He subsequently commanded in Spain, and in Germany. In 1819 he was made a peer of France. He died in 1820.

LEFEBVRE-GINEAU, (Louis,) a learned natural philosopher, born in the Ardennes in 1751. In 1786 he was appointed professor of natural philosophy and mechanics in the Collége de France, and was made a member of the Institute at its formation. He was concerned in the introduction of the new system of weights and measures, and had a seat in the Legislative Assembly. He died in 1829. He is highly praised by Delille.

LEGALLOIS, (Julian John Cæsar,) an eminent physician and physiologist, born at Chermeix, in Brittany, and educated at the College of Dol. He afterwards studied medicine at Caen, and at Paris, where he was appointed by the Committee of Public Safety to superintend the manufacture of gunpowder. He afterwards became a pupil in the school of medicine at Paris, and took his degree of M.D. in 1801. In 1812 he published his able work entitled, Expériences sur le Principe de la Vie, notamment sur celui des Mouvements du Cœur et sur le Siége de ce Principe, 8vo. He also read several Mémoires before the Institute, and was appointed physician to the Bicêtre. He died in 1814.

LEGENDRE, (Louis) a French historian, was born of an obscure family at Rouen in 1655, and educated and patronized by Harlay, archbishop of Rouen, and afterwards of Paris, who gave him first a canonry of Notre-Dame, and afterwards made him abbé of Clare-Fontaine, in the diocese of Chartres. He died in 1733. He wrote, A History of France from the Commencement of the Monarchy to the Death of Louis XIII. in 3 vols, fol. and 8 vols, 12mo, 1718; Manners and Customs of the French, in the different Periods of the Monarchy; An Essay on the Reign of Louis the Great; A Life of Cardinal d'Amboise, with a parallel of other Cardinals who have been ruling Statesmen; and, Life of Peter du Bosc.

LEGENDRE, (Gilbert Charles,) marquis of St. Aubin-sur-Loire, a French author, born at Paris in 1687, was counsellor in the parliament, and afterwards master of requests. He wrote, A Treatise on Opinion, 1733, 8 vols, 12mo, which has been twice reprinted with additions; this work contains a collection of historical examples, illustrating the influence of opinion in the different sciences; and, Antiquities of the Royal Family of France. He died in 1746.

LEGENDRE, (Adrien Marie,) an eminent French mathematician, born at Toulouse in 1752. His first appearance as a mathematician was in 1782, as the writer

of two papers, one on the motion of resisted projectiles, the other on the attraction of spheroids, which gained prizes from the academies of Berlin and Paris, and a place in the former as the successor of D'Alembert. In 1787 he was appointed one of the commissioners for connecting the observatories of Greenwich and Paris by a chain of triangles. Cassini de Thury had memorialized the British government on the expediency of this step, the execution of which was committed to general Roy on the English side, and to Legendre, Cassini, and Mechain, on the French. An account of the labours of the French commissioners was published in 1790, under the title of Exposé des Opérations faites en France en 1787, et Description d'un nouvel Instrument propre à donner la Mesure des Angles à la Précision d'une Seconde. In 1791, Legendre published Mémoire sur les Transcendantes Elliptiques; and, Eléments de Géométrie. This last-mentioned work had passed through eleven editions in 1817; and it has been translated into English, and published in America. In 1806 he published his Nouvelle Méthode pour la Détermination des Orbites des Comètes, which is remarkable on account of its containing the first proposal to employ the method of least squares; a method which was afterwards shown by Laplace to be entitled to confidence. In 1811 he published his Exercices du Calcul Intégral; and in 1825 and 1826 he produced his Traité des Fonctions Elliptiques et des Intégrales Eulériennes, 2 vols, 8vo, containing a digested system, with extensive tables for the computation of the integrals; and in 1828 and subsequent years he published three supplements. The second edition of his Théorie des Nombres was published in 1808, and the third in 1830. The best known of his works is his Eléments de Géométrie, of which Sir David Brewster gave an English translation in 1824, from the eleventh edition: Legendre published his twelfth edition in 1823. He died at Paris in 1833. On the formation of the Institute he became a member of that body; and under the imperial government he was nominated a counsellor for life of the university of Paris. In 1815 he was made an honorary member of the council of public instruction; and in 1816 he was appointed, conjointly with M. Poisson, examiner of candidates for the Polytechnic School.

LEGER, (Anthony,) a learned Protestant divine, born in 1594, at Ville-Seche, in the Valley of St. Martin, in Piedmont. He went as chaplain to the ambassador from the States-General to Constantinople, where he formed a friendship with the famous Cyrillus Lucar, and obtained from him a confession of the faith of the Greek and Eastern churches. On his return to the Valley he was appointed minister there; but being condemned to death by the duke of Savoy, he took refuge in Geneva, where he was made professor of divinity, and of the Oriental languages, and died in 1661. He left an edition of the New Testament in the original Greek, and vulgar Greek, 2 vols, 4to.—His son, ANTHONY, was born 1652, at Geneva, where he was successively professor of philosophy and divinity. He was a celebrated preacher, and five volumes of his sermons have been published since his death, which happened at Geneva, in 1719, in the sixty-seventh year of his age.

LEGER, (John,) a learned Protestant divine, nephew of the preceding, was born in 1615, at Ville-Seche, in the Valley of St. Martin, in Piedmont, and educated at Geneva, where he studied divinity under Spanheim. He was minister of several churches, particularly that at St. John, and escaped the massacre of the Waldenses in 1655. Having been deputed to several Protestant powers in 1661, the court of Turin ordered his house at St. John to be razed to the ground, and declared him guilty of high treason. He afterwards became pastor of the Walloon church, at Leyden, where he published his Histoire des Eglises Evangéliques des Vallées de Piémont, ou Vaudoises, fol.; this is a valuable work. The date of his death is placed by some about 1670.

LEGGE, (George,) baron of Dartmouth, an eminent naval commander, brought up under Sir Edward Spragge, entered the service at seventeen years of age; and before he was twenty his gallant behaviour recommended him so effectually to Charles II. that, in 1667, he promoted him to the command of the *Pembroke*. In 1671 he was appointed captain of the *Fairfax*, and the next year removed to the *Royal Catharine*, in which ship he obtained high reputation, by beating off the Dutch after they had boarded her, though the ship seemed on the point of sinking; and then, finding the means of stopping her leaks, he carried her safe into port. In 1673 he was made governor of Portsmouth, and gentleman to the duke of York. In Decem-

ber 1682 he was created baron of Dartmouth. The port of Tangier having been attended with great expense to keep the fortifications in repair, and maintain in it a numerous garrison to protect it from the Moors, the king determined to demolish the fortifications, and bring the garrison to England. Lord Dartmouth was appointed to manage this difficult affair; and for that purpose he was, in 1683, made governor of Tangier, general of his majesty's forces in Africa, and admiral of the fleet. At his arrival he prepared everything necessary for putting his design in execution, blew up all the fortifications, and returned to England with the garrison; soon after which the king made him a present of 10,000*l*. When James II. ascended the throne, lord Dartmouth was created master of the horse, general of the ordnance, constable of the Tower of London, captain of an independent company of foot, and one of the privy council. That monarch placed the highest confidence in his friendship; and on his being thoroughly convinced that the prince of Orange intended to land in England, he appointed him commander of the fleet. He was deprived of all his employments at the Revolution; and in 1691 he was committed prisoner to the Tower, where, after three months' imprisonment, he died suddenly (Oct. 25th) of apoplexy, in the forty-fourth year of his age.

LEGNANO, (Stefano Maria,) called *Legnanino*, a painter, was born near Bologna, or, according to Lanzi, at Milan, in 1660, and received his earlier instruction in the art from his father; but he afterwards became a disciple of Carlo Cignani. He then went to Rome, where he became a pupil of Carlo Maratti. His subjects were historical, and some of his best works are at Milan. He died in 1715.

LEGRAND, (James William,) a French architect, born at Paris in 1753, and educated for his profession at the Ecole des Ponts et Chaussées, where he attracted the notice of Perronnet, and was, while yet very young, entrusted with the execution of the bridge at Tours. He placed himself under Blondel, and after his death, pursued his studies under Clerisseau. With Molinos he made a tour through Italy, and was recalled home by the government, by which he was employed for nearly twenty years in erecting or restoring public edifices. One of his most noted works, which he executed in conjunction with Molinos, was the timber cupola of the Halle aux Bleds. He also erected the Théâtre Feydeau, and effected the restoration of the Fontaine des Innocens, of the Halle aux Draps, and of the interior of the Hôtel Marbœuf. He wrote the text to the Edifices de Paris, and the Galerie Antique, and to many of the architectural subjects in the Annales du Musée; he also wrote the architectural portion of Cassas's Voyage Pittoresque d'Istrie, and that of Phénicie; and an octavo volume to accompany Durand's Parallèle d'Edifices. He died in 1806.

LEGRAND D'AUSSY, (Peter John Baptist,) a Jesuit, born at Amiens in 1737. After studying in one of the colleges of the society, he was appointed professor of rhetoric at Caen, in Normandy, where he had for a pupil the celebrated De la Place. After the suppression of his order in 1773, he went to Paris, where he devoted himself to literary pursuits, and cultivated the society of learned men. His favourite object of study was French antiquities; and in 1795 he was appointed keeper of the National MSS. in the Royal Library. He wrote, Fabliaux ou Contes des xii. et xiii. Siècles, translated or extracted from the forementioned MSS.; Histoire de la Vie privée des Français; Vie d'Apollonius de Thyanes; and various Mémoires. He died in 1800.

LEIBNITZ, (Godfrey William, baron de,) was born at Leipsic, the 3d July, 1646. His father was professor of moral philosophy, and secretary to that university; but he died when his son was only six years old. Young Leibnitz was then placed at the school of St. Nicholas in his native city, and in his fifteenth year was removed to the university. Here, under the direction of Thomasius, he chiefly applied himself to the study of philosophy and the mathematics; he had previously cultivated the Greek and Roman classics with great success. He afterwards went to Jena, where he prosecuted his mathematical studies under Erhard Weigel. At his return to Leipsic in 1663 he maintained a thesis, De Principiis Individuationis, in which he defended the system of the Nominalists. In 1664 he was admitted M.A., and published his Questiones Philosophicæ ex Jure collectæ; which was followed in the next year by the Doctrina Conditionum. At the same time he applied himself particularly to the study of the Greek philosophers, and engaged in the hopeless task of reconciling Plato with Aristotle; as he afterwards attempted a like recon-

ciliation between Aristotle and Des Cartes. His views being at this time chiefly fixed upon the law, he commenced bachelor in that faculty in 1665, and the year after supplicated for his doctor's degree; but he was refused, as not being of sufficient standing, that is, not quite twenty years of age; but the real cause of the demur was his rejecting the principles of Aristotle and the schoolmen. Resenting the affront, he went to Altorf, where he maintained a thesis, De Cassibus in Jure perplexis, with so much reputation, that he not only obtained his doctor's degree, but had an offer of being made professor of law extraordinary. This, however, he declined. In the same year he published his Ars Combinatoria, in which he designed to show in what manner universal arithmetic may be applied to the elucidation of other sciences. This was accompanied by A Mathematical Demonstration of the Existence of God. He then went to Nuremberg, where he had heard that some adepts were busily engaged in the pursuit of the philosopher's stone. Wishing to be initiated in their mysteries, he drew up a letter full of abstruse terms, extracted out of books of chemistry, and, unintelligible as it was to himself, addressed it to the director of that society, desiring to be admitted a member. They forthwith not only admitted him into their laboratory, but requested him to accept the secretaryship with a stipend. His office was to register their processes and experiments, and to extract from the books of the best chemists such things as might be of use in their pursuits. About 1667 Baron von Boineburg, chancellor to the elector of Mentz, meeting Leibnitz at a common entertainment, conceived so high an opinion of his genius and learning, that he invited him to Frankfort on the Maine, and obtained for him the post of counsellor of the chamber of review to the elector of Mentz. He here composed his Nova Methodus discendi docendique Juris, cum subjecto Catalogo Desideratorum, Frankfort, 1667. In 1668 he published his Corporis Juris reconcinnandi Ratio. In 1670 he republished the work of Nizolius, De veris Principiis et verâ Ratione Philosophandi, to which he contributed a preface and several philosophical notes and treatises. He also communicated his Theoria Motus Concreti, to the Royal Society of London, and his Theoria Motus Abstracti, to the Academy of Sciences of Paris. Baron von Boineburg had some connexions at the French court; and as his son, who was at Paris, was not of years to be trusted with the management of his affairs, he requested Leibnitz to undertake that charge, and the latter accordingly went to Paris in 1672. Here he made the acquaintance of many distinguished men, and especially of Malebranche, of Cassini, and of Huygens, whose treatise, De Horologio oscillatorio, led him to the pursuit of the higher mathematics. He was also offered a seat in the Academy of Sciences as pensionary member; and he might have settled very advantageously at Paris, if he would have turned Roman Catholic; but he chose to adhere to the Lutheran religion, in which he had been brought up. In 1673 he visited London, where he became acquainted with Oldenburg, the secretary, and John Collins, fellow of the Royal Society, from whom he received some hints of the invention of the method of fluxions, which had been discovered in 1664 or 1665, by Newton. While he was in England he received an account of the death of the elector of Mentz, by which he lost his pension. He then communicated a statement of his circumstances to the duke of Brunswick Lunenburg, who immediately appointed him counsellor of his court, with a salary; but gave him leave to stay at Paris, in order to finish his arithmetical machine, which, however, was not completed until after his death. This machine, either an improvement of that of Pascal, or an original invention, is described in the first volume of the Miscellanea Berolinensia, and is still preserved in the Museum at Göttingen. In 1674 he went again to England, where he was chosen a member of the Royal Society. He then passed through Holland to Hanover, and from his first arrival there made it his business to enrich the library of that city with the best books in the various branches of science and literature. At this time also he discovered and developed the method of infinitesimals, which was so similar to the method of fluxions of Newton as to create a dispute between the admirers of those great men, and ultimately between themselves, as to the priority of discovery. To decide this dispute, the Royal Society of London, at the request of Leibnitz, appointed a commission, which decided in favour of Newton. The duke of Brunswick Lunenburg dying in 1679, his successor, Ernest Augustus, then bishop of Osnaburg, afterwards George I. of England, extended the same patronage to

Leibnitz, and directed him to write the history of the house of Brunswick. Leibnitz undertook the task; and travelling through Germany and Italy to collect materials, returned to Hanover in 1690. In 1682 he had joined Otto Mencke in publishing the Acta Eruditorum of Leipsic; and from 1691 he was also a constant contributor to the Journal des Savans, in which many of his most important essays on philosophy first appeared. In 1692 he commenced a correspondence with Bossuet on the terms on which a reconciliation might be effected between the Lutherans and Romanists; this correspondence was broken off in 1693, and renewed in 1699. About 1692 also he wrote his Thoughts on Locke's Essay On The Human Understanding, in which he controverts that philosopher's opinions on innate ideas, substance, a vacuum, and other subjects; he also communicated to the world his ingenious mathematical invention of the arithmetical binary; and wrote a reply to Bayle, in defence of his doctrine of pre-established harmony. In 1693 he published, in the Journal of Leipsic, his Protogæa, in which he appears to have come nearest, of all the early geologists, to the theories which are most received in the English school at the present day. (This treatise was published in 4to, at Göttingen, in 1749, by Scheidius.) In 1698 he published, Accessiones Historicæ, quibus utilia superiorum Temporum illustrandis Scripta Monumentaque nondum hactenus edita, inque iis Scriptores diu desiderati continentur, 2 vols, 4to; and in 1700, a supplement to his treatise on the law of nations, entitled, Mantissa Codicis Juris Gentium Diplomatici, fol. In 1700 he was admitted a member of the Royal Academy of Sciences at Paris. The same year the elector of Brandenburg, afterwards king of Prussia [Frederic I.] founded an Academy at Berlin, by the advice of Leibnitz, who was appointed perpetual president of it. In 1711 he was made baron of the empire, and aulic counsellor to the emperor Charles VI.; and Peter the Great appointed him privy counsellor of justice, with a pension of a thousand ducats. In 1714 the elector of Hanover was raised to the throne of Great Britain; and soon after his arrival the electoral princess, then princess of Wales, and afterwards queen Caroline, engaged Leibnitz, who about the middle of the year had again visited England, in a dispute with Dr. Samuel Clarke upon the subject of free-will, the reality of space, and other philosophical subjects. This controversy was carried on by letters, which passed through her royal highness's hands, and ended only with the death of Leibnitz, at Hanover, Nov. 14, 1716, occasioned by the gout and stone, at the age of seventy. He was buried on the esplanade at Hanover, where a monument, in the form of a small temple, bears the simple inscription, "Ossa Leibnitii." At the moment of his death he was sitting on the side of his bed, with an inkstand, and Barclay's Argenis (a book which he greatly admired) beside him. Leibnitz was in person of the middle stature, and of a thin habit of body. He had a studious air, and a pleasing aspect, though near-sighted. He was temperate in eating and drinking, and lived on plain food, which he took at no regular hours, but only when hunger prompted him. He loved travelling, and different climates never affected his health. In order to impress upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards. His temper was naturally warm, but he had acquired by degrees a philosophic command of it. He was thought to love money, and is said to have left sixty thousand crowns, yet no more than fifteen or twenty thousand out at interest; the rest being found in crown-pieces and other specie, hoarded in corn-sacks. He always professed himself a Lutheran, but never joined in public worship. He was never married, and never thought of marriage but once, when he was about fifty years old; and the lady desiring time to consider of it, gave him an opportunity of doing the same; which produced this conclusion, "that marriage was a good thing; but a wise man ought to consider of it all his life." Leibnitz employed himself for a long time on the invention of a universal language; but he did not live to complete his design. In 1707 he published the first volume of his collections for a history of the house of Brunswick, entitled, Scriptores Rerum Brunswicensium Illustrationi inservientes, &c., in fol.; of which work a second volume appeared in 1710, and a third in 1711. He found leisure also to complete and publish a work, in which he explained more fully than he had before done the principles of his new system. It was entitled, Theodicæa, or, a Dissertation on the Goodness of God, the Liberty of Man, and the Origin of Evil, 2 vols, 8vo, 1710. M. G. Hanscius collected, with great care, every thing that Leibnitz had said, in different passages of

his works, on the subject of philosophy, and formed of them a complete system, under the title of G. G. Leibnitzii Principia Philosophiæ, More Geometrico demonstrata, &c. 4to, 1728; and in 1734 and 1735, there was published a collection of his letters, entitled, Epistolæ ad diversos Theologici, Juridici, Medici, Philosophici, Mathematici, Historici, et Philologici Argumenti MSS. Auctores; cum Annotationibus suis primùm divulgavit Christian Cortholtus. But all his works were collected, distributed into classes, by M. Dutens, and published at Geneva in six large volumes, 4to, in 1768, entitled, Gothofredi Gulielmi Leibnitii Opera omnia, &c.

LEICESTER. See DUDLEY.

LEICH, (John Henry,) a learned philologist, born in 1720, at Leipsic, at the university of which city he was appointed professor of philosophy. He was prematurely cut off, in the thirtieth year of his age, in 1750, just after he had been elected professor of the Greek language. He wrote, De Origine et Incrementis Typographiæ Lipsiensis Liber singularis; Animadversiones et Emendationes ad Inscriptiones Græcas à Muratorio in Thesauro editas; De Diptychis veterum; and, De Vitâ et Rebus Gestis Constantini Porphyrogeniti. He also published an excellent edition of Basil Faber's Thesaurus Eruditionis Scholasticæ, 1749, 2 vols. fol.

LEIGH, (Edward,) a theological writer, was born at Shawell, in Leicestershire, in 1603, and educated at Walshall, in Staffordshire, and at Magdalen hall, Oxford, under William Pemble, a celebrated tutor. After completing his degrees in arts in 1623, he removed to the Middle Temple for the study of the law. About 1636 he sat for the borough of Stafford, when some of the members of that which was called the Long Parliament, had withdrawn to the king at Oxford. He was afterwards appointed, as a lay member, to a seat in the Assembly of Divines. He was also colonel of a regiment in the parliamentary service, and custos rotulorum for the county of Stafford. He was not, however, prepared to approve of all the proceedings of the parliament and army; and having in Dec. 1648 voted that the king's concessions were satisfactory, he and some others, who held the same opinion, were expelled from parliament. From that time he appears to have retired from public life, and to have employed his time in study. He died in 1671. He wrote, Select and choice Observations concerning the first twelve Cæsars; an enlarged edition of this was published by his son in 1657, 8vo, with the title of Analecta Cæsarum Romanorum; two other editions, with farther improvements and plates of coins, &c., appeared in 1664 and 1670, 8vo; Treatise of Divine Promises; this has often been reprinted, and was the model of Clarke's Scripture Promises, and of other collections of the same kind; Critica Sacra, or the Hebrew Words of the Old, and the Greek of the New Testament, London, 1639, and 1646, 4to, afterwards enlarged with a supplement, to 2 vols. fol.; A Treatise of Divinity; The Saint's Encouragement in evil Times, or Observations concerning the Martyrs in general; Annotations on all the New Testament; A philological Commentary, or an Illustration of the most obvious and useful Words in the Law, &c.; A System or Body of Divinity; Treatise of Religion and Learning; this was republished in 1663, with the title of Fœlix Consortium, or a fit Conjuncture of Religion and Learning; Choice French Proverbs; Annotations on the five poetical Books of the Old Testament, viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles; Second Considerations of the high Court of Chancery; England described; this is mostly taken from Camden; Choice Observations on all the Kings of England, from the Saxons to the Death of Charles I.

LEIGH, (Charles,) a naturalist and physician, was born at Grange, in Lancashire, and educated at Brazennose college, Oxford, whence, after he had taken his degree of B.A., he removed to Cambridge, and proceeding in the faculty of medicine, afterwards practised in London. He was admitted a member of the Royal Society in 1685. He wrote, The Natural History of the Counties of Lancashire, Cheshire, and Derbyshire, &c.; with this is incorporated the best part of the following publication: Phthisiologia Lancastriensis, cum Tentamine philosophico de Mineralibus Aquis in eodem comitatu observatis; Exercitationes quinque de Aquis Mineralibus, Thermis calidis, Morbis acutis, Morbis intermittentibus, Hydrope; and, History of Virginia. Of his Natural History of Lancashire bishop Nicolson speaks with great, and, as Mr. Gough thinks, deserved contempt. The date of his death is not known.

LEIGHTON, (Alexander,) a Scotch divine, was born at Edinburgh in 1568, and educated in the university of that city, where in 1603 he was appointed professor of moral philosophy, which he

held till 1613, when he came to London, and procured a lectureship, which he enjoyed till 1629, when he wrote two libellous books, the one entitled, Zion's Plea, and the other, The Looking-glass of the Holy War, which brought him under the vengeance of the Star-chamber. After receiving sentence, he made his escape, but was soon retaken, and brought back to London. Historians have recorded the manner of his punishment: "He was severely whipped. Being set in the pillory, he had one of his ears cut off, and one side of his nose slit. He was then branded on the cheek with a red hot iron with the letters S S (Sower of Sedition). The following week he was whipped again at the pillory in Cheapside, and had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of his nose, and branding the other cheek." He was also condemned to pay a fine of 10000*l.* This happened in November, 1629. He practised as a physician in the reign of James I.; but he was interdicted the practice by the College of Physicians, as a disqualified person. He alleged against this prohibition, that he had taken his doctor's degree at Leyden, under professor Heurnius. It was then objected to him that he had taken priest's orders; and being asked why he did not adhere to the profession to which he had been ordained, he excepted against the ceremonies, but owned himself to be a clergyman. Still persisting to practise in London, or within seven miles of that city, he was censured *tanquam infamis.* After eleven years' imprisonment in the Fleet, he was set at liberty by the parliament in 1640, was appointed in 1642 keeper of Lambeth-palace, which at that time was made use of as a state prison, and had 6000*l.* voted to him. He died about 1649. Other accounts say that he died insane in 1644.

LEIGHTON, (Robert,) son of the preceding, was born in London in 1611, and educated at the university of Edinburgh, where he took his degree of M.A. in 1631. He afterwards spent some time in France, particularly at Douay, where he had relatives. When he had reached his thirtieth year, in 1641, he settled, according to the Presbyterian form, as minister of the parish of Newbottle, near Edinburgh. Here he remained several years, and was most assiduous in discharging the various duties of his office. His object was to exhort his parishioners to live in charity, and not to trouble themselves with religious and political disputes. But such was not the common practice; and it being the custom of the presbytery to inquire of the several brethren, twice a year, "whether they had preached to the times?" "When all my brethren," answered Leighton, "preach to the times, suffer one poor priest to preach on eternity." Such moderation could not fail to give offence; and finding his labours of no service, he resolved to retire to a life of privacy. His design, however, of withdrawing from public life was prevented by a circumstance which proved the high opinion entertained of his integrity, learning, and piety. The office of principal in the university of Edinburgh becoming vacant soon after Leighton's resignation of his ministerial charge, the magistrates unanimously chose him to fill the chair, and pressed his acceptance of it by urging that he might thereby be of great service to the Church, without taking any part in public measures. He accordingly accepted the offer, and executed the duties of his office for ten years with great reputation. After the death of the king, Leighton sometimes visited London during the vacations; but he was disgusted with the proceedings there, and particularly conceived a dislike to the conduct of the Independents, as well as to their form of church government. He made several excursions, likewise, to Flanders, that he might observe the actual state of the Romish church on the spot; and he carried on a correspondence with some of his relations at Douay, who were in popish orders. But, with the exception of some Jansenists, of whom he entertained a favourable opinion, because they seemed intent on bringing things, if possible, to the purity and simplicity of the primitive ages, his general aversion to popish divines and popery appears to have been increased by his experience abroad. When Charles II. after the Restoration determined to establish episcopacy in Scotland, Leighton was persuaded to accept the bishopric of Dumblane, to which the deanery of the chapel-royal was annexed. He was consecrated in Westminster Abbey, along with Sharp, and two other Scotch bishops. But finding himself unable to stem the torrent of persecuting Presbyterianism, he came to London to resign his office. Instead, however, of accepting his resignation, the king prevailed upon him to become archbishop of Glasgow, at a time when his majesty hoped that exemplary piety and unaffected simplicity of manners might

recommend the measures of the court, (1670.) Both parties, however, were too much exasperated, and too jealous of each other, to yield a single point, and the scheme came to nothing; for which various reasons may be seen in the history of the times. Archbishop Leighton, therefore, finding his new situation more and more irksome, again determined to resign his dignity, and went to London for that purpose in the summer of 1673. The king, although he still refused to accept his resignation, gave a written engagement to allow him to retire after the trial of another year; and that time being expired, and all hope of uniting the different parties having vanished, his resignation was accepted. He now retired to Broadhurst, in Sussex, where his sister resided, the widow of Edward Lightmaker, Esq. and there he lived in great privacy, dividing his time between study, devotion, and acts of benevolence, with occasional preaching. Although he had enjoyed this retirement almost without interruption for ten years, he was unexpectedly called to London. The reason of this visit is not very clearly explained, nor is it of great importance; but it appears that he had been accustomed to express a wish that he might die from home, and at an inn; and this wish was gratified, for he died at the Bell-inn, in Warwick-lane, London, on the 1st February, 1684, in the seventy-first year of his age. He was confined to his room about a week, and to his bed only three days. Bishop Burnet and other friends attended him constantly during this illness, and witnessed his tranquil departure. By his express desire, his remains were conveyed to Broadhurst, and interred in the church; and a monument of plain marble, inscribed with his name, office, and age, was erected at the expense of his sister. Archbishop Leighton is celebrated by all who have written his life, or incidentally noticed him, as a striking example of unfeigned piety, extensive learning, and unbounded liberality. He inherited some property from his father; but his income as bishop of Dumblane was only 200*l.*, and as archbishop of Glasgow about 400*l.* a-year; yet, besides his gifts of charity during his life, he founded an exhibition in the college of Edinburgh at the expense of 150*l.*, and three more in the college of Glasgow, at the expense of 400*l.*; and he gave 300*l.* for the maintenance of four paupers in St. Nicholas's hospital. He also bequeathed at last the whole of his remaining property to charitable purposes. His library and MSS. he left to the see of Dumblane. As a preacher, he was admired beyond all his contemporaries. "He had," says bishop Burnet, "a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him." His admirable Commentary on the First Epistle of St. Peter has been often reprinted. The most complete edition of his works is that which appeared in 1808, in 6 vols, 8vo, with a life of the author by the Rev. G. Jerment.

LEISMAN, (John Anthony,) a self-taught artist, born in Germany in 1604. After some years spent in close study of the best pictures in his own country, he travelled to Venice, and pursued his studies there so assiduously, after the works of Titian, Tintoret, and Paolo Veronese, that he rose into high esteem. His paintings were admired for their spirited and lively touch, and also for the delicate colouring in his sea-ports, landscapes, architecture, and historical compositions. He died in 1698.

LE JAY, (Gabriel Francis,) a Jesuit, born at Paris in 1657, or, according to Feller, in 1662. He became professor of rhetoric at the college of Louis-le-Grand, where he had Voltaire for a pupil. His Bibliotheca Rhetorum is a useful work. He died in 1734. It is said that on one occasion Voltaire gave the professor, while at lecture, an answer so flagrant for its impiety, that the latter, starting from his chair, seized the young offender by the collar, and exclaimed, "Malheureux, tu seras un jour l'étendard du déisme en France."

LE KAIN. See KAIN.

LELAND, or LAYLONDE, (John,) an eminent English antiquary, was born in London, in the beginning of the sixteenth century, and was educated at St. Paul's School, under the famous William Lily, and at Christ's college, Cambridge. Of this society it is said he became fellow; yet it is certain that he afterwards removed to Oxford, and spent several years in All Souls college, where he prosecuted his studies with great assiduity, not only in the Greek and Latin tongues, but in the Saxon and Welsh. For farther improvement he travelled to Paris, where he had the conversation and instruction of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by

whose assistance he not only perfected himself in the Latin and Greek tongues, but learned French, Italian, and Spanish. On his return home he entered into holy orders, and being esteemed an accomplished scholar, Henry VIII. made him one of his chaplains, gave him the rectory of Popeling, Popering, or Pepling, in the marches of Calais, appointed him his library-keeper, and, by a commission dated 1533, dignified him with the title of his Antiquary. By this commission his majesty laid his commands on him to make search after "England's antiquities, and peruse the libraries of all cathedrals, abbies, priories, colleges, &c., and places where records, writings, and secrets of antiquity were reposited." He spent above six years in travelling about England and Wales, and collecting materials for the history and antiquities of the nation. In the execution of his design he was so inquisitive, that, not content with what the libraries of the respective houses afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals and monasteries, &c., he wandered from place to place where he thought there were any footsteps of Roman, Saxon, or Danish buildings, and took particular notice of all the tumuli, coins, and inscriptions. Henry VIII. was sensible of the indefatigable industry of his Antiquary, and on his return from his travels in 1542, presented him to the rich rectory of Hasely, in Oxfordshire, and the year following gave him a canonry of King's college, now Christ Church, Oxford; and, about the same time, the prebend of East and West Knowle, in the cathedral of Salisbury. In 1545, having digested into four books that part of his collections which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to the king, under the title of A Newe Year's Gifte; with a scheme of what he intended to do farther. For that purpose he retired to a house of his own, in the parish of St. Michael le Querne, in London, where he spent nearly six years in digesting, and bringing into form and order, the immense collections he had made. King Henry died January the 28th, 1547, and probably the great concerns of state had for some time slackened the attention of the court to Leland's labours, who now fell into a state of deep mental depression. Bayle suggests that the court did not pay Leland his stipend, and gives this as a plausible reason for his misfortune; but as we are told by his contemporary, bishop Bale, who had a better opportunity to know his history, that he was a man entirely abstracted from the world, pecuniary considerations could scarcely be the object of his views. However, be the cause of his disorder what it may, he fell into a deep melancholy, and, in a short time after, became totally deranged. Edward VI. by letters patent, dated March 5, 1550, granted the custody of him, by the name of John Laylond, junior, of St. Michael's parish in le Querne, clerk, to his brother John Laylond, senior; and, for his maintenance, to receive the profits of Hasely, Popeling, and his Salisbury prebend above-mentioned. In this state he continued for two years, when the disorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael le Querne, which stood at the west end of Cheapside, between the conduit there and Paternoster-row; but being burnt in the great fire of 1666, the site of it was laid out to enlarge the street. On his demise, Leland's papers were sought after by persons of the first rank and learning in the kingdom. King Edward, aware of their value, committed them to the custody of Sir John Cheke, his tutor, who probably would have made some important use of them had he not been hindered by the political agitation which followed the death of his sovereign. Sir John, being then obliged to go abroad, left four folio volumes of Leland's collections to Humphrey Purefoy, Esq., and these descended to Burton, the author of the History of Leicestershire, who obtained possession also of eight other volumes of Leland's MSS. called his Itinerary, all of which he deposited, in 1632, in the Bodleian Library. The only other portion of Leland's MSS. is in the Cottonian collection in the British Museum. Of all these, Holinshed, Drayton, Camden, Dugdale, Stowe, Lambard, Battely, Wood, and others, have made much use in their historical researches. Leland and Nicholas Udall, between them, prepared the verses in English and Latin which were spoken in the Pageant as Anne Boleyn went to her coronation. The publications by which Leland is most known are his Commentarii de Scriptoribus Britannicis, not very faithfully edited by Anthony Hall, 2 vols, 8vo, Oxon, 1709; his Itinerary, published by Thomas Hearne, 9 vols, 8vo, Oxford, 1710-12; reprinted as the third edition in 1770; and, De Rebus Britannicis Col-

NATIONAL ARCHIVES OF INDIA

lectanea, edit. Thoma. Hearne, 6 tom., 8vo, Oxon, 1715; reprinted at London in 1770.

LELAND, (John,) an eminent writer in defence of Christianity, was born of a Presbyterian family at Wigan, in Lancashire, in 1691. Soon after, his father, being involved in pecuniary difficulties, gave up his effects to his creditors, and removed to Dublin. John was his second son; and when in his sixth year, which was before he left England, he was seized with the small-pox, which proved of so malignant a kind, that his life was despaired of; and when, contrary to all expectation, he recovered, he was found to be deprived of his understanding and memory, which last retained no traces of what he had been taught. In this state he remained a year, when his faculties returned; but having still no remembrance of the past, he began anew to learn his letters, and in this his second education made so quick a progress, that his parents resolved to bring him up to one of the learned professions, and he was educated for the ministry among the Dissenters. Having first exhibited his talents to advantage in a congregation that assembled in New-row in Dublin, he was invited to become joint-pastor, to which office he was ordained in 1716. In 1730 Tindal published his Christianity as old as the Creation; in reply to this, Leland, in 1733, published, An Answer to a late Book entitled, Christianity as old as the Creation, &c. 2 vols. In 1737 he encountered Dr. Thomas Morgan, by publishing, The Divine Authority of the Old and New Testament asserted against the unjust Aspersions and false Reasonings of a Book entitled, The Moral Philosopher. In 1739 the university of Aberdeen conferred upon him the degree of D.D. In 1742 he published an answer to a pamphlet entitled, Christianity not founded on Argument; and in 1753 he published, Reflections on the late Lord Bolingbroke's Letters on the Study and Use of History; especially so far as they relate to Christianity and the Holy Scriptures. In 1754 he published his chief work, entitled, A View of the principal Deistical Writers that have appeared in England in the last and present Century, with Observations upon them, &c., in several letters to a friend. He afterwards published a supplement relating to the works of Mr. Hume and Lord Bolingbroke, and this was followed by a third volume, comprehending the author's additions and illustrations, with a new edition of Reflections upon lord Bolingbroke's Letters, &c. When he was upwards of seventy years old, he published, in 2 vols, 4to, The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the ancient heathen World, especially with respect to the Knowledge and Worship of the true God; a rule of moral Duty, and a state of future Rewards and Punishments, &c. This work was afterwards reprinted in 2 vols, 8vo. He died in his seventy-fifth year, on the 16th of January, 1766. After his death a collection of his Sermons was published in 4 vols, 8vo, with a preface containing some account of the life, character, and writings of the author.

LELAND, (Thomas,) a learned divine and classical scholar, was born at Dublin in 1722, and educated at the school kept by the celebrated Dr. Sheridan, and at Trinity college, Dublin, of which he became successively scholar, and fellow. In 1748 he entered into orders. In 1754, in conjunction with Dr. John Stokes, he published, at the desire of the university, an edition of the Orations of Demosthenes, with a Latin version and notes, 2 vols, 12mo. In 1756 he published the first volume of his excellent Translation of several speeches of Demosthenes, 4to, with notes critical and historical; the second volume of which appeared in 1761, and the third in 1770. This raised his reputation very high as a classical scholar and critic, and public expectation was farther gratified in 1758 by his History of the Life and Reign of Philip King of Macedon, the Father of Alexander, 2 vols, 4to. After this he proceeded with translations of Æschines, and several other orations of Demosthenes. In 1762 he is supposed to have written, although he never formally avowed it, the ingenious historical romance of Longsword, earl of Salisbury. In 1763 he was appointed professor of oratory. His course of study, and the labour he had bestowed on his translations, had furnished him with a perspicuous and energetic style, which he displayed both in the professor's chair and in the pulpit, being the most admired preacher of his time in Dublin. In 1764 he published, A Dissertation on the Principles of human Eloquence; with particular regard to the style and composition of the New Testament; in which the observations on this subject by the lord bishop of Gloucester, [Warburton,] in his discourse on the Doctrine of Grace, are distinctly considered; being the sub-

NATIONAL ARCHIVES OF INDIA

stance of several lectures read in the oratory school of Trinity college, Dublin, 4to. This was answered in a very petulant spirit by Hurd. In 1765, through the suggestion of Dr. Leland, the university of Dublin bestowed on Dr. Johnson their highest honour, by creating him doctor of laws, a favour which he acknowledged in a letter to Dr. Leland, which may be seen in Boswell's Life of Johnson. In 1768 Dr. Leland was appointed chaplain to lord Townsend, lord-lieutenant of Ireland. He obtained the prebend of Rathmichael, in the cathedral church of St. Patrick, Dublin, united with the vicarage of Bray, both of small value, but tenable with his fellowship. In 1773, appeared his History of Ireland, from the invasion of Henry II., with a preliminary discourse on the ancient state of that kingdom, 3 vols, 4to. He died in 1785.

LE LONG, (James,) an eminent French historian and bibliographer, was born at Paris in 1665. After he had been taught grammar and Latin at Estampes, his father sent him to Malta, with a view to procure him admission among the clerks of the order of St. John of Jerusalem. He soon returned to Paris, where he entered into the congregation of the Oratory. His year of probation being passed, he was sent to the college of Juilli, where he taught mathematics; and he went afterwards to the seminary of Notre Dame des Vertus, near Paris, where he employed his leisure time in study. On his return to Paris he was appointed librarian of the Maison de St. Honoré; a place for which he was well qualified, as he was not only acquainted with Latin, Greek, Hebrew, and Chaldee, but with the Italian, Spanish, Portuguese, and English languages, and had a very extensive knowledge of literary history, of books, editions, and printing. The continual pains, however, which he bestowed on this library, and on his own publications, undermined his constitution, which was originally delicate, and brought on a pulmonary disorder, which proved fatal August 13th, 1721, in the fifty-sixth year of his age. In all his researches he showed much acuteness and judgment; but the course of his studies had alienated him from works of taste and imagination, for which he had little relish. His principal object was the ascertaining of truth in matters of literary history; and the recovery of dates and other minutiæ, on which he was frequently obliged to bestow the time that seemed disproportionate, was to him a matter of great importance: nor was he to be diverted from such accuracy by his friend Malebranche, who did not think philosophy concerned in such matters. "Truth," said Le Long, "is so valuable, that we ought not to neglect it even in trifles." His works are, Bibliotheca Sacra, seu Syllabus omnium ferme Sacræ Scripturæ Editionum ac Versionum, Paris, 1709, 2 vols, 8vo; of this an enlarged edition was published at Paris in 1723, 2 vols, fol., by Desmolets; another edition was begun by A. G. Marsch in 1778, and between that and 1790, 5 vols, 4to, were published at Halle; Discours historique sur les principales Editions des Bibles Polyglottes, Paris, 1713, 12mo; Histoire des Démêlés du Pape Boniface VIII. avec Philippe le Bel, 1718, 12mo, a posthumous work of Adrian Baillet, to which Le Long added some documents illustrating that period of French history; Bibliothèque Historique de la France, 1719, fol.; this is a work of vast labour and research, and is perhaps the greatest of all his undertakings; it has since been enlarged by Fevret de Fontette, who published his edition of it in 1768, in 5 vols, fol.

LELY, (Sir Peter,) a celebrated portrait painter, was born at Soest, in Westphalia, in 1617. His father, whose family name was Vander Vaas, a native of Holland, was a captain in the garrison of that town. He received his earliest instruction from Peter Grebber, at Haerlem. Attracted by the encouragement given to the arts by Charles I., he came over to England in 1641, and was led by the fame and fortune of Vandyck to emulate him in portrait-painting. He obtained an introduction to Charles I., and painted his portrait; and after the death of the king, he painted the portrait of Cromwell, who thus addressed him: "Mr. Lely, I desire you will use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and every thing as you see me: otherwise I will never pay a farthing for it." But it was not till after the Restoration that Lely rose to the height of his fame and prosperity. He fell in with the voluptuous taste of the new court in his representation of the beauties who adorned it, and

"——— On animated canvas stole
The sleepy eye that spoke the melting soul."

He painted with a light and delicate pencil, and a lovely tone of colouring; gave great grace to the airs of his heads, and the attitudes of his figures; and

made his fancy draperies flow with ease and elegance. The hands of his figures are painted with remarkable care and delicacy. He was in great favour with Charles II., who made him his principal painter, and knighted him. He acquired wealth, part of which he employed in the purchase of a fine collection of pictures and drawings, which after his death was sold for 26,000*l*. The sale lasted forty days. He married an English lady of beauty and family, and purchased an estate at Kew, where he resided in the summer, living in a style suited to his fortune. He was not free from jealousy as an artist, and viewed with disquiet the rising reputation of Kneller. He was seized, as he was painting the portrait of the duchess of Somerset, with an apoplectic fit, of which he died in 1680, at the age of sixty-three. His remains were interred in the church of St. Paul's, Covent-garden, under a monument, with his bust carved by Gibbons. His series of portraits of the beauties of the court of Charles II. is much admired, and is preserved at Hampton Court. Lely also excelled as a crayon painter, and his portraits in crayons are by some preferred to those in oil. One of the best of his few historical pictures is the representation of Susannah and the Elders, at Burleigh-house.

LEMAIRE, (James,) a Dutch navigator, celebrated for the discovery of the strait which bears his name, at the southern extremity of the continent of America. He died in December 1616, the same year in which he had passed through the strait. An account of his voyage was written in Latin by Aris Classen.

LEMAIRE, (Nicolas Eloi,) a French philologist, was born in 1767, at Triancourt, in the department of the Meuse, and educated at the college of St. Barbe. He was appointed professor of rhetoric in the college of cardinal Lemoine, in 1790. In 1793 he was nominated president of the 6e arrondissement, and rescued Daubenton from the fury of the revolutionists. In 1811 he succeeded Delille as professor of Latin poetry in the College of France. He published a Collection of the Latin Classics, to which he prefixed an elegant dedication to Louis XVIII. He died in 1832.

LEMARE, (Peter Alexander,) a grammarian, born in 1766, in Franche Comté. He wrote, Cours de Langue Latine; Cours de Langue Française; and, Dictionnaire par Ordre d'Analogie. He died in 1835.

LEMENS, (Balthasar van,) a painter, born at Antwerp in 1637. He visited London after the Restoration. He painted small historical subjects, which were pleasing and well coloured; and he had a free pencil, with a ready invention; sometimes showing a degree of elegance in his figures. He died in 1704.

LEMERY, (Nicholas,) a French chemist, born in 1645 at Rouen, whence he went to Paris, and thence to Montpellier, where he soon acquired reputation under the instruction of Vernant, and became an able lecturer on chemistry. In 1672 he returned to Paris, and there began to dissipate those clouds of ignorance and prejudice which enveloped the science and language of chemistry: he provided himself a laboratory, and saw his lectures attended by numerous and respectable classes. As he was a Protestant, his religion exposed him to persecution: accordingly, after refusing to accept the invitations of the court of Berlin, he passed over to England in 1683, where Charles II. received him graciously. He, however, soon after returned to France, and, yielding to the pressure of the times, became a Roman Catholic, that he might pursue his chemical studies unmolested. He had previously taken his degree of M. D. at Caen. On the revival of the Academy of Sciences, (1699,) he was made associate chemist, and became a pensionary. He died in 1715. His works are, Pharmacopée universelle; Traité universel des Drogues simples; Cours de Chimie; Nouveau Recueil de Secrets et Curiosités les plus rares; and, Traité de l'Antimoine.

LEMERY, (Louis,) son of the preceding, was born at Paris in 1697, and became physician to the king, and member of the Academy of Sciences. He wrote, A Treatise on Food; On Worms in the Human Body; besides several papers in the Mémoires of the Academy. He died in 1743.

LEMNIUS, (Lævinius,) a physician, born at Ziriczee, in Zealand, in 1505. He took orders, and became canon of Ziriczee, where he died in 1568. He wrote, De Occultis Naturæ Miraculis; A Treatise on Astrology; Similitudiorum et Parabolarum, que in Bibliis ex Herbis atque Arboribus desumuntur, dilucida explicatio; this was translated into English, Oxford, 1587, 12mo.

LEMOINE, (Francis,) a painter of history, was born at Paris in 1688, and studied under Tournieres and Galloche. Though without genius, he, by astonish-

ing application, became an eminent painter. He committed suicide in a fit of melancholy, 4th of June, 1737. His chief works are, The Nativity, at St. Roche; The Flight into Egypt; The Transfiguration; The Conversion of St. Paul; The Apotheosis of Hercules, at Versailles, upon the saloon of which he was employed for four years. This last painting is said to be the largest in Europe. He also painted a representation of the Assumption, upon the ceiling of the chapel of the Virgin, in St. Sulpice.

LEMON, (George William,) a divine and grammarian, born in 1726. He published, English Etymology, 4to. He died in 1797.

LEMONNIER, (Peter Charles,) an astronomer, born at Paris in 1715. In 1736 he went with Maupertuis and Clairaut to measure a degree of the meridian towards the North Pole. He wrote, Astronomical Institutions; Tables of the Sun; Corrections for those of the Moon; Lunar Nautical Astronomy, &c. He was a member of the Academy of Sciences, and afterwards of the Institute. He traced the meridian line on the pavement of St. Sulpice. He died in 1799. Lalande was his pupil.

LEMONNIER, (Louis William,) brother of the preceding, born in 1717. He was a member of the Academy of Sciences, of the Institute, and of the London Royal Society. He distinguished himself as an able physician, and as an experimental philosopher, and he contributed several valuable articles to the French Encyclopédie, especially on electricity, the magnetic needle, &c. He died in 1799.—There was an ecclesiastic named William Anthony Lemonnier, who translated Terence and Persius into French, and wrote fables, tales, and epistles. He died in 1797.

LEMOS, (Thomas,) a learned Spanish Dominican monk, born at Rivadavia, in Galicia, in 1550. When the disputes on the subject of divine grace commenced between the Dominicans and Jesuits, towards the close of the sixteenth century, he acquired high reputation by the zeal and dexterity with which he supported the opinions of Aquinas against the Molinists. After silence had been imposed on the contending parties by Clement VIII., and he had assembled at Rome a sort of council for the decision of this controversy, known by the name of the Congregation *de Auxiliis*, Lemos was appointed, at a general chapter of his order held at Naples in 1600, to plead the cause of their patron at the papal tribunal. Here he obtained great applause by his learning, skill, and eloquence; and is considered by his order as having immortalized himself by the success with which he defended the glory of St. Thomas. After the congregation was dissolved he returned to Spain, where Philip II. offered him a bishopric, which he declined; but he accepted a pension from the royal treasury. He died in 1629. He wrote, Panoplia Gratiæ, in which the questions concerning grace, free-will, and predestination, are largely discussed; Acta Congregationum et Disputationum, quæ coram Clemente VIII. et Paulo V. de Auxiliis divinæ Gratiæ sunt celebratæ.

LEMOYNE, (John Baptist,) a French musician and musical composer, was born in 1751, at Eymet, in Perigord, and educated in Germany, under Graun and Kirnberger. His chant d'Orage, in the opera of Toinon and Toinette, obtained for him the patronage of the prince royal of Prussia, and an admission to the concerts of Frederic the Great. He afterwards returned to Paris, where his Phèdre, produced in 1786, met with great success. He died in 1796.

LEMPRIERE, (John,) a divine, and biographer, was born in the island of Jersey, and educated at Reading, at Winchester, and at Pembroke college, Oxford, where he graduated D.D. in 1803. In 1792 he was appointed head master of Abingdon grammar-school, which he conducted for several years with great credit. He afterwards became master of the free grammar-school at Exeter, which, in consequence of some disputes with the trustees, and after petitioning parliament on the subject, he was obliged to resign. In 1811 he was presented by the Rev. L. Cunniford to the rectory of Meeth, in Devonshire, which living, together with that of Newton Petrock, in the same county, he held till his death. He is the author of Bibliotheca Classica, or Classical Dictionary, first published in 1788, 8vo, and afterwards enlarged to 4to; and, Universal Biography, 4to, with an abridgment of it, in 8vo, 1808. He also published in 1792, a volume of a translation of Herodotus, with notes, which he intended to complete in two more volumes. But this undertaking he never completed. He died in 1824.

LENCLOS, (Ninon, or Anne, de,) a celebrated courtezan, born in 1616, at Paris, of a respectable family, in easy circumstances. Her mother wished to devote her to the seclusion of a convent;

but her father, who was a man of wit and gallantry, directed his child's inclinations towards the frivolities of fashionable life, and gave her lax notions of morality, which she too readily adopted. When she was only fifteen years of age, Ninon lost both her parents; and she soon showed how attached she was to the pleasures of the world. Courted for her polished understanding, and the vivacity of her wit, but more for her beauty, she rejected the honourable offers of matrimony; and as she possessed a competence, managed by economy, she determined to indulge her inclinations. Yet in her voluptuous enjoyments she affected to preserve the manners of a woman of virtue; and so captivating was her conversation, and so dignified was her personal deportment, that ladies of character and respectability became her friends and constant associates. Sensible of the charms of virtue, and well skilled in the works of Montaigne and Charron, she talked as a philosopher; but while she reasoned like Socrates, she acted the part of Lais. Thus long flattered by the gay, the learned, and the opulent, she preserved her beauty almost to the last, and died in 1706, in the ninetieth year of her age. She left some children. One of her sons, ignorant of her relationship to him, became enamoured of her; and when she, to check his passion, declared herself, by infallible proofs, to be his mother, the unfortunate youth, in despair, mortally stabbed himself in her presence. Some of her letters are preserved in the works of St. Evremond; but the letters to the marquis de Sevigné, published as hers, though entertaining, are all spurious.

LENFANT, (James,) a learned Protestant divine, was born at Bazoches, in the Beauce, in 1661. He studied divinity at Saumur, where he lodged at the house of James Cappel, professor of Hebrew, by whom he was always highly esteemed; and he afterwards went to Geneva, to continue his studies there. In 1683 he went to Heidelberg, where he was ordained in the following year; and in 1685 he was appointed chaplain of the electress dowager Palatine, and pastor to the French church. The descent of the French into the Palatinate, under Turenne, in October 1688, obliged him to flee to Berlin, where the elector Frederic, afterwards king of Prussia, appointed him pastor; and he continued to reside in that city for nearly forty years. He was preacher to the queen of Prussia, Charlotte Sophia, who was eminent for her sense and extensive knowledge; and after her death he became chaplain to the king. He was counsellor of the superior consistory, and member of the French council, charged to direct the affairs of the refugees. In 1710 he was chosen a member of the English Society for the Propagation of the Gospel in Foreign Parts. In 1707 he visited England, where he had the honour to preach before queen Anne, who, if he had thought proper to leave his church at Berlin, would have nominated him her chaplain. In 1712 he went to Helmstadt, in 1715 to Leipsic, and in 1725 to Breslau, to search for rare books and manuscripts. In 1724 he was chosen a member of the Academy of Sciences at Berlin. He died, of a paralytic attack, on the 7th August, 1728, in his sixty-eighth year, and was interred at Berlin, at the foot of the pulpit of the French church, where he ordinarily preached. His principal works are, Histories of the Councils of Pisa, Constance, and Basle, each in 2 vols, 4to; they are written with great ability and impartiality, and abound with interesting facts and curious researches. In conjunction with Beausobre, he published, The New Testament, translated from the original Greek into French, 2 vols, 4to, with notes, and a general preface, or introduction to the reading of the holy Scriptures. His publication, De inquirendâ Veritate, is a Latin translation of Malebranche's Search after Truth. He wrote also, The History of Pope Joan; this is taken from the Latin dissertation of Spanheim; Poggiana, or, the Life, Character, Opinions, &c. of Poggio, the Florentine, with the History of the Republic of Florence; and, History of the Wars of the Hussites. He was also a contributor to the Bibliothèque Choisi of Le Clerc, and to the Nouvelles de la République des Lettres.

LENG, (John,) a learned prelate, was born at Norwich in 1665 and educated at St. Paul's School, and at Catharine hall, Cambridge. In 1708 he was presented to the rectory of Beddington, in Surrey; and he was appointed chaplain to George I. who promoted him to the see of Norwich in 1723. He died in 1727. Richardson, in his continuation of Godwin, calls him a man of the first-rate genius and abilities. In 1695 he published the Plutus and Nubes of Aristophanes, Gr. and Lat. 8vo, with notes. In 1719 he preached the Boyle Lecture. He also edited the magnificent edition of Terence, Cambridge, 1701, 4to. For this he consulted thirteen manuscripts, and many ancient

editions, and enriched the work with critical notes, and a dissertation, De Ratione et Licentiâ Metri Terentiani. It was reprinted at Cambridge, in octavo, 1701 and 1723. He also corrected the sixth edition of Sir Roger L'Estrange's translation of Cicero de Officiis.

LENGLET DUFRESNOY, (Nicholas,) a voluminous writer, was born at Beauvais, in 1674, and educated at Paris for the Church. He quitted divinity for politics, and in 1705 was sent by the minister for foreign affairs to reside at the court of the elector of Cologne, at Lille, in quality of secretary for the Latin and French languages. He was also entrusted with the management of the foreign correspondence with Brussels and Holland, by means of which he became acquainted with various plots and intrigues against the French interest; and he was instrumental in defeating the treachery of an officer who had engaged to deliver one of the gates of Mons to the duke of Marlborough. He returned to France at the conclusion of the war. At the time of the conspiracy of the prince of Cellamare, set on foot by Cardinal Alberoni, he was chosen by the French ministry to penetrate into this intrigue; and his success was such, that he was rewarded with a pension for life. He took a journey to Vienna in 1721, and was appointed librarian by prince Eugene; but he soon lost the post, for want of fidelity. An invincible aversion to restraint kept him in indigence all his life. He refused the invitation of an opulent sister who wished him to reside with her, and rather chose to remain in an obscure lodging with one servant. His mean appearance did not, however, prevent his being received in many great houses, on account of the vivacity of his conversation, and the extent of his knowledge. He was much inclined to causticity, and frequently passed the bounds both of prudence and decency in his writings, nor could he be prevailed upon to alter what was liable to objection. This freedom caused him ten or twelve times to be sent to the Bastile. His studies being chiefly turned to the early writers of the language, he affected their dialect in his discourse, and their plainness in his manners. In his latter years he was attached to chemistry, and was thought to be in quest of the philosopher's stone. The end of this singular man was tragical. Having sat down to read near the fire, he slumbered over his book, and, falling into the hearth, his head was nearly burnt off before the shocking accident was discovered, (16th of January, 1755.) He was then in his eighty-second year. His best work is his Méthode pour étudier l'Histoire, avec un Catalogue des principaux Historiens, 2 vols, 12mo, 1713; fifth edition, 4 vols, 4to, 1729. Another work upon a similar plan, also well received, was his Méthode pour étudier la Géographie, with a catalogue of the best maps, and an account of the principal geographers. Among the more curious of his works are, Traité historique et dogmatique du Secret inviolable de la Confession; and, Histoire de la Philosophie Hermétique. He also edited a great number of works, chiefly classical and historical. His Method of Studying History, and his Chronological Tables, have been translated into English.

LENGNICH, (Godfrey,) a learned Prussian historian and publicist, was born at Dantzic about 1690, and educated at some of the most celebrated German universities. He was nominated professor of history in the gymnasium of Dantzic, and was afterwards made syndic of that city. He wrote, a History of Polish Prussia, from 1526 to the reign of Augustus II.; the History of Poland, from the origin of the monarchy; Jus publicum Regni Poloniæ; besides editions of Kadluberk and Martinus Gallus. He died in 1774.

LENGNICH, (Charles Benjamin,) an antiquary and writer on numismatics, of the same family with the foregoing, born at Dantzic in 1742. After finishing his studies, he entered the Church and obtained an archdeaconry. He was one of the conductors of the Literary Gazette of Jena. He died in 1795. He wrote several works on numismatics; and published anecdotes of the celebrated astronomer Hevelius; and an account of his own life.

LENNARD, (Sampson,) in early life followed the profession of arms, and was attached to Sir Philip Sidney, with whom he fought at the battle of Zutphen. He was afterwards distinguished as a man of letters, and published various translations from the Latin and French, particularly Perrin's History of the Waldenses; Du Plessis Mornay's History of Papacy; and Charron On Wisdom. He was of some note as a topographer, and was a member of the College of Arms. He died in 1633.

LENNEP, (John Daniel van,) an eminent critic, was born at Leeuwarden, in the province of Friesland, in Holland, in 1724, and educated at the university

of Franeker. In 1747 he edited a Greek poem by Coluthus, which was favourably received. He was elected in 1752 professor of Latin and Greek at Groningen; and in 1768 he was appointed to a similar professorship at Franeker. He died in 1771. His principal work is, his Etymologicum Linguæ Græcæ, which was published after his death by his pupil Scheide, 2 vols, 8vo, Utrecht, 1790. This work is now considered of little value. His treatise, entitled, De Analogia Linguæ Græcæ, was published by Scheide, in the Prælectiones Academicæ of Lennep and Valckenaer, 8vo, Utrecht, 1790. Lennep was engaged at the time of his death in editing the Epistles of Phalaris, which were published by Valckenaer in 1777. Lennep published an academical discourse on the sublimity of the style of the writers of the New Testament, which is severely censured by Klotz in his Acta Literaria, vol. ii.

LENNOX, (Charlotte,) a clever writer, distinguished for her genius and literary attainments, was born in 1720. Her father, Colonel James Ramsay, was a field officer, and lieutenant-governor of New York, who sent her over, at the age of fifteen, to England. He died soon after, leaving his widow and daughter without any provision. Mrs. Lennox, of whose personal history little further is known, supported herself, after the death of her father, by her literary exertions. She published in 1751, The Memoirs of Harriot Stuart; and in 1752, The Female Quixote. Dr. Johnson wrote the dedication for this novel to the earl of Middlesex. In 1753 she published, Shakspear illustrated, in 2 vols, 12mo, to which she afterwards added a third; this work consists of the novels and histories on which the plays of Shakspear are founded, collected and translated from the original authors; to which are added critical notes, censuring the liberties which Shakspear has generally taken with the stories on which his plays are founded. In 1756 she published, The Memoirs of the Countess of Berci, taken from the French; and a translation of Sully's Memoirs, 4to; this has since been frequently reprinted. In 1757 she published a translation of The Memoirs of Madame Maintenon. In 1758 she produced Philander, a dramatic pastoral; and, Henrietta, a novel of considerable merit, 2 vols, 12mo; and in 1760, with the assistance of the earl of Cork and Orrery, and Dr. Johnson, she published a translation of Father Brumoy's Greek Theatre. She also published, The Ladies' Museum; Sophia, a novel; The Sisters, a comedy; Old City Manners, a comedy; and, Euphemia, a novel. In 1775 we find Dr. Johnson assisting her in drawing up proposals for an edition of her works, in 3 vols, 4to; but it does not appear to have been published. Dr. Johnson had such an opinion of Mrs. Lennox that, on one occasion, not long before his death, he went so far as to pronounce her superior to Mrs. Carter, Miss Hannah More, and Miss Burney. She died in 1804.

LENOTRE, (Andrew,) an architect and ornamental gardener, was born at Paris in 1613, and was instructed in painting by Simon Vouet. But his taste led him to cultivate that particular department of art with which his name is connected, and the gardens of the Tuileries and of Versailles attest the originality of his conceptions. He afterwards embellished the gardens of Clagny, Chantilly, St. Cloud, Meudon, Sceaux, Fontainebleau, and the terrace of St. Germain. Louis XIV., in 1675, bestowed upon him letters of nobility, and the cross of the order of St. Michael. He visited Italy in 1678; and at Rome he was honourably received by Innocent XI. He died in 1700. Delille has celebrated the talents of Lenotre, whose style of ornamental planting was fashionable, not only in France, but in England, till it was superseded by the designs of Kent, Capability Brown, and others.

LENOURRY, (Denys Nicholas,) a learned Benedictine, was born at Dieppe in 1647, and educated at the college in that town, under the direction of the fathers of the Oratory. He studied at the abbey of St. Ouen, at Rouen, where he afterwards superintended an edition of the works of St. Ambrose, which was published at Paris in 1686, 1690, 2 vols, fol. His chief work is, his Apparatus ad Bibliothecam maximam Patrum veterum et Scriptorum ecclesiasticorum Lugduni editam, &c., 2 vols, fol. Paris, 1703, 1715; this embraces only the first four centuries. He published from a MS. in the Colbert library the treatise, De Mortibus Persecutorum, with a dissertation prefixed, in which he endeavours to show that that piece was not written by Lactantius, but by Lucius Cæcilius. Lenourry is also said to have written the general preface to the edition of Chrysostom, published by Montfaucon. He died in 1724.

LENS, (Bernard,) a painter in miniature, and a teacher of drawing, in which

capacity he had the honour of instructing William, duke of Cumberland. His principal excellence lay in copying the works of Rubens, Vandyck, and other masters in water colours. He was painter and enameller to George II.; and he published some drawing books, which were much admired. He died in 1741.

LENTHAL, (William,) a statesman, was born at Henley-on-Thames, in Oxfordshire, in 1591, and educated at Alban hall, Oxford. He afterwards removed to Lincoln's-inn, and was called to the bar, where he became known as an able lawyer. He was elected in 1639 member for Woodstock; and the next year, when the government were not popular enough to elect Gardiner, the recorder of London, speaker of the Commons, Lenthal, whom Clarendon represents as scarcely equal to the high office, was seated in the chair. He sided with the republican party; and while he affected respect towards Charles I. when that monarch seated himself in the chair of the house, and inquired for the members who had offended him, his measures tended to secure the attachment of the Commons, and the good opinion of the people. Though dismissed from office by Cromwell in 1653, he was re-elected speaker the next year, and continued in office in the Rump parliament. At the Restoration, he was excepted from the general Bill of Indemnity; but he afterwards obtained pardon from the king. He died in 1663. Some of his speeches and letters have been printed.

LENTULUS, the surname of a branch of the Cornelian family at Rome, which produced several great men during the republic.—Lentulus, (Cneius Cornelius,) surnamed Gætulicus, was consul A.D. 26, and was also distinguished as a writer. He was the author of a history, mentioned by Suetonius; and Martial informs us that he was a poet; but his works are lost. He was put to death by Tiberius, who was jealous of his popularity.

LEO, of Byzantium, was a disciple of Plato, and was sent by the Athenians on a mission to Philip of Macedon, through whose treachery he fell a victim to the groundless suspicions of his countrymen, about 350 B.C.

LEO I., or the Ancient, emperor of the East, succeeded Marcian on the throne of Constantinople in 457, and was crowned by the patriarch Anatolius. He was a Thracian, of obscure family, and the particulars of his early history are unknown. He confirmed, in the beginning of his reign, the decrees of the council of Chalcedon against the Eutycheans, and obtained signal victories against the barbarians; but his expedition against the Vandals was unsuccessful through the treachery of Aspar, his general. Leo punished this powerful offender, and destroyed him and all his family in 471. But the Goths resented the severities exercised against their countrymen, and laid waste the provinces of the empire, even to the gates of Constantinople, and it was with difficulty that Leo overpowered the barbarians. He died soon after, 26th January, 474, bequeathing the throne to his grandson Leo.

LEO II., or the Younger, son of Zeno the Isaurian, and Ariadne, daughter of Leo I., succeeded his grandfather in 474. He died in ten months after, in the fifth year of his age, and was succeeded by his father Zeno, who was suspected of having poisoned him.

LEO III., or the Isaurian, originally named Conon, was of obscure birth. He served first in the army, and was made by Justinian II. one of his body guards, and raised by Anastasius II. to the rank of general. In 717 he became emperor. He signalized himself against the Saracens, who had ravaged Thrace, and attacked Constantinople itself, and he destroyed their fleet by means of the Greek fire. He also issued an edict against the worship of images: this led to great tumults, and Gregory II. and his successor, Gregory III., condemned Leo's edict as heretical. Leo also banished the patriarch Germanus from the see of Constantinople, and placed Anastasius in his room. While he was preparing to revenge himself against the anathemas of Rome, he saw his invading fleet wrecked by a storm on the coast of the Adriatic; and he died soon after, 18th June, 741, and was succeeded by his son Constantine Copronymus.

LEO IV. succeeded his father Constantine Copronymus in 775. His reign was marked by the violent disputes between the Iconoclasts and their religious opponents. He was successful in his attack against the Saracens in Asia, and died soon after in 780, aged 30. He was the husband of the famous Irene, whom he banished. He was succeeded by his son, Constantine VI.

LEO V., the Armenian, became a general by his valour in the Roman armies; but he was disgraced and confined in a monastery by Nicephorus. Michael Rangabus recalled him from exile to command the army; and so great was his

NATIONAL ARCHIVES OF INDIA

popularity, that he prevailed on his troops to proclaim him emperor in 813, and to depose his master. He was also, like his predecessors, an enemy to image-worship. He obtained a signal victory over the Bulgarians; but he disgraced himself by his cruelty. He was assassinated in 820 by Michael the Stammerer, who also succeeded him.

LEO VI., or the Philosopher, succeeded his father Basil, the Macedonian, in 886. He made war unsuccessfully against the Bulgarians, Hungarians, and Saracens. He also deposed the patriarch Photius, and afterwards his successor, Nicholas, because he presumed to excommunicate him for marrying a fourth time. He died of a dysentery, in 911, in the twenty-sixth year of his reign, and was succeeded by his son Constantine Porphyrogenitus, whom he had by his fourth wife, Zoe. He wrote some books of merit, the best known of which is, a Treatise on Tactics, published by Meursius, Leyden, 1613. He also published a collection of laws begun by his father, and called Opus Basilicon, extracted in a great measure from the Justinian code.

LEO I., pope, surnamed the Great, and a saint in the Roman calendar, was raised to the dignity of archdeacon of the Roman church, under the pontificate of Celestine I. He occupied the same post under Sixtus III., whom he succeeded upon the papal throne on the 29th September, 440. In 445 he quarrelled with Hilary, bishop of Arles, for opposing the power of the papal see; and, though he could never conquer Hilary's independent spirit, he obtained an edict from the emperor Valentinian, which put an end to the ancient liberties of the Gallican churches, and enforced those appeals to Rome, which gradually subjected all the western churches to the jurisdiction of the pretended successors of St. Peter. He next distinguished himself by his zeal against the Manichæans, and against the Priscillianists, who were gaining ground in Spain. Two councils were held, one at Toledo, and the other at Braga, then the metropolis of Galicia; in both of which Priscillian was anathematized, with his doctrines, and all who received or approved of them. The doctrine of Eutyches, who maintained that there was but one nature in Christ, began about this time to make a great noise in the East, and opened a still larger field for the display of Leo's zeal. He wrote a letter to the bishop of Constantinople, which is deemed one of the most curious monuments of antiquity, and is thought to have contributed more than anything else to the great fame and reputation which Leo afterwards acquired. It contains a particular explanation of the Catholic doctrine of the Incarnation, together with the passages adduced in support of it, from the Scriptures and from the fathers. This letter was afterwards received by the council of Chalcedon, and by all the bishops of the Catholic church; and in the western churches it was constantly read, during Advent, with the gospel. By the fathers of the council of Apamea, held about the year 535, it was styled "the true column of the orthodox faith." In 451 was assembled at Chalcedon the fourth general, or œcumenical council, which is said to have consisted of 630 bishops, over whom the pope's legates were appointed to preside. In this council Eutyches was condemned, and a symbol or decree was subscribed by every member, "that in Christ two distinct natures were united in one person, and that without any change, mixture, or confusion." The council also took into consideration the discipline of the Church, and enacted that famous canon which equalled the see of Constantinople, in all respects excepting precedency, with the see of Rome. This proved the occasion of repeated contests between the sees of Rome and Constantinople; the two first bishops of the church disputing, in defiance of the gospel, and to the great scandal of the Christian name and religion, who should be the greatest, till they became irreconcileable enemies, and renounced for ever all communication with each other! In 452, Attila, the famous king of the Huns, having made an unexpected irruption into Italy, soon became master of several important cities, and then bent his march towards Rome. Leo was sent by Valentinian on a mission to Attila, who consented to a truce, and then recrossed the Alps. Three years after, when the famous Genseric, king of the Vandals in Africa, was approaching Rome, at the invitation of Eudoxia, Leo prevailed upon him to spare the buildings of that city, and the lives of its inhabitants. The barbarian leader, however, pillaged the capital, and then returned to Africa. Leo died in November 461, after having presided over the Roman church twenty-one years, and was succeeded by Hilary. He was a man of considerable learning, and of abilities greatly superior to those of any of his predecessors in the government of the Roman church, and scarcely

equalled by those of the most celebrated of his successors. But his ambition was unbounded; and with him every consideration was made to yield to his predominant passion for aggrandizing the Romish see. His works consist of 141 Letters, and 96 Sermons, Books on the Calling of the Gentiles, and a code of ancient Canons. The best edition of his works was published at Paris, in 1675, by Quesnel, a priest of the congregation of the Oratory, in 2 vols, 4to; which was reprinted at Venice by Ballerini, in 1753, 3 vols, fol. There is another edition by Cacciari, 3 vols, fol. Rome, 1751, 1753, and 1755.

LEO II., pope, a Sicilian by birth, succeeded Agatho in August 682. He acquired so much interest at the court of Constantine Pogonatus, that he found the opportunity favourable for extending the power of the papal see, and procured an imperial edict, subjecting for ever the see of Ravenna to that of Rome. He died on the 23d May, 683, after a pontificate of only ten months, and was succeeded by Benedict II. Five of his Letters are inserted in the sixth volume of the Collect. Concil.

LEO III., pope, a native of Rome, succeeded Adrian I. in December 795. Soon after his ordination he wrote to Charlemagne, acquainting him with his promotion; sending him, at the same time, the keys of the tomb of St. Peter, and the standard of the city of Rome, with other presents; and requesting him to send some lord of his court to Rome, to receive the oath of allegiance from the Roman people. Upon this Charlemagne sent a letter to Leo, accompanied with immense treasures, from the spoils of the Hunns, to be employed by the pontiff in repairing and adorning the churches of Rome, especially that of St. Peter. In 796, on the proposal of Renulph, king of Mercia, he restored the see of Canterbury to that jurisdiction over all the churches of England which had been curtailed by Offa, who had made Lichfield, the metropolis of the kingdom of Mercia, an archbishopric, subjecting to it, as suffragans, the bishops of the kingdoms of Mercia, and of the East Angles. In 799 a conspiracy was raised against Leo by two nephews of the late pope, who had formed the wicked design of murdering him, and of procuring the election of some other person, who would be guided by their counsels. They made their attempt on the festival of St. Mark, when the pope was proceeding from the Lateran palace, to join in an annual procession; and, after an attempt to put out his eyes and pluck out his tongue, they cruelly beat him till he was covered with blood. The duke of Spoleto, hearing of his situation, hastened to Rome at the head of his army, and delivered Leo out of danger by carrying him into his own territory. From Spoleto the pope wrote to Charlemagne, to acquaint him with the cruel treatment which he had met with; and soon afterwards he set out on a visit to that prince, to solicit his protection against his enemies. Charlemagne received Leo with the greatest marks of respect and friendship, and, after assuring him of his protection, sent him back to Rome, attended by several bishops, some of the chief lords of his court, and a sufficient force to guard him against any further attempt of his enemies. With this retinue he entered the city amidst the loud acclamations of the people, and took possession anew of the Lateran palace. On Christmas-day, 800, Leo, in the Basilica of the Vatican, crowned Charlemagne emperor of the Romans, a title which had been extinct in the West ever since the time of Augustulus. Leo passed the remainder of his pontificate in tranquillity, till the death of his great protector Charlemagne, in 814; when the relations of the late pope Adrian and their partizans formed a new conspiracy against him, with the design of deposing and murdering him. This plot he discovered in 815, before it was ripe for execution, and caused all who were concerned in it to be apprehended, and put to death without mercy. He died on the 11th June, 816, when he had presided over the Roman church twenty years and six months. He is more celebrated for having enriched the churches of Rome with costly and valuable ornaments, by means of the vast treasures which the generosity of Charlemagne bestowed upon him, than for his virtues as a Christian bishop. Thirteen of his Letters may be seen in the seventh volume of the Collect. Concil. He was succeeded by Stephen IV.

LEO IV., pope, a native of Rome, succeeded Sergius II. on the 12th April, 847. The first object of his care was to restore to their former splendour, at an immense expense, the churches of St. Peter and St. Paul, which had been despoiled of all their valuable ornaments by the Saracens; and, in the next place, to secure them against the future attempts of such plunderers. With this design he

resolved to build a new city upon the Vatican, and to inclose it, as well as the church of St. Peter, by a strong wall. He provided himself with the necessary materials, and workmen from the different provinces of Italy, and then set about the undertaking with the utmost diligence and ardour, performing himself the daily office of overseer. During the year 849 he was obliged to interrupt the work, in consequence of a threatened attack of the Saracens. But their fleet was shattered by a violent storm, and many of them were taken prisoners, and compelled to labour on the public works. In 852 Leo had the satisfaction of witnessing the completion of his new city, which was called after the name of its founder, the Leonine city, and was consecrated with great solemnity on the 27th of June. In the following year the famous Alfred, son of Æthelwulph, king of the West Saxons, was sent by his father to Rome, to be educated under the care and direction of the pope. In 854, finding that the Saracens still continued to infest the coast, notwithstanding their late disaster, Leo fortified the city of Porto, at a great expense, and planted in it a colony of Corsicans, whom he supplied with cattle and tools of agriculture, and arms for their defence. He also fortified many other cities on the coast; and finding that the inhabitants of Centum Cellæ had abandoned their city, and chose rather to live in the woods than on a spot where they were exposed to continual visits from the Saracens, he determined to build them a new city. This place he called Leopolis; but in process of time, the inhabitants, disliking its situation, abandoned it, and returned to Centum Cellæ, giving the latter place the name of Civita Vecchia, or the Old City, which it bears to this day. Leo died on the 17th July, 855, after a pontificate of eight years, and was succeeded, after an interval of fifteen days, by Benedict III. It is in this interval that later writers introduce the absurd story of pope Joan. According to Anastasius, Leo possessed all the moral and Christian virtues, without the alloy of one single vice or defect.

LEO V., pope, a native of Ardea, was chosen successor to Benedict IV. on the 28th October, 903. He had not filled the pontifical throne much more than one month, before he was deposed by one of his own priests named Christopher, and thrown into prison; where he died of grief, the 8th December, 903.

LEO VI., pope, a Roman by birth, succeeded John X. on the 6th July, 928. Platina speaks highly of his character, and of his intentions for reforming the corruptions of the age, and securing the peace of Rome and Italy; but he died when he had possessed the popedom only six months and fifteen days. It is said, that he also, like the preceding pope, died in prison. He was succeeded by Stephen VII.

LEO VII., pope, a native of Rome, succeeded John XI., son of the celebrated Marozia, in 936. He is highly commended for his personal virtues, and for his zealous endeavours to restore ecclesiastical discipline. He died in July 939, after he had held the Roman see three years and a half. Three of his Letters are to be found in the ninth volume of the Collect. Concil. He was succeeded by Stephen VIII.

LEO VIII., pope, or, according to some writers, antipope, was a native of Rome, and upon the deposition of John XII. in 963, was chosen to succeed him by the Roman people and clergy, with the approbation of the emperor Otho, who was then at Rome. John soon afterwards instigated the people to rebel, and to compel Leo to flee for protection to the emperor. And when John had fallen a sacrifice to his vices, his partizans elevated Benedict V. to the papal throne, binding themselves by an oath not to submit to Leo, whom they called the emperor's pope. That prince, however, marching at the head of his army to Rome, invested it so closely, that the inhabitants were, in a short time, obliged to surrender at discretion. Benedict was taken prisoner and banished, and Leo was restored to the papal throne. He died in April 965, and was succeeded by John XIII.

LEO IX., pope, and a saint in the Roman calendar, originally called Bruno, was the son of Hugh, a near relation of the emperor Conrad, and born in Alsace, in 1002. Having been educated for the church, he was ordained deacon in 1025, and promoted to the bishopric of Toul in the following year. He succeeded Damasus II. on the 11th February, 1049. He soon after held councils at Rome, Pavia, and Cologne, and exerted all his authority to repress the debaucheries of the clergy, and the licentious morals of the laity, and to check the influence of heresy, particularly that of Photius. He visited Germany in 1053, to solicit the assistance of the emperor against

NATIONAL ARCHIVES OF INDIA

the Normans; but in his attack upon these barbarous invaders, he was defeated near Beneventum, and taken prisoner. He was conducted in triumph to Rome by the conquerors, and died there, 19th April, 1054. He was succeeded by Victor II.

LEO X. (Giovanni de' Medici,) the second son of Lorenzo de' Medici, surnamed the Magnificent, was born at Florence, the 11th December, 1475. As it was a main object of his father's ambition to obtain for his house the honour of the tiara, the early acquisition of the cardinalate for his son was a point which he pursued with unremitting assiduity; and the accession of Innocent VIII. to the pontificate was so favourable to his wishes, that in 1488, Giovanni, then thirteen years of age, was nominated to that high dignity. His early education was entrusted to Chalcondyles, Angelo Poliziano, and other learned men who frequented the Medici palace. After spending three years at the university of Pisa in professional studies, he was formally invested with the purple in 1492, with great solemnity. He then went to reside at Rome, as one of the sacred college. In the same year his father died, and was succeeded in his honours in the Florentine republic by his eldest son Piero. The young cardinal's opposition to the election of Alexander VI. rendered it expedient for him to withdraw to Florence, where he acquired much personal respect; but the events attending the invasion of Italy by the French king Charles VIII. having brought on a storm of civil odium against his brother Piero, he was involved in the expulsion of his family, and obliged to take refuge at Bologna. After the failure of several attempts made by his brothers to recover their station in Florence, the cardinal, accompanied by his cousin Giulio de' Medici, with a small party of friends, in 1499, made a tour through the states of Venice, Germany, Flanders, and France, returning by Genoa. In that city he abode for some time, and then fixed his residence in Rome, where his prudent conduct enabled him to live in respect and safety during the remainder of Alexander's pontificate. During the early part of that of Julius II. he continued at Rome, cultivating polite literature and the pleasures of elegant society, and indulging his taste for the fine arts, for music, and the chase, to which latter amusement he was passionately addicted. It was not till his thirtieth year (1505) that he began to take an active part in public affairs, when Julius, who had commenced his vigorous career with the seizure of Perugia, made him its governor; and in 1511 he entrusted him with the supreme direction of the papal army in the holy league against the French, with the title of legate of Bologna. At the battle of Ravenna (April 1512) the cardinal was made prisoner, and conveyed to Milan, where the sacredness of his function caused him to be treated not only with great respect, but with superstitious veneration, by the French soldiers. Having effected his escape, he returned to Bologna, and assumed the government of the district in quality of the pope's legate. Not long after, the restoration of the family of Medici to their former condition in Florence took place, and the popular constitution of that republic was overthrown. The cardinal contributed with his brother and relatives to this event, and remained at Florence till the death of Julius II. called him suddenly to Rome. At the scrutiny for a new pontiff, on the 11th March, 1513, the election was declared to have fallen on the cardinal de' Medici, who was then in the thirty-seventh year of his age. The new pope, who assumed the name of Leo X., ascended the throne with greater manifestations of good-will, both from Italians and foreigners, than most of his predecessors had done. One of his first acts was to interpose in favour of some conspirators against the house of Medici, at Florence; and he treated with great kindness the family of Soderini, which had long been the head of the opposite party in that republic. His taste and affection for literature were displayed by the appointment of two of the most elegant scholars of the age, Bembo and Sadoleti, to the office of papal secretaries. He also invited his brother Giuliano to Rome, and made him Gonfalonier of the Holy Church. He likewise appointed his nephew, Lorenzo, governor of Florence, and his cousin, cardinal Giulio de Medici, archbishop of that city. Florence was now a dependency of Rome, and such it continued to be during the rest of Leo's life. He pursued the political system of his predecessor, in attempting to free Italy from the dominion of foreign powers; and as Louis XII., now allied with the Venetians, meditated a new invasion of the Milanese, Leo formed a counter league to oppose him. He also took into pay a large body of Swiss, by whose valour the victory of Novara was gained over the

French, of which the consequence was, their expulsion from Italy. In order to counteract the antipapal council of Pisa, which was now assembled at Lyons, Leo renewed the meetings of the council of the Lateran, which Julius II. had begun, and he had the good fortune to terminate a division which threatened a schism in the Church. Louis XII., who had incurred ecclesiastical censure, made a formal submission, and received absolution, (1514). But it is from his patronage of learning and of the fine arts that Leo chiefly derives the lustre that surrounds his name. One of his first cares was to restore to its former splendour the Roman gymnasium, or university, which he effected by new grants of its revenues and privileges, and by filling its professorships with eminent men invited from all quarters. The study of the Greek language was next a particular object of his encouragement. Under the direction of Lascaris, whom the pontiff had invited from Venice, a college of noble Grecian youths was founded at Rome for the purpose of editing Greek authors; and a Greek press was established in that city, of which Lascaris was appointed superintendent. The first professorship in Italy of Syriac and Chaldee was founded by Leo, about this time, in the university of Bologna. Louis XII. died in 1515, and his successor Francis I., among his other titles, assumed that of duke of Milan, which was the signal for a new Italian war. The Venetians joined him, while the emperor Maximilian, Ferdinand of Spain, duke Sforza, and the Swiss, made a league to oppose the French. The pope did not openly join the league, but he negotiated with the Swiss, by means of the cardinal of Sion, and paid them considerable sums to induce them to defend the north of Italy. The Swiss were posted near Susa; but Francis, led by old Trivulzio, passed the Alps by the Col de l'Argentier, entered the plains of Saluzzo, and marched upon Pavia, whilst the Swiss hastened back to defend Milan. The battle of Marignano was fought on 14th September, 1515. The Swiss made desperate efforts, and would propably have succeeded, had not Alviano with part of the Venetian troops appeared suddenly with cries of "Viva San Marco!" which dispirited the Swiss, who believed that the whole Venetian army was coming to the assistance of the French. The result was the retreat of the Swiss, and the entrance of the French into Milan, who took possession of the duchy. Leo now made proposals of alliance to Francis, who eagerly listened to them, and they had a conference at Bologna in December 1515, in which a concordat was agreed upon, regulating the appointment to the sees and livings in the French kingdom, which concordat remained in force till the French Revolution. A marriage was also agreed upon between Lorenzo, the pope's nephew, and Madeleine de Boulogne, niece of Francis de Bourbon, duke of Vendôme, of which marriage Catharine de' Medici, afterwards queen of France, was issue. In 1517 Leo's life was endangered, and his peace of mind broken, by a conspiracy formed against him in his own court. The principal author of it was cardinal Petrucci, who was arrested and strangled. In 1517 the council of the Lateran was closed; and in the same year Leo authorized the sale of indulgences in Germany—a step which led, through the instrumentality of Luther, to an attack upon the infallibility of the Romish church, which shook the papal kingdom to its base. Leo, who probably regarded theological quarrels with contempt, and from his pontifical throne looked down upon the efforts of a petty German doctor with scorn, seems at first to have treated the matter lightly; and when his interference was thought necessary, he showed an inclination to lenient measures. A direct application from the emperor Maximilian induced him, however, to proceed with more vigour; and he issued a monitory for Luther's appearance before him at Rome. In November 1518, Leo published a bull, asserting the pope's authority to grant indulgences, which would avail both the living, and the dead in purgatory. Luther appealed to a general council; and thus an open war was declared, in which the reforming party soon appeared with a strength little calculated upon by the court of Rome. [See LUTHER.] The warlike disposition of Selim, the Turkish emperor, who had made himself master of Egypt, and was meditating further conquests, at this time excited great alarm in Europe, and gave occasion to a project of Leo for the revival of the ancient crusades, by means of an alliance between all the Christian princes. For this purpose he proclaimed a general truce for five years. By this show of zeal for the Christian cause he hoped to recover some of his lost credit as head of the Church. He also obtained another object, which was, doubtless, in his view, that of recruiting his finances

NATIONAL ARCHIVES OF INDIA

by the contributions which his emissaries levied upon the devotees in different countries. The death of Maximilian in 1519, produced that competition for the imperial crown between Charles V. and Francis I., which was the commencement of their perpetual rivalry. In the same year Leo incurred a severe domestic misfortune in the death of Lorenzo, who left no male issue. The immediate consequences of this event were the annexation of the duchy of Urbino with its dependencies to the Roman see, and the appointment of Giulio, cardinal de' Medici, Leo's cousin (afterwards Clement VII.), to the supreme direction of the state of Florence. The policy of expelling the French from Italy was never out of Leo's mind, notwithstanding his temporary alliances with that court; and, in 1521, he formed a treaty with the emperor for the re-establishment of the family of Sforza in the duchy of Milan. He hired a large body of Swiss mercenaries, which, by means of a fictitious negotiation with Francis for an invasion of the Neapolitan territories, was suffered to march across the Milanese into Romagna. When it was time to drop the mask, the papal troops, in conjunction with the Spanish and German auxiliaries, took possession of Parma, which, together with Piacenza, was to be united to the domain of the Church. The Swiss in the service of France having been prevailed upon to desert, the allies crossed the Adda, and were received without opposition into Milan. They next entered the territories of the duke of Ferrara, who had joined the French, and against whom the pope had already launched the thunders of the Church. Several of his strong places were taken, and the siege of his capital was impending, when an event took place which suddenly changed the state of affairs in Italy. Leo, who was at one of his villas when the tidings of these successes arrived, repaired to Rome for the purpose of being present at the public rejoicings, which were ordered for three successive days. An indisposition, apparently slight, attributed to cold, confined him to his chamber from the day of his return; and so rapid was its progress, that, after a week's illness, he expired on the 1st December, 1521, in the forty-sixth year of his age, and the ninth of his pontificate. Although the account of his disorder is obscure, there seems no reason to give credit to the suspicion of poison, which was current among his attendants, but was supported by no evidence. Leo was a munificent patron of men of talent, of whom a galaxy gathered round him at Rome. He employed Michel Angelo at Florence, and Raffaelle at Rome. He corresponded with Erasmus, Machiavelli, Ariosto, and other great men of his time. He restored the celebrated library of his family, which on the expulsion of the Medici had been plundered and dispersed, and which is now known by the name of the Biblioteca Laurenziana at Florence. He was succeeded by Adrian VI.

LEO XI., pope, whose former name was Alexander, was the son of Octavian de' Medici, and was made archbishop of Florence. By Gregory XIII. he was created cardinal; and by Clement VIII. he was sent legate to Henry IV. of France, to receive that prince into the bosom of the Roman Catholic church. On the death of Clement VIII. in 1605, the conclave for the choice of a successor was divided into French, Spanish, and Italian parties, who carried on their intrigues in favour of their respective candidates with all the art and address usually practised on such occasions. At one time the votes were so numerous for the famous cardinal Baronius, that he would have been elected, had not the Spanish party opposed him, out of resentment for what he had written in the eleventh volume of his Ecclesiastical Annals against the king of Spain's title to the kingdom of Sicily. At length, the French and the Italian parties having united, cardinal Joyeuse nominated Alexander de' Medici; who was no sooner proposed, than he obtained the unanimous suffrages of the conclave, and was saluted pope on the 1st April, when he took the name of Leo XI. On the day of procession to St. John de Lateran, Leo, fatigued with the length of the ceremonies, and overheated by the weather and the weight of his robes, caught a violent cold, which brought on a fever, that proved fatal to him on the twenty-sixth day after his election, (27th April, 1605,) when he was in the seventieth year of his age. He was succeeded by Paul V.

LEO XII. (Cardinal Annibale della Genga,) born at the castle *della Genga*, in the territory of Spoleto, in 1760, was elected pope in September 1823, after the death of Pius VII., who had employed him as nuncio to Germany and France, and had made him cardinal in 1816. He was well acquainted with diplomacy and foreign politics, and was a declared enemy of the

Carbonari and other secret societies. He proclaimed a jubilee for the year 1825; and in his circular letter, accompanying the bull, he made a violent attack on the Bible Societies, as acting in opposition to the decrees of the Council of Trent. He also entered into negociations with the new states of South America, for the sake of filling up the vacant sees. He gave a new organization to the university della Sapienza, at Rome, and he increased the number of the professors, and raised their emoluments. He corrected several abuses, and studied to maintain order and good police in his territories. He died in February 1829, and was succeeded by cardinal Castiglioni, who took the name of Pius VIII.

LEO, archbishop of Thessalonica, flourished in the ninth century, and contributed to the revival of Greek literature. He was profoundly skilled in the mathematics.

LEO, an ecclesiastic of the tenth century, born at Koloë, in Ionia. He visited Constantinople early in life, and was there when, in 966, the populace revolted against Nicephorus Phocas. He afterwards accompanied the emperor, Basil II., in his expedition against the Bulgarians, and witnessed his repulse by the garrison of Friaditza in 981. He left an account of the events which he witnessed, (from 959 to 975) which was published from a MS. in the Royal Library at Paris, in 1819, by M. Hase, who thus completed the task which had been commenced in the reign of Louis XIV. by Combefis. This piece forms an important supplement to the Byzantine History.

LEO, the grammarian, wrote in Greek a continuation of the Chronicle of Theophanes, comprising the lives of seven emperors of the East, from 813 to 1013. It is annexed to father Combefis' edition of the Chronicle above mentioned, Paris, 1655.

LEO, of Orvieto, Lat. *Leo Urbevetanus*, was either a Dominican or Franciscan monk, who appears to have flourished towards the commencement of the fourteenth century. He was the author of two Chronicles; one, of the popes, down to the year 1314; and the other, of the emperors, terminating at the year 1308. The style of these Chronicles is strongly marked by the barbarisms of the age in which the author lived. Father John Lamy published them in his Deliciæ Eruditorum, seu Veterum Anecdoton Opusculorum Collectanea, printed at Florence. Both Chronicles appeared in 1737, 2 vols, 8vo.

LEO, (Pilatus,) first professor of Greek at Florence, about 1360, gave lectures there upon Homer, and other Greek authors. He perished by shipwreck in the Adriatic, on his voyage from Constantinople to Italy.

LEO, (John, surnamed Africanus,) was a Moor of Granada. When that city was taken by the arms of Ferdinand and Isabella in 1492, he retired into Africa, which circumstance gave him his surname. He studied the Arabic language at Fez, and took several journeys in Europe, Lesser Asia, and Africa, of which he wrote a narrative in Arabic. Having fallen into the hands of pirates at the isle of Zerb, he was sold to a master who presented him to Leo X. That pontiff gave him a favourable reception, on account of his learning and knowledge; and, having persuaded him to renounce Mahometism, gave him his own names of Giovanni and Leo at the baptismal font. He acquired the Italian language at Rome, and translated into it his description of Africa, dating his work in 1526. He is supposed to have died not long after. From the Italian an inaccurate version was made into Latin by Florius, and one into French by Temporal. Marmol has copied great part of the work without acknowledgment. Leo also wrote a treatise, De Vitis Philosophorum Arabum, printed by Hottinger, at Zurich, in 1664. It was again published in the thirteenth volume of the Bibliotheca of Fabricius.

LEO, (Peter Cieça de,) a Spanish writer, who visited South America, and wrote an interesting account of Peru, which was published at Seville in 1553, fol., and at Venice in 1555 and 1557, 8vo.

LEO DE ST. JOHN, a French Carmelite monk and miscellaneous writer, born at Rennes in 1600. He acquired the esteem of Leo XI., and Alexander VIII., and of several cardinals. He was also eminent for his pulpit eloquence, and preached with great approbation before Louis XIII. and Louis XIV. He was the friend of cardinal Richelieu, and received the last breath of that minister. His own death took place in 1671. He was the author of numerous works, the principal of which is, Studium Sapientiæ Universalis, 3 vols, fol. The first of these volumes appeared at Paris in 1657, and comprehends the profane sciences; the other two were printed at Lyons in 1664, and comprise the different branches of

sacred literature and divinity. He also wrote, A Journal of what took place during the last Sickness and at the Death of Cardinal Richelieu, 1642, 4to; and a collection of Sermons, 4 vols, fol. 1671—1675.

LEO, (Leonardo,) a celebrated musical composer, was born at Naples in 1694. He was a pupil of Alessandro Scarlatti, and had for his fellow-disciples Durante, Vinci, Porpora, &c. His Italian operas gained for him a high reputation, and are mentioned by musical critics in terms of commendation. His Dixit Dominus, his Miserere, masses, and other sacred music, are remarkable for the grandeur of their style, their deep feeling, the sensible manner in which the words are set, and for greatness of effect produced by comparatively simple means. He was the instructor of Piccini, Jomelli, and others. He died in 1755.

LEO DE MODENA, a learned rabbi, was born at Modena, and flourished in the seventeenth century. He was the author of a valuable little work in Italian, on the ceremonies and customs of the Jews, entitled, Istoria degli Riti Hebraici Vita e Osservanze degli Hebreï di questi Tempi; the best edition is that of Venice, 1638. A French version of this piece was published at Paris in 1674, 12mo, by Richard Simon, with two curious supplements: one, on the sect of the Karaites; and the other, on that of the modern Samaritans. Leo also compiled a Hebrew and Italian Lexicon, entitled, The Mouth of the Lion, in which he has collected and explained all the words used by the rabbins, which are neither quite Hebrew, nor altogether Chaldee. This work was published at Venice, in 1612, 4to; and was afterwards reprinted, in an enlarged form, at Padua, in 1650. He died in 1654, about the age of eighty.

LEON, (Fra Luis Ponce de,) a Spanish lyric poet, born in 1527. His ode, De la Vida del Cielo is an exquisite piece; his admirable ode entitled, La Profecia del Tago, has been translated into English by Wiffen. Leon was a close imitator of Horace. During the reign of Philip II. he was harassed by a tedious judicial process and imprisonment, on suspicion of heresy. He died in 1591.

LEONARDO OF PISA, or, LEONARDO BONACCI, an Italian mathematician, who flourished at the commencement of the thirteenth century, is entitled to have his name handed down with honour to posterity, on account of his having been the first who brought into Europe the knowledge of the Arabic numerical characters and Algebra. This fact we learn from the preface to an unpublished Latin treatise on arithmetic, in the Magliabecchi library at Florence, entitled, Liber Abaci, compositus a Leonardo Filio Bonacci, Pisano, in Anno 1202. This treatise is described in Cossali's History of Algebra. He was also the author of, A Treatise on Surveying, preserved in the above-mentioned library.

LEONE Y GAMA, (Antonio de,) formed a collection of ancient Mexican monuments of every description, and was remarkable for his intimate acquaintance with the calendar, the chronology, the numismatics, and gnomonics of the Mexicans. A Latin translation of the documents and memoirs collected by Gama was announced for publication in Italy, not long after his death, which took place at Mexico in 1802.

LEONI, (Luigi,) called Il Padovano, a painter, sculptor, and engraver, born at Padua in 1531. He practised his art at Rome, where he died in 1606.—His son, Ottavio, surnamed Il Padovanino, born at Rome about 1578, was a celebrated portrait and historical painter, and was made principal of the Academy of St. Luke. He was distinguished for his skill in copying the pictures of Titian. He was also a clever engraver, and his plates are highly valued. He died in 1630.

LEONI, (Leone,) a sculptor and medallist, born at Arezzo, in Tuscany, executed the superb bronze mausoleum erected in the cathedral at Milan to Giacomo de' Medici, brother of Pius IV. He was afterwards patronized by the emperor Charles V., who assigned him apartments in his palace at Brussels. He executed marble statues of the emperor, of the empress, and of their son, Philip II. He also cast a colossal statue in bronze of Charles V., which was set up at Madrid. He likewise made several bronze and marble statues for the Escurial. He died in 1660.

LEONI, (Giacomo,) a Venetian architect, who, after having been in the service of the elector palatine, settled in England, where he published a fine edition of the works of Palladio in 1742. He died in 1746.

LEONICENO, (Nicolo,) a learned physician and philosopher, was born in 1428 at Lonigo, in the Vicentine, and studied physic at Padua, where he took his doctor's degree; and he is said afterwards to have visited England. Return-

ing thence, he abode some time at Padua. In 1464 he removed to Ferrara, where he taught the mathematics and moral philosophy. He probably also practised as a physician, though he seems rather to have been a man of study than of experience. He died in 1524, at the age of ninety-six. He translated into Latin the Aphorisms of Hippocrates, and several pieces of Galen; and, into Italian, the History of Dio Cassius, and the Dialogues of Lucian. He also wrote, Plinii et aliorum plurum Auctorum, qui de simplicibus Medicaminibus scripserunt, Errores notati, &c. 1491; this involved him in controversy with Hermolaus Barbarus, Politian, and others; and Epidemia, quam Itali Morbum Gallicum, Galli vero Neapolitanum vocant, printed by Aldus in 1497. Leoniceno had a ready talent at improvisation, and also composed poems with elegance and facility.

LEONICENUS, (Omnibonus,) a celebrated grammarian, was born about 1428 at Lonigo, and educated under Victorinus, of Feltre, one of the revivers of letters in Italy, and under Emanuel Chrysoloras, at Venice. Laire conjectures that he became director of the press to Nicholas Jenson, the famous Venetian printer, and that he died at the beginning of the sixteenth century. He wrote, Commentaries on Lucan, Valerius Maximus, Cicero, and Sallust; and published editions of Quintilian, Cicero's Rhetoric, &c.

LEONICO TOMEO, (Nicolo,) one of the revivers of literature in Italy, was born at Venice in 1456, and studied Greek at Florence under Demetrius Chalcondylas. He taught Greek and Latin for a time at Venice, and then went to Padua, where, in 1520, he became the instructor of cardinal Pole. He was much attached to the Platonic philosophy. Bembo, Sadolet, Giovio, and others, speak of him with great esteem; and Erasmus mentions him with honour in his Ciceronianus. He translated with fidelity and elegance several works of Aristotle, Proclus's Commentary on the Timæus of Plato, and other treatises of the ancient philosophers. He also wrote ten dialogues on subjects philosophical and moral, and a work, De Variâ Historiâ. He was the author of some Italian poems. He died in 1531.

LEONIDAS, king of Sparta, in 491 B.C. succeeded his half-brother Cleomenes. When Xerxes, king of Persia, with a prodigious army, invaded Greece, the Athenians and Lacedemonians alone of the greater states resolved upon opposing him, and the latter gave the chief command of their forces to Leonidas. At the head of 4000 men he marched, B.C. 480, to take possession of the pass of Thermopylæ. He posted his small army so skilfully, that the Persians, on arriving at the pass, found that it would be a difficult task to force it; and Xerxes endeavoured to gain over Leonidas to his interest, by the offer of making him master of Greece. When this proposal was rejected with disdain, the haughty despot sent a herald to order the Greeks to deliver up their arms: "Let him come and take them," was the reply of the Spartan king. Thrice very large bodies of the Persians pushed on to force their way through the pass, and thrice they were repulsed with great slaughter. In the meantime a treacherous Greek, named Epialtes, led a chosen body of 10,000 Persians by a secret passage over the hills, who, having put to flight a band of Phocians posted in the way, descended Mount Œta, and appeared on the rear of Leonidas. The hero, seeing that all was lost, dismissed the greater part of his troops, and only retained 300 Spartans, 700 Thespians, and 400 Thebans. Xerxes, receiving advice of the passage of the body led by Epialtes, marched his whole army to the entrance of the pass, where Leonidas advanced to meet them. The efforts of valour heightened by despair were terrible, and the Spartan king fell amidst a heap of slaughtered enemies. His friends defended his body, till the appearance of the foe in the rear caused the survivors to collect into one close band facing every way. All these, overpowered by numbers, were left on the field of battle, having amply revenged their fall. The Persian king, enraged at his loss, caused the headless trunk of Leonidas to be nailed to a cross; but the gratitude of Greece raised a splendid monument upon the spot to the fallen, and a funeral oration was long annually pronounced, amid the celebration of martial games, over their tombs.

LEONTIUM, an Athenian courtezan, distinguished for her application to the study of the Epicurean philosophy. She became the wife, or the concubine, of Metrodorus, one of the chief disciples of Epicurus. She wrote in defence of the Epicurean doctrines against Theophrastus, one of the principal pillars of the Peripatetic sect, and her work is acknowledged by Cicero to have been written in a polite and elegant style.

LEONTIUS, surnamed the Scholastic,

an ecclesiastical historian and controversial writer in the sixth century, was a native of Constantinople, who was educated an advocate, and afterwards became a monk in the laura of St. Sabas in Palestine. He wrote, A Treatise on the Sects of Heretics, which was published in Greek and Latin at Basle in 1578, 8vo; and is inserted in the first volume of the Auctuar. Bibl. Patr. He was also the author of various treatises against the Eutychians, Nestorians, Apollinarians, &c., which may be seen in the ninth volume of the Bibl. Patr., and in the fourth volume of the Antiquæ Lectiones of Canisius.

LEOPOLD, (St.) succeeded as margrave of Austria in 1096, and by his virtues obtained the surname of The Pious. He married Agnes, the sister of the emperor Henry V. He died in 1139, and was canonized by Innocent VIII. in 1485.

LEOPOLD I., emperor of Germany, son of Ferdinand III. by Mary Anne, daughter of Philip III., of Spain, was born on the 9th June, 1640. He was elected king of Hungary in 1655, and of Bohemia in 1656, and succeeded to the imperial crown on the 8th July, 1658, and was crowned at Frankfort on the 1st of the following month. A war with the Turks, which broke out in 1661, was brought to a conclusion by the victory obtained by Montecucculi over the grand vizier at St. Gothard, near Neuhausel, on the 1st August, 1664. Leopold, however, to the astonishment of Europe, concluded with the Ottoman Porte a truce of twenty years. A revolt of the Hungarians was suppressed by the execution of counts Sdrini, Nadasti, Frangipani, and Tekeli, in 1671. When Louis XIV., in 1672, made his unprovoked attack upon the Dutch, Leopold joined with other powers in a league for their defence. While his arms were employed against the French, the Hungarian malcontents, provoked anew by his suppression of the office of palatine and his appointment of a viceroy, resolved to take the opportunity of shaking off the Austrian yoke, and asserting their original independence. Headed by count Emmeric Tekeli, and supported by the Turks, they again rose in arms, and having defeated the Imperialists near Raab, advanced to Vienna, which they invested on the 15th July, 1683, after Leopold and his court had fled to Passau. Messenger after messenger was now despatched to the celebrated Sobieski, to urge him to march to the assistance of the capital. He had some difficulty, owing to the wretched state of the Polish treasury, in collecting even 16,000 men, with whom he marched towards the Danube, and was joined by the duke of Lorraine with the Imperial forces, forming in all 70,000 men. On the 11th of September the allied army reached the summit of the Calemberg, which commanded a view of the Austrian capital, and of the wide-spreading tents of the Ottomans, who were entrenched around it. On the 12th the battle was fought, the Turks were defeated, and Vienna, and perhaps all eastern Europe, were saved. A series of successes afterwards attended the imperial arms in Hungary, and all that had been lost was gradually recovered. A criminal chamber instituted at Eperies for the trial of rebels, shed without mercy the noblest blood of the country; and the Hungarians were so far humbled, that an assembly of the states, held at Presburg in 1687, declared the kingdom hereditary in the house of Austria. Meanwhile, the confederacy of Augsburg, in 1686, between the emperor, most of the German princes, the king of Spain, and the United Provinces, began to operate in checking the ambition of Louis XIV.; and the accession of William, prince of Orange, to the throne of England in 1688, gave it additional vigour. The Turkish war was concluded by the great victory gained by prince Eugene near Zenta, in Hungary, in September 1697. The war with France was carried on with various success, till the general peace concluded at Ryswick on the 30th October, in the same year. It was in the course of this war that the French minister, Louvois, ordered the French commanders, in the name of his sovereign, to waste the Palatinate with fire and sword. The atrocities committed at Mannheim, Speyer, Oppenheim, and especially at Heidelberg, which was taken and destroyed twice, in 1688 and 1693, were frightful. The same system was pursued at the same time, in 1690-91, in Piedmont, the sovereign of which was allied to the emperor. The war on account of the Spanish Succession, (to which Leopold's son, the archduke Charles, had undoubted claims,) broke out in 1701, and renewed the alliances against the French king. Leopold gained over the elector of Brandenburgh to the party of the allies, by consenting to recognise him as king of Prussia; a piece of temporary

policy, of which the house of Austria has had ample cause to repent. The events of the war were at first unfavourable to the emperor; but the decisive battle of Blenheim, in 1704, changed the face of affairs. Leopold, however, did not long enjoy the brighter prospect which opened to him. He died on the 6th May, 1705, at the age of sixty-five, after a reign of forty-six years. He was thrice married, and left two sons and four daughters. He was succeeded by his eldest son, Joseph I.

LEOPOLD II., emperor of Germany, born on the 5th May, 1747, was the son of the emperor Francis I. and the empress Maria Theresa. He was created grand duke of Tuscany in 1765, and fixed his residence at Florence. The wisdom of his administration rendered that portion of Italy peculiarly flourishing. He diminished the taxes, and yet augmented the revenue; introduced an exact police; encouraged arts, manufactures, and cultivation; freed industry from the fetters of numerous festivals, ameliorated the condition of the hospitals and prisons, and promulgated a new code of laws, characterised by their simplicity and humanity. He limited capital punishment to such a degree, that during ten years not a single execution took place in his dominions. In July 1782 he abolished the Inquisition in Tuscany; and through the instrumentality of Ricci, bishop of Pistoia, he effected important improvements in the management of monasteries and convents. These measures, however, gave great offence to the Holy See. In February 1790 the imperial crown, and the succession to the Austrian dominions, devolved to Leopold on the death of his brother, Joseph II. The issue of that unfortunate prince's multifarous schemes had been an absolute revolt of the Low Countries, the disaffection of Hungary, and the jealousy of all the surrounding states. Leopold, by employing the arts of conciliation, in conjunction with a prudent firmness, was able in a short period to recover the Low Countries, to quell the opposition of the Hungarian malcontents, to strengthen his house by splendid alliances, and to establish a peace with the Ottoman Porte. He restored a good understanding between the courts of Vienna and Berlin, and concurred with England in checking the ambitious projects of Russia. While he was thus occupied, the French revolution was beginning to occasion uneasiness. Whatever were the leading motives or objects of Leopold, it is certain that at the congress of Pilnitz he formed a coalition with Prussia for the purpose of interfering by force of arms in the affairs of France; and the subsequent invasion of that country by the united forces of the two powers must be regarded as a consequence of this alliance. Leopold himself, however, did not live to witness the commencement of hostilities. He died of a sudden attack of dysentery on the 1st March, 1792, at the age of forty-four. He left fourteen children by his consort Maria-Louisa, daughter of Charles III. of Spain. His eldest son, Francis II., was his successor on the imperial throne.

LEOPOLD, (Charles Gustavus de,) a Swedish poet, born at Stockholm in 1756, and educated at Upsal and Greiswald. In 1786 he went to Stockholm, at the invitation of Gustavus III., who assigned him apartments in the palace, and soon after made him his secretary. His best pieces are, the tragedies of Odin, and Virginia. He was decorated, by Gustavus IV., with the order of the Polar Star. In 1823 he was afflicted with total blindness. He died in 1829. His works have been published in 3 vols, 8vo.

LEOSTHENES, a distinguished general of Athens, was a disciple of Demosthenes, and was chosen leader by a large body of mercenary soldiers, who, in B.C. 324, after the death of Alexander the Great, were taken into the pay of the republic. His first exploit was the defeat of the Bœotians, near Platæa. After this he took post at Pylæ, to prevent the entrance of Antipater into Greece, defeated him, and shut him up in Lamia, in Thessaly, to which he laid siege; and from that siege the Lamian war has its name. Leosthenes was killed in the course of it (B.C. 323); and after his death success deserted the Athenian arms. His funeral oration was spoken at Athens by Hyperides.

LEOTAUD, (Vincent,) a French Jesuit, and able mathematician, was born in 1595, at La Val-Louise, in the diocese of Embrun. In 1654 he published, Examen Circuli Quadraturæ, 4to, in which he endeavours to prove the impossibility of solving a problem, which has tasked the ingenuity of mathematicians in all ages. In 1660 he published in Latin, Arithmetical Institutions, in four books; in 1663, a treatise, On Cyclometry, in three books; in 1668, a work, On Magnetology; and he was also author of a treatise, On the Primum Mobile. He died in 1672. He was for fourteen years

professor of the mathematics at the college of Dole, and afterwards filled the same chair at Lyons.

LEOWITZ, or LEOVITIUS, (Cyprian,) a celebrated astronomer, or rather astrologer, in the sixteenth century, was a native of Bohemia, and obtained the appointment of mathematician to Otho Henry, elector palatine. He acquired high reputation by his astronomical productions, the principal of which were, Ephemerides ab Anno 1556 ad An. 1606, fol.; Expedita Ratio constituendi Thematis cœlestis; Loca Stellarum fixarum ab Anno Dom. 1549, usque in Annum 2029, diligenter Annotata, fol.; and, De Eclipsibus Liber, fol. His fame led Tycho Brahe to pay him a visit in 1569. But, with all his science, Leowitz was so weak as to become a dupe to the study of judicial astrology. He ventured to foretel that the emperor Maximilian would become monarch of all Europe; for which false prediction he was severely censured by Bodin, who pointedly observes that he could not foretel what did come to pass a year after this prophecy, when Solyman besieged and took Sigeth, the strongest place in his empire. He also fixed the end of the world at the year 1584; but died at Lauingen, in Suabia, in 1574. The prediction, however, was circulated in the almanacks of astrological mathematicians throughout Christendom, and many preachers announced it to their congregations. The consequence was, that a dreadful alarm prevailed in many places, the churches were crammed, and multitudes were seized with such terror, that they received the sacrament, having first fasted and confessed their sins. The work in which this prediction is given, is entitled, De Conjunctionibus magnis Insignicorum superiorum Planetarum, soli dejectionibus et Cometis Prognosticon, Lauingen, 1564, 4to.

LEPAUTE, (John Andrew,) a celebrated French clockmaker, was born in 1709, at Montmedi, and settled early at Paris, where his ingenuity soon met with extensive encouragement. In 1753 he made for the palace of the Luxemburg, the first clock on the horizontal principle that was publicly exhibited in that city, and he had apartments assigned to him in the palace, where Lalande, with whom he contracted a close intimacy, had at that time the direction of the Observatory. Lepaute also constructed the clocks for the Tuileries, the Palais Royal, and the Jardin du Roi. He published, Traité d'Horlogerie, Paris, 1755, 4to, with engravings. He died at St. Cloud in 1789.—His wife, NICOLE REINE ETABLE DE LABRIERE, born at Paris in 1723, was distinguished for her knowledge of astronomy, and the kindred sciences. She also assisted her husband in his mechanical inventions, and Clairaut and Lalande in their astronomical calculations. She was no less remarkable for her personal attractions than for her mental endowments; and during the tedious illness of her husband, she watched over him for seven years, with a devoted assiduity that has seldom been paralleled. She died a few months before him, in 1788. Commerson, the botanist, has given to the rose of Japan the name of Lepautia, in honour of this extraordinary woman.

LEPAUTE, (John Baptist,) brother of the preceding, was clockmaker to the king of France, and constructed the clock of the Hotel de Ville at Paris. He assisted his brother in his mechanical inventions, and was associated with him in the business. He died in 1802.

LEPAUTRE, or LEPOTRE, (Anthony,) born at Paris in 1614, became first architect to Louis XIV. He built the wings of the palace of St. Cloud. In 1671, at the formation of the Academy of Sculpture, he was chosen a member. His work on Architecture, first published in 1652, is still held in high estimation. He died in 1691 of chagrin, at Lenôtre's preferring Mansard to himself as architect for the chateau de Clagny, designed to be erected for madame de Montespan. His taste lay in architectural decoration, but he carried it to excess.—His brother JOHN, born at Paris in 1617, was a draughtsman, and engraver in aquafortis, was chosen a member of the Academy in 1677, and died in 1682.—PETER LEPAUTRE, son of Anthony, born at Paris in 1660, was distinguished as a sculptor, and became statuary to the king, and director of the Academy of St. Luke. He executed the groups of Æneas and Anchyses, of Arria and Pœtus, and of the death of Lucretia. He also carved the figures in wood in the church of St. Eustache at Paris. He died in 1744.

LE PAYS, (Rene,) sieur du Plessis Villeneuve, a French poet of the seventeenth century. In early life he obtained a financial appointment at Paris, and afterwards served in the army in Spain. He then travelled in England, Flanders, and Holland; and returning to France, he became comptroller of the imposts in Dauphiné and Provence, where he com-

posed most of his works. He wrote, Amitiés, Amours, et Amourettes; Zelotide, histoire galante; Nouvelles Œuvres, and, Le Démêlé de l'Esprit et du Cœur. Most of his works have been often reprinted, and some of them have been translated into English. He died in 1690.

LEPELLETIER DE SAINT FARGEAU, (Louis Michael,) an agent in the French Revolution, born at Paris of opulent parents, in 1760. In 1789 he was nominated deputy to the Assembly of the States-General by the nobility of his native city, and at first professed moderate and monarchical opinions. But he soon after suddenly joined the ranks of the revolutionists, and vehemently denounced the nobility. In 1792 he was elected deputy to the Convention by the department of l'Yonne, and voted for the death of the king. He was assassinated in the Palais Royal on 20th January, 1792, the evening before the day of the decapitation of Louis XVI.; and it is said that the general resentment excited in the minds of the populace of Paris by his murder, extinguished the last ray of hope which the friends of the unfortunate monarch entertained of saving the life of their sovereign. Lepelletier's remains were deposited, with extraordinary parade, in the Pantheon, on the 24th January.

LEPICIE, (Bernard,) an engraver, was born at Paris, in 1698, and was pupil of Mariette, and of Gaspar Duchange. He was invited to England by Claude du Bosc, to assist him in engraving the cartoons of Raffaelle, for the printsellers, on a smaller scale than those of Dorigny. On his return to Paris he was received into the Academy, of which he was appointed secretary and historiographer. He wrote, La Description des Tableaux du Roi, and, Les Vies des premiers Peintres du Roi, depuis Charles le Brun jusqu'à François Lemoyne. He died in 1755. His wife, Renee Elizabeth, also cultivated the art of engraving with success.

LEPIDUS, (Marcus Æmilius,) the triumvir, was ædile B.C. 52, and prætor B.C. 49, when Cæsar came to an open rupture with the senatorian party, which Lepidus had opposed from the first. His great riches and extensive family connexions made him an important accession to the popular cause. On the first expedition of Cæsar into Spain, Lepidus was left in charge of the city; and during Cæsar's absence, Lepidus proposed the law by which the former was created dictator. In B.C. 48 he obtained the province of Hispania Citerior, with the title of proconsul; and in B.C. 46, he was made consul with Cæsar, and his master of the horse. In B.C. 44 he was again made master of the horse, and appointed to the provinces of Gallia Narbonensis and Hispania Citerior. After the death of Cæsar, Lepidus was courted by both parties. He promised to assist the Senate; but at the same time he carried on a secret negotiation with Antony. On his arrival in his province, being ordered by the Senate to join Decimus Brutus, he at length threw off the mask, and united his forces with those of Antony. In B.C. 43, the triumvirate was established between Antony, Lepidus, and Octavianus; and in the division of the provinces, Lepidus received the whole of Spain and Gallia Narbonensis, the charge of the city was entrusted to him, and he was again elected consul. After the defeat of Brutus and Cassius, Spain and Gallia Narbonensis were taken from Lepidus, and Africa was given to him instead. He had now lost all real authority in the management of public affairs; but he was again included in the triumvirate, when it was renewed B.C. 37. In the following year, he made a vain effort to regain his lost power; and being deserted by his own troops, he was obliged to implore the mercy of Augustus, who banished him, according to Suetonius, to Circeii. He died in obscurity B.C. 12.

LE PRINCE, (John,) a French musician and painter, was born at Metz in 1733, and studied painting under Boucher, at Paris. On his voyage to Petersburg he was taken by an English privateer, whose crew plundered him of all his property except his violin. The musician, trusting to his powers, seized the despised instrument, and played upon it with such skill and effect, that the astonished sailors restored him all his property. During his residence at Petersburg he was employed in adorning the palaces, and public buildings; but on Catharine's accession he returned to France, where he was elected a member of the Academy. His pieces, which are finished in the style of Teniers and Wouvermans, are much admired. He died in 1781.

LE PRINCE DE BEAUMONT, (Mary,) sister of the preceding, born at Rouen in 1711, was distinguished for her literary talents. She wrote several useful and popular works for the young, of which the best known are, Le Triomphe de la Vérité; Magasin des Enfants;

this has been translated into most of the languages of Europe; Nouveau Magasin Français; and, Magasin des Adolescentes. She was divorced from her husband in 1745, and shortly after she came to London, where she resided for seventeen years, and devoted herself to the business of education. She died in 1780. Her works consist of no fewer than seventy volumes.

LE QUIEN, (Michael,) a learned Dominican, born at Boulogne in 1661. He became a good Oriental scholar, and was well versed in ecclesiastical history. He wrote against Courayer, on the validity of ordination by English bishops. He died in 1703.

LERI, (John de,) a French Protestant minister in the sixteenth century, was born at La Margelle, in Burgundy, and studied at Geneva. In 1556 he went out as a pastor to Brazil, under the protection of admiral de Coligny; but in 1558 he returned to France, after suffering astonishing hardships during his voyage. Afterwards he was admitted to the office of the ministry at La Charité, according to De Thou, at the time of the massacre of St. Bartholomew's Day, when he was obliged to flee to Sancerre. He was in that town during the memorable siege of it, and when it was taken in 1573. He then went to Berne, where he was well received by M. de Coligny, son of the admiral. In 1574 he published his Historia de Sancerri Obsidione, 8vo, which was widely dispersed, and underwent repeated impressions. In 1577 he published, An Account of his Voyage to Brazil, in 8vo, containing, besides other curious matter, observations on the state of religion in that country; which has been frequently reprinted. It is commended by De Thou; and Lescarbot has inserted an abstract of it in his History of New France. Leri died at Berne in 1611.

LERMA, (Francis de Roxas de Sandoval, duke de,) first minister of Philip III. of Spain. He was only marquis of Denia, when he was appointed equerry to the infant don Philip, over whom he acquired such an influence, that the prince, when he ascended the throne in 1598, made him his prime minister. He fitted out a fleet of fifty sail against England; but it was shattered by a tempest. He afterwards concluded a peace with England and Holland. After the death of his wife, he took the ecclesiastical habit, and obtained a cardinal's hat. His own son, the duke d'Uzeda, contrived to supplant him in the king's favour, and succeeded to his post on his being dismissed in 1618. He died in 1625.

LERNUTIUS, (John,) a Latin poet, born at Bruges in 1545. His Basia, Ocelli, et Alia Poemata, were published by Elzevir. He died in 1619.

LESBONAX, a Greek philosopher, who flourished in the first century of the Christian era, was a native of Mytilene, and a disciple of Timocrates. He taught philosophy in his native city, and so sensible were the magistrates of Mytilene of his merits, and of the utility of his labours, that they caused a medal to be struck in his honour. Suidas says that he was the author of many books of philosophy. Two orations ascribed to Lesbonax have reached modern times, and were first published by Aldus, in his edition of the Ancient Orators, 1513. Henry Stephens afterwards published them in 1575, with the orations of Æschines, Lysias, and others, in fol. In 1619 Janus Gruter published an edition of them in Greek and Latin at Hanover in 8vo; together with the Orations of Dinarchus, Lycurgus, Herodes, and Demades. Lesbonax is also said to have been the author of a treatise, De Figuris Grammaticis, published with Ammonius at Leyden in 1739, 4to.

LESCAILLE, (James,) a Dutch printer and poet, born in 1610. He gained great reputation by the beauty and accuracy of various editions of books which he published. The emperor Leopold, in 1663, honoured him with the poetical laurel. He died in 1677.

LESCAILLE, (Catharine,) daughter of the preceding, born in 1649, distinguished herself so much by her poetical talents, that she was called the Dutch Sappho. She obtained the applause of Vondel and other celebrated poets of her country. She died in 1711.

LESCARBOT, (Mark,) a native of Vervins, and an advocate in parliament, resided for some time in Canada, and published an account of that country, entitled, The Voyages, Discoveries, and Settlements of the French in the West Indies and New France, under the authority of our most Christian Kings, &c. Paris, 1612. He afterwards attended Peter de Castille, the ambassador of Louis XIII., to Switzerland, and published a description of the thirteen cantons in French heroic verse. Paris, 1618.

LESCHASSIER, (James,) a learned French lawyer, born at Paris in 1550. During the disturbances of the League

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he adhered to the royal party, and obtained the esteem of Henry IV. He entertained a literary correspondence with many of the most eminent scholars of his time; and he wrote several able treatises upon legal subjects. Among these, his Treatise on the ancient and canonical Liberty of the Gallican Church is considered as throwing much light upon French history. He died in 1620. All his writings were published collectively in 1649, and 1652, Paris, 4to.

LESDIGUIERES, (Francis de Bonne, duke of,) a distinguished warrior, born of an ancient family at St. Bonnet de Champsant, in Upper Dauphiné, in 1543. He bore arms at an early age, and was chosen by the Calvinists of Dauphiné, to whose party he belonged, for their chief after the death of Montbrun. He took a number of places in that province, and at length the capital, Grenoble, in 1590. He was made lieutenant-general of the king's armies in Piedmont, Savoy, and Dauphiné; and by his vigilance and activity disappointed all the attempts of the duke of Savoy. That prince having once constructed a considerable fort on the French territory, Lesdiguieres was blamed both in the army and at court for having suffered it. He coolly replied to the king's remonstrances, "Your majesty has occasion for a good fortress to bridle that of Montmelian. Since the duke of Savoy is willing to construct one at his own expense, he should be permitted to do it. As soon as it shall be provided with cannon and ammunition, I engage to take it from him;" and he was as good as his word. His services were rewarded in 1608 with the staff of marshal of France, and his estate of Lesdiguieres was erected into a dukedom and peerage. When, in 1620, the civil war of religion was renewed, he received great offers from the Calvinists to accept the post of their commander-in-chief; but he preserved his fidelity to the king, and accompanied him to the field. After the death of the constable Luynes, nothing but Lesdiguiere's religion stood in the way of his succession to that high office; and this impediment was removed by his public abjuration of Calvinism in 1622. He continued to serve with success against the Spaniards and Calvinists, till his death in 1626, at the age of eighty-four. So high was his reputation in Europe, that queen Elizabeth said, "if there were two Lesdiguieres in France, she would ask Henry IV. to give her one."

LESLEY, (John,) bishop of Ross, in Scotland, was born in 1527, of a very ancient family, and educated at the university of Aberdeen, and obtained a canonry in the cathedral there, in 1547. He afterwards studied in the universities of Toulouse, Poitiers, and Paris; and in 1554 he was recalled home by the queen regent, and made vicar-general of Aberdeen, and ordained priest of the parish of Une, or Oyne. In the dissensions which the Reformation introduced into Scotland, Lesley, who was a zealous Papist, was commissioned by his party to the recall of queen Mary, who had lately lost her husband, Francis II. of France, and after meeting her at Vitri, he returned with her in August 1561. His services to the queen recommended him, soon after, to the see of Ross; and he laboriously applied himself, with fifteen others, to make a collection of all the laws of the kingdom, which were published at Edinburgh, in 1566, and called the Black Acts of Parliament, because they were printed in black letter. Upon Mary's flight to England, he appeared at York in 1568, and ably defended her cause against her accusers, and afterwards went to London as her ambassador. His measures to procure her liberty, by a marriage with the unfortunate duke of Norfolk, proved offensive to Elizabeth, who, regardless of the sanctity of his rank, sent him a prisoner to the isle of Ely, and then to the Tower. In 1573 he obtained his release, and then retired to the Netherlands, anxiously soliciting the interference of the kings of Spain and France, the princes of Germany, and the pope, in the favour of his captive mistress. In 1579 he was made suffragan to the see of Rouen; but in one of his visitations he was seized by the Huguenots, who threatened to deliver him to the English; but he purchased his ransom for 3000 pistoles. Under the reign of Henry III. and of Henry IV. of France, he was again exposed to persecution; but in 1593 he was nominated bishop of Constance. But when he found it impossible to return to his diocese of Ross, by the prevalence of the Protestant religion, he retired to the monastery of Guirtenburg, near Brussels, where he died in May 1596. He wrote, Afflicti Animi Consolationes, et tranquilli Animi Conservatio; De Origine, Moribus, et Rebus gestis Scotorum; this valuable history is carried down to the return of Mary queen of Scots from France in 1561; Parænesis ad Nobilitatem Populumque Scotorum; Regionum et Insularum Scotiæ Descriptio; De-

fence of the Honour of Mary Queen of Scotland, with a Declaration of her Right, Title, and Interest, to the Crown of England; A Treatise, shewing that the Regimen of Woman is conformable to the Law of God and Nature; De Titulo et Jure Mariæ Scotorum Reginæ, quo Angliæ Successionem Jura sibi vindicat; An Account of his Embassage in England, from 1568 to 1572; MS. in the Advocates' Library in Edinburgh; and, [redacted]Apology for the Bishop of Ross, as to [redacted] is laid to his Charge concerning [redacted] Duke of Norfolk, MS. in the library of the lord Longueville.

LESLIE, (John,) an Irish prelate, a native of Scotland, educated at Aberdeen and Oxford. He travelled abroad, and acquired such a knowledge of the French, Spanish, Italian, and Latin, that he spoke those languages not only with fluency, but with remarkable elegance. After twenty-two years' residence abroad, he returned to England, and was patronized by Charles I. and Charles II. He was made bishop of the Orkneys; and in 1633 he was translated to Raphoe in Ireland, where he built a palace, so strongly fortified, that he was the last who surrendered to the arms of Cromwell. At the Restoration he returned to England, and in 1661 was translated to the see of Clogher. He died in 1671, when he was more than a hundred years old.

LESLIE, (Charles,) second son of the preceding, was born in Ireland about 1650, and educated at Enniskillen, and at Trinity college, Dublin, where he took his degree of M.A. He afterwards studied the law at the Temple, in London; but in 1680 he took orders, and in 1687 he was made chancellor of the cathedral of Connor. He afterwards publicly entered the lists of theological disputation against the Papists, and made converts to his own cause. In consequence of his devotion to James II. he lost all his preferments at the revolution, and in 1689 he came over to England, to avoid the civil commotions which began to distract his native country. In his retirement he employed himself in combating the errors of the enemies of the Church, both Jews and Deists, Socinians and Romanists, Quakers and Infidels. He was, however, suspected of too familiar an intercourse with the abdicated monarch, and was obliged to retire to France, where he joined the Pretender at Bar le Duc. He here exerted himself by his writings in favour of that unhappy family; and when their schemes of insurrection in 1715 had failed, he attended them to Italy. But finding his adherence to Protestant principles disagreeable to the Pretender, he returned to Ireland in 1721, and died at Glaslough, in the county of Monaghan, the following year. Besides his tracts, both theological and political, which are very numerous, he published in 1721, two folio volumes of theological works, in which he discussed the principal controversies which disturb the Christian Church. His Short and Easy Method with the Deists, erroneously said by some writers to be taken from a similar work by the abbé St. Réal, is a very able treatise.

LESLIE, (Sir John,) a distinguished mathematian and natural philosopher, was born in 1766, at Largo, a village on the coast of Fifeshire, and educated at St. Andrew's, and Edinburgh. At the latter university he was employed by Dr. Adam Smith, to assist in the education of his nephew, Mr. Douglas, afterwards lord Reston. Disliking the ecclesiastical profession, for which he had been intended by his parents, he proceeded to London, where his earliest employment as a literary adventurer was derived from Dr. William Thompson, who engaged him in writing or correcting Notes for an edition of the Bible then publishing in numbers. But his first important undertaking was a Translation of Buffon's Natural History of Birds, which was published in 1793, in 9 vols, 8vo. In the following year he visited Holland. In 1794 or 1795, he invented his celebrated Differential Thermometer. In 1796 he accompanied Mr. Thomas Wedgwood in a tour through Germany and Switzerland; and in 1799 he travelled through Denmark, Norway, and Sweden. In 1804 he published his Essay on the Nature and Propagation of Heat, for which, in the following year, the council of the Royal Society awarded to him the Rumford medals. In 1805 he was elected to the mathematical chair in the university of Edinburgh; although his appointment was opposed by the clergy of that city, who grounded their objection to him upon a note in his Enquiry into the Nature of Heat, in which he designates Hume's Theory of Causation a "model of clear and accurate reasoning." Their objection, however, was overruled by the General Assembly (23d May, 1805). In 1819 he was removed to the chair of natural philosophy on the death of professor Playfair. He had previously published his Elements of Geometry, Geometrical Analysis, and Plane Trigonometry,

and an Account of Experiments and Instruments depending on the Relation of Air to Heat and Moisture. Of his Elements of Natural Philosophy, afterwards compiled for the use of his class, only one volume has been published. He wrote also, Geometry of Curve Lines; Philosophy of Arithmetic; Observations on Electrical Theories; On certain Impressions of Cold transmitted from the higher Atmospheres, with a description of an Instrument adapted to measure them. He likewise contributed some articles to The Edinburgh Review, and several treatises on different branches of physics to the Supplement to the Encyclopædia Britannica. His last composition was a Discourse on the History of Mathematical and Physical Science, during the eighteenth century, prefixed to the seventh edition of that Encyclopædia. He received the honour of knighthood on the 27th of June, 1832. He died on the 3d November in the same year, at his seat at Coates, in Fifeshire.

LESSER (Frederic Christian,) a German divine and naturalist, was born at Nordhausen in 1692, and educated at Halle, Leipsic, and Berlin. In 1716 he became assistant preacher at Frauenberg. He wrote, Litheology, or the Theology of Stones; The Theology of Insects; this has been translated into English; Testaceo-Theology; and Miscellanies on Natural History and Physico-Theology. He died in 1754.

LESSING, (Gotthold Ephraim,) a German poet, was born in 1729, at Kamentz, in Upper Lusatia, where his father, a man of literary talents, was minister. For five years he studied at Meissen; and after obtaining from his instructors, Klemm and Grabner, the character of an able and indefatigable scholar, he went to Leipsic, where he learned to excel in horsemanship, leaping, and fencing, and began to write for the stage. Afterwards he went to Wittemberg, and thence to Berlin, where he became acquainted with Voltaire, and published various pieces. His Miss Sara Sampson, the first specimen of domestic tragedy in German literature, not only excited a great sensation in Germany, but was translated in other countries. In 1757 Lessing and his friends Mendelsohn and Nicolai, undertook the valuable Bibliothek der Schönen Wissenschaften. To this period belong his Fables and his Litteraturbriefe, or Letters on Literature (1759), a Life of Sophocles, after the manner of Bayle, and a translation of Diderot's dramatic pieces. During the Seven Years' War he was, for a little time, secretary to general von Tauenzien, at Breslau. Here, to other irregularities, he added gaming, in the indulgence of which he forgot his character and his literary pursuits. At length he returned to Berlin, and soon after published his celebrated Laocoon, the most finished of his prose works. This was followed by his Minna von Barnhelm, and by his Dramaturgie and the Antiquarische Briefe. In 1770 his f[redacted] Ebert obtained for him the situati[redacted] keeper at the Wolfenbüttel Library, of which he published an account, entitled, Wolfenbüttelschen Fragmente, 1778. His Emilia Galotti was completed and published in 1772. His drama, Nathan, which was translated by William Taylor of Norwich, was also almost the last of his literary productions. He died in 1781, in the fifty-third year of his age.

LESSIUS, (Leonard,) a learned Jesuit, born at Brechtan, near Antwerp, in 1554. He was successively appointed professor of philosophy, and professor of divinity, in the college of his order at Louvain. He opposed the doctrine of Thomas Aquinas concerning grace; and the faculty of divinity at Louvain charged him with Semi-Pelagianism. He died 1623. The principal of his works are, De Justitiâ et Jure lib. IV., fol.—this was proscribed by the parliaments of France; De Potestate Summi Pontificis—this was condemned, like the former; and, Hygiasticon, seu Vera Ratio Valetudinis Bonæ; in this he advocates the doctrines of Cornaro on the preservation of health.

L'ESTRANGE, (Sir Roger,) a political writer, was born in Norfolk, in 1616, and was the youngest son of Sir Hamond L'Estrange, a zealous royalist. He is supposed to have been educated at Cambridge; and he adopted his father's political principles. In 1639 he attended Charles I. to Scotland. In 1644, soon after the earl of Manchester had reduced the town of Lynn in Norfolk, L'Estrange, thinking he had some interest in the place, as his father had been governor of it, formed a plan for surprising it, and received a commission from the king, constituting him governor of the town in case of success; but, being seized, in consequence of the treachery of two of his associates, he was carried first to Lynn, and thence to London, where he was sentenced to be shot as a spy. He was committed to Newgate, where he remained for nearly four years in continual fear of being executed. He pub-

lished in the mean time, An Appeal from the Court-martial to the Parliament; and about the time of the Kentish insurrection, in 1648, he escaped from prison, with the keeper's privity, and went into Kent, where he attempted to raise an insurrection; which miscarrying, he fled to the continent, where he remained till 1653, when, upon the dissolution of the Long Parliament by Cromwell, he returned to England, and immediately despatched a paper to the council at Whitehall to this effect, "that, finding himself within the Act of Indemnity, he thought it convenient to give them notice of his return." On being summoned to that board, he was told by one of the commissioners that his case was not comprehended in the Act of Indemnity; and he therefore formed the bold resolution of applying in person to Cromwell himself, from whom he received his discharge. His appearance at the court of Cromwell was much censured, after the Restoration, by some of the royal party, who eyed him with great suspicion. At length, however, he was made licenser of the press, which he enjoyed till the eve of the Revolution. In 1663 he set up The Public Intelligencer, and The News; the first of which came out on the 1st of August, and continued to be published twice a week till January 19, 1665. After the dissolution of the second parliament of Charles II. in 1679, L'Estrange set up The Observator, the design of which was to vindicate the measures of the court, and the character of the king, from the charge of being popishly affected. In the next reign he was rewarded with the honour of knighthood. In 1687 he was obliged to lay down his Observator, now swelled to three volumes, as he could not agree with the toleration proposed by James II., though, in all other respects, he had gone the utmost lengths. He had even written strenuously in defence of the dispensing power claimed by that infatuated prince; and this was probably one reason why some accused him of having become a proselyte to the church of Rome,—an accusation which gave him much uneasiness. On the approach of the Revolution of 1688, he lost all his appointments, being viewed as a disaffected person. He died in 1704, in the eighty-eighth year of his age, and was interred in the church of St. Giles's in the Fields. He wrote many political tracts, which were printed in 4to; and, History of the Plot; Caveat to the Cavaliers; and, Plea for the Caveat and its Author; in fol. He also translated Josephus's Works; Cicero's Offices; Seneca's Morals; Erasmus's Colloquies; Æsop's Fables; Quevedo's Visions; Bona's Guide to Eternity; and, Five Letters from a Nun to a Cavalier. Besides these, he wrote several occasional pieces. His style is justly censured for its vulgarity; yet, by a certain wit and readiness in raillery, he was a popular writer, and may even now be read with some amusement.—His brother, HAMMOND, wrote a learned work, entitled, The Alliance of Divine Offices; and a Life of Charles I.

LE SUEUR, (John Francis,) an eminent musical composer, director of the music of the emperor Napoleon, born at Drucat Plessiel, near Abbeville, in 1766. After composing a great number of masses, motets, &c., for several cathedrals, he went to Paris, where he produced his five operas, La Caverne, Paul et Virginie, Télémaque, Les Bardes, and, La Mort d'Adam. His work on music, adapted to sacred solemnities, is highly esteemed; and a dissertation by him concerning ancient music, inserted in Gail's translation of Anacreon, has thrown some new light on the music of the Greeks. He died in 1837.

LETHIEULLIER, (Smart,) a naturalist and antiquary, was born in Essex, and educated at Trinity college, Oxford. Some papers of his are printed in the Philosophical Transactions, No. 497, and in the Archæologia, i. pp. 26, 57, 73, 75; ii. 291. He died in 1760.

LETI, (Gregorio,) a voluminous writer of history, called the Varillas of Italy, was born at Milan in 1630, and educated at Cosenza and Rome. He was intended for the Church, but was induced to make open profession of the Protestant religion at Lausanne in 1657. In 1660 he settled at Geneva, where he passed nearly twenty years. In 1674 the freedom of the city was presented to him, which had never before been granted to any stranger. Five years after he went to France, and in 1680 to England, where he was graciously received by Charles II., and was promised the place of historiographer. On this he wrote his Teatro Britannico; a History of England; but this work displeasing the court, he was ordered to quit the kingdom. He then went to Amsterdam, and was appointed historiographer. The number of his works is prodigious. The greatest part are written in Italian; among which are, The Nepotism of Rome; The Universal Monarchy of

Louis XIV.; The Life of Pope Sixtus V.; this was translated into English by Farneworth, and is a very amusing book; The Life of Philip II. King of Spain; The Life of Charles V.; The Life of Queen Elizabeth; Life of Giron, Duke d'Ossone; The French Theatre,—this is a very indifferent work; The Belgic Theatre; L'Italia regnante; History of the Roman Empire in Germany; The Cardinalism of the Holy Church,—this is a violent satire; History of Geneva; The Historical Ceremonial; Political Dialogues on the Means used by the Italian Republics for their Preservation; An Abridgment of Patriotic Virtues; Fame jealous of Fortune,—a panegyric on Louis XIV. 4to; A Poem on the Enterprize of the Prince of Orange in England, 1695; An Eulogy on Hunting; Letters; The Itinerary of the Court of Rome; History of the House of Saxony; History of the House of Brandenburg; The Slaughter of the Innocent Reformed; and, The Ruins of the Apostolical See. Although Le Clerc, his son-in-law, speaks of him in terms of high commendation, there are few less trustworthy writers of history than Leti. It is said that being one day at Charles II.'s levee, the king said to him, "Leti, I hear you are writing the history of the court of England." "Sir," said he, "I have been for some time preparing materials for such a history." "Take care," said the king, "that your work give no offence." "Sir," replied Leti, "I will do what I can; but if a man were as wise as Solomon, he would scarce be able to avoid giving some offence." "Why then," rejoined the king, "be as wise as Solomon; write proverbs, not histories."

LETTICE, (John,) a divine and poet, was born in 1737, at Rushden, in Northamptonshire, and educated at Sidney Sussex college, Cambridge. In 1764 he obtained the Seatonian prize for a poem, On the Conversion of St. Paul; and he published, with notes, a translation in blank verse of Hawkins Browne's Latin poem, On the Immortality of the Soul. In 1768 he accompanied Sir Robert Gunning as chaplain and secretary to the British embassy at Copenhagen. He afterwards visited several parts of the continent. The Antiquities of Herculaneum he published jointly with his friend, professor Martyr, in 1773; and in 1792 he produced, A Tour through various Parts of Scotland, in a series of letters. He was presented to the living of Peasemarsh, in Sussex, in the patronage of Sidney Sussex college, in 1785; and he was also a prebendary of Chichester cathedral. Besides the works already mentioned, he published, Fables for the Fireside; Strictures on Elocution; Miscellaneous Pieces on Sacred Subjects, in prose and verse; Sermons and Tracts; and he translated from the Danish, Baron Holberg's Parallel Lives of famous Ladies, after the manner of Plutarch. He died in 1832.

LETTSOM, (John Coakley,) a physician, born in 1744, of a Quaker family, in the island of Little Vandyke, near Tortola, in the West Indies. When he was six years of age he was sent to England, and placed at a school near Warrington, where Dr. Fothergill, who had a summer residence in the neighbourhood, superintended his studies. He was then apprenticed to an apothecary at Settle, in Yorkshire, after which he attended for two years at St. Thomas's Hospital. After visiting the medical schools of Paris, Edinburgh, and Leyden, (at which last-mentioned place he took the degree of M.D.) he settled in London. In 1769 he was admitted a member of the College of Physicians, the next year elected F.S.A., and the year succeeding F.R.S. Besides papers in the Philosophical Transactions, and the collections of medical societies, he published, The Natural History of the Tea-tree; The Naturalist's and Traveller's Companion; Medical Memoirs of the General Dispensary; Hints on Beneficence, Temperance, and Medical Science; Memoirs of Dr. Fothergill; and several smaller pieces. He died in 1815.

LEUCIPPUS, a Greek philosopher, of the Eleatic sect, and a disciple of Zeno. He flourished about the eighty-eighth Olympiad, or B.C. 428. Some say that he was a native of Abdera, others of Beræa, others of Miletus, and others, among whom is Diogenes Laertius, of Elæa. They almost all concur, however, in attributing to him the first idea of the atomic system, which was improved by his disciple Democritus, and carried to all the perfection which a system so fundamentally defective would admit of by Epicurus. He wrote a treatise On Nature, now lost. A few fragments of his treatise On Mind have been preserved by Stobæus. From this system Descartes borrowed his hypothesis of the vortices, as has been satisfactorily proved by Huet; and we may also find in it some hints of his grand mechanical principle, "that bodies, in a circular motion, remove from the centre as much as possible." But Kepler had preceded Descartes in his

obligations to Leucippus, concerning vortices and the causes of gravity.

LEUNCLAVIUS, or LOEWENKLAU, (John,) an eminent scholar, born at Amelburn, in Westphalia, about 1533. He appears to have been brought up to the profession of the law, with which science he was intimately acquainted, as well as with literature in general. He travelled into various parts of Europe, and resided a considerable time at Constantinople. He died at Vienna in 1593. His knowledge of the Turkish language enabled him to collect some valuable materials for the history of Turkey, which he published in his Historiæ Musulmanicæ Turcarum Lib. XVIII.; and his Annales Turcici, cum Supplemento et Pandectis Historiæ Turcicæ. He also published editions, with Latin translations, remarkable for their exactness, of Xenophon, Zosimus, Procopius, Manuel Palæologus, Dion Cassius, John of Damascus, The Annals of Constantine Manasses, and of Michael Glycas. He also wrote, Commentatio de Moscorum Bellis adversus finitimos Gestis, in Pistorius's Collection of Polish Historians, 1655; Annales Sultanorum Othomanidarum, Frank. 1596, a translation from the German of Gaudier; Jus Græco-Romanum, tam Canonicum quam Civile, Latinè redditum, Frank. 1596; Versio et Notæ ad Synopsim LX. Librorum Basilicon, seu universi Juris Romani et ad Novellas Imperatorum, Basle, 1575; Leyden, 1617. As a translator he is much praised by Scaliger and Huet; but he has been criticised by H. Stephanus and others.

LEUPOLD, (James,) distinguished for his skill in constructing mathematical instruments and machines, was born in 1674, at Planitz, near Zuickau, in Saxony, and educated at Jena, and Wittemberg. He was a member of the Royal Society of Berlin, and other scientific bodies. He died at Leipsic in 1727, after having acquired celebrity by the publication of his great work, entitled, Theatrum Machinarum, 7 vols, fol. 1723—1727.

LEUSDEN, (John,) an eminent Oriental scholar, was born at Utrecht in 1624, and studied in his native city. He went to Amsterdam in order to improve himself in the Hebrew language and in the knowledge of the Jewish ritual, from conversation with the learned rabbies. In 1649 he obtained the chair of Hebrew and Jewish antiquities at Utrecht, which he held till his death, which took place in 1699. He gave correct editions of the works of Bochart and Lightfoot, and of Poole's Synopsis. Of his own writings the principal are, Onomasticon Sacrum; Clavis Hebraica et Philologica Vet. Testam.; Clavis Græca Novi Testam. cum annotat.; Compendium Biblicum Vet. Testam.; Compendium Græcum Novi Testam.; Philologus Hebræus; Philologus Hebræo-mixtus; Philologus Hebræo-Græcus; and, Philological Notes upon Jonas, Joel, and Hosea. He also assisted in various editions of the Old and New Testament in the original languages, and in Oriental versions. He had commenced an edition of the Syriac version of the New Testament, which was published after his death by Schaaf, Leyd. 1708.

LEUWENHOEK, or LEEUWENHOEK, (Anthony van,) a celebrated naturalist, born at Delft in 1632. He does not seem to have had the advantage of a learned education, but the skill which he possessed in grinding glasses for microscopes brought him early into notice. By the aid of his single lenses, which he ground and polished with exceeding care, and which he always used in preference to the compound microscope, he made many researches on the minute structure and composition of various animal fluids and solid textures; and he acquired great fame as an anatomist and physiologist. Dr. De Graaf introduced him to the notice of the Royal Society of London, of which he was chosen a fellow in 1680. His contributions to the Philosophical Transactions are included between No. 94 and No. 380 of that work. He was made a corresponding member of the Academy of Sciences at Paris in 1697. His observations on the blood, the brain, the nerves, the crystalline lens, and the spermatic animalcules, attracted much attention. His reputation was very extensive. When queen Mary was in Holland she paid him a visit, and was highly delighted with his curiosities. He presented her with two of his microscopes. He was also visited, in 1698, by Peter the Great, to whom he showed his instruments, and exhibited the curious phenomenon of the circulation of the blood in the tail of an eel. Leuwenhoek died at Delft in 1723. Besides his contributions to the Philosophical Transactions, he published papers in the Memoirs of the Academy of Sciences. His writings were collected and published separately in Dutch at Delft and Leyden; they were also translated for him into Latin, and printed at Delft, in 4 vols, 4to, in 1695-99. An English

translation was made from the Dutch and Latin editions in 1798-1800, by Mr. Samuel Hoole, in 4to.

LEVER, (Thomas,) a divine of the sixteenth century, was born at Little Lever, in Lancashire, and educated at St. John's college, Cambridge, of which he was chosen fellow, and then master. He was ordained in 1550 by bishop Ridley, and became an eloquent preacher in the reign of Edward VI. On the accession of queen Mary he went abroad, and resided with the other exiles at Frankfort, where he in vain endeavoured to compose the differences which arose among them respecting church discipline and the ecclesiastical habits. He resided also for some time at Arrow, in Switzerland, where he was pastor of a congregation of English exiles. Here he became so much a favourer of Calvin's opinions, as to be considered, on his return to England, one of the chiefs of the party who opposed the English church establishment. Uniformity being strictly pressed, Lever suffered among others, being convened before the archbishop of York, and deprived of his ecclesiastical preferments. Bernard Gilpin, his intimate friend, was among those who pitied and expressed a great regard for him. His preferments were, a prebend of Durham, and the mastership of Sherborne Hospital. He died in 1577. His printed works are, Sermons, which, like Latimer's, contain many particulars of the manners of the times; and, The right Way from the Danger of Sin and Vengeance in this wicked World; Commentary on the Lord's Prayer; and, The Pathway to Christ.

LEVER, (Sir Ashton,) was born at Alkington, near Manchester, and educated at Corpus Christi college, Oxford. He formed a noble museum of natural history, and spared no expense in procuring specimens from the most distant regions. This was removed to London about 1775, and opened for the public in Leicester-house, Leicester-square; but, for want of suitable patronage, Sir Ashton was in 1785 obliged to dispose of it by way of lottery. It was afterwards sold by auction. He died in 1788.

LEVERIDGE, (Richard,) a celebrated actor and singer, born in 1670, for whom Purcell wrote most of his bass songs. He possessed a talent for lyrical poetry, as well as for musical composition, and published in 1726 several of his songs, 2 vols, 12mo. He set the music to Gay's Black-eyed Susan, an air which, for tenderness, beauty, and fitness, has long been admired. He kept a coffee-house in Covent Garden. He died in 1758.

LEVESQUE, (Peter Charles,) a learned historian, born at Paris in 1736. He was professor of morals and history in the college of France, a member of the Academy of Inscriptions and Belles-Lettres, a member of the Institute of the class of ancient history, and a knight of the Legion of Honour. He wrote, Les Rêves d'Aristobule, Philosophe Grec, suivis d'un Abrégé de la Vie de Formose, Philosophe Français; Choix de Poésies de Pétrarque, translated from the Italian; L'Homme moral; L'Homme pensant, ou Essai sur l'Histoire de l'Esprit humain; Histoire de Russie; Histoire des différents Peuples soumis à la Domination des Russes; Eloge historique de l'Abbé Mably,—this obtained the prize of the Academy; La France sous les cinq premiers Valois; Dictionnaire des Arts de Peinture, Sculpture, et Gravure; a good translation of Thucydides; and, Etudes de l'Histoire de la Grèce. He died in 1812.

LEVI, (David,) a Jewish writer, born in London in 1740. He was at first a shoemaker; but not succeeding in that business, he commenced hat-dresser; and, though surrounded with domestic cares, he found time for study, and produced a volume on the Rites and Ceremonies of the Jews, 1783, 8vo. He next published, Lingua Sacra, 3 vols, 8vo, containing an Hebrew Grammar with points, clearly explained in English, and a complete Hebrew-English Dictionary, which came out in numbers, 1785-89. In 1787 and 1789 he published his Letters to Dr. Priestley, in answer to his Letters addressed to the Jews. He also published the Pentateuch, in Hebrew and English, with a translation of the notes of Lion Socsmaan, and the 613 precepts contained in the law, according to Maimonides. In 1793 appeared the first volume of his Dissertations on the Prophecies; which was followed in 1796 by the second volume. In 1797 he published, A Defence of the Old Testament, in a series of letters addressed to Thomas Paine, in answer to his Age of Reason, Part II. He died in 1799.

LEVI-BEN-GERSHOM, a learned rabbi, born about 1290, at Bagnoli, in Provence, which being subject to Spain, both French and Spaniards claim him as their countryman. He was a disciple of Aristotle, and philosophizes in the spirit of his master when discussing subjects in sacred literature. He died at Perpignan in 1370.

He was the author of Commentaries on all the books of the Old Testament, of which some are inserted in the great Bibles of Venice and Basle; and others were separately printed, at different periods, at Pesaro, Venice, and Paris. He also wrote, Millemot Haschem, or the Battles of the Lord, a philosophical work, which was published in folio, at Riva, or Reiff, in 1560. He likewise composed, A short Exposition on the Logic of Averroes, or the Ten Categories of Aristotle, &c., a Latin translation of which was printed at Venice, in 1552, in 4to.

LEVIS, (Peter Mark Gaston, duke de,) a French nobleman, born in 1764, and distinguished for his literary productions, was the son of the maréchal de Levis, descended from one of the most ancient families in France. At the beginning of the French Revolution he was chosen as a deputy to the States-general, by the nobility of Dijon; but though inclined to the reformation of the state, he refused to cooperate in the overthrow of the monarchy; and after the 10th August, 1792, he became an emigrant; and subsequently he engaged in the expedition to Quiberon Bay, in which he was wounded. He then resided in England till the establishment of the consular government, when he returned to France, where he passed his time in literary pursuits. He wrote, Maxims and Reflections on different Subjects; The Travels of Kanghi, or new Chinese Letters; Recollections and Portraits; England at the beginning of the Nineteenth Century; and, Moral Considerations on the Finances, 1816. On the restoration of Louis XVIII. he was promoted to the peerage; and in 1816 he was admitted a member of the French Academy. He died in 1830.

LEVIZAC, (John Pons Victor Lecoutz de,) a French poet and philologist, born at Albi, in Languedoc. He composed an idyl, called, Le Bienfait rendu, which, in 1776, gained the prize at the Floral Games of Toulouse. At the Revolution he quitted France for Holland, and afterwards settled in London, as a teacher of the French language. He published, Bibliothèque portative des Ecrivains Français, ou Choix des meilleurs Morceaux extraits de leurs Ouvrages; Dictionnaire des Synonymes; and other works, designed to facilitate an acquaintance with the language and literature of France. He died in 1813.

LEVRAULT, (Lawrence Francis Xavier,) a celebrated printer of Strasburg, born there in 1763, of a Protestant family. He became rector of the academy of Strasburg, and member of the municipal councils of that city, where he established a library. He died in 1821.

LEVRET, (Andrew,) an eminent French surgeon and accoucheur, was born in 1703, and was admitted a member of the Royal Academy of Surgery at Paris in 1742. He was employed and honoured with official appointments by all the female branches of the royal family. He published several works, of which there have been various editions and translations. He died in 1780.

LEWENHAUPT, (Adam Lewis, count de,) a Swedish officer, born in 1659. He first served in the Austrian army against the Turks, and afterwards in a corps of Swedish auxiliaries employed by William III. in Holland. On the accession of Charles XII. he was made a general, and after serving against the Russians in Courland, he was in 1706 appointed governor of Riga. In the war with Peter the Great, he commanded a Swedish army, with which he defeated the Russians at Liesna in 1708. He then joined the king of Sweden, and was present at the disastrous battle of Pultowa, soon after which he was obliged to surrender to the Russians. He was sent into the interior of Russia, where he died about ten years after, in 1719. He employed the period of his captivity in writing memoirs, which were published at Stockholm in 1757, and contain many anecdotes respecting Charles XII.

LEWIS, (John,) a divine and antiquary, was born at Bristol in 1675, and educated at the grammar-school of Winborne, at the free-school of Ratcliffe Cross, Wapping, (belonging to the Coopers' Company,) and at Exeter college, Oxford. He afterwards took orders, and in 1699 was presented by the lord chancellor Somers to the living of Acryse, in the county of Kent. In 1705 he became curate of Margate. On his becoming a member of the Society for Promoting Christian Knowledge, he drew up, at their request, a short and plain exposition of the Church Catechism, for the use of children educated in charity schools; this has passed through many editions. In 1706 archbishop Tenison collated him to the rectory of Saltwood, with the chapel of Hythe, and the rectory of Eastbridge. His patron soon after removed him to the vicarage of Mynstre. In 1711 he published his Apology for the Clergy of the Church of England, in which he made some severe strictures upon Ca-

lamy's History of the Nonconformists. In 1712 he commenced M.A. as a member of Corpus Christi college, Cambridge. Not long after he incurred the displeasure of his friend Mr. Johnson by writing against his Unbloody Sacrifice. His sermon preached at Canterbury cathedral on January 30, 1717, being severely reflected upon, he printed it in his own defence, and it was so highly approved by archbishop Wake, that he rewarded him with the mastership of Eastbridge hospital soon after. He died in 1746. He published, besides The Church Catechism explained, already mentioned, A short Defence of Infant Baptism; A serious Address to the Anabaptists; A Companion for the Afflicted; Presbyters not always an authoritative Part of Provincial Synods; An apologetical Vindication of the present Bishops; The Apology for the Church of England, in an Examination of the Rights of the Christian Church; The poor Vicar's Plea against his Glebe being assessed to the Church; A Guide to young Communicants; A Vindication of the Bishop of Norwich; The Agreement of the Lutheran Churches with the Church of England, and an Answer to some Exceptions to it; Two Letters in Defence of the English Liturgy and Reformation; An Exposition of the Thirty-fourth Article of Religion; Short Remarks on the Prolocutor's Answer, &c.; The History of John Wicliffe; The Case of observing such Fasts and Festivals as are appointed by the King's Authority, considered; The History and Antiquities of the Isle of Thanet in Kent; A Specimen of Errors in the Second Volume of Mr. Collier's Ecclesiastical History, being a Vindication of Burnet's History of the Reformation; History and Antiquities of the Abbey Church of Faversham; The New Testament, &c., translated out of the Latin Vulgate, by John Wicliffe; to which is prefixed, an History of the several Translations of the Holy Bible; The Life of Caxton; A brief History of the Rise and Progress of Anabaptism, to which is prefixed, a Defence of Dr. Wicliffe from the false Charge of his denying Infant Baptism; A Dissertation on the Antiquity and Use of Seals in England; A Vindication of the Ancient Britons, &c., from being Anabaptists, with a Letter of M. Bucer to Bishop Hooper on Ceremonies; A Defence of the Communion Office and Catechism of the Church of England from the Charge of favouring Transubstantiation; and, The Life of Reynold Pecock, Bishop of St. Asaph and Chichester. He also published an edition of Roper's Life of Sir Thomas More.

LEWIS, (William,) a physician and writer on chemistry and pharmacy, who practised at Kingston, in Surrey. He was a fellow of the Royal Society of London, and a member of the Royal Academy of Stockholm. His reputation as a practical and theoretical chemist occasioned his being engaged to read a course of lectures on chemistry to the prince of Wales at Kew. He wrote, An Experimental History of the Materia Medica, of which an improved edition was published by Dr. Aikin in 1784, 4to; and, Commercium Philosophico-technicum, or, the Philosophical Commerce of the Arts, 4to, 1763; A Course of Practical Chemistry, 8vo; and an abridgment of the medical writings of Frederic Hoffman. He died in 1781.

LEWIS, (Matthew Gregory,) a writer of novels, was born in London in 1773, and educated at Westminster School, after which he went abroad, and studied at one of the German universities. On his return he obtained a seat in parliament for the borough of Hindon, but made no figure in the house. On the death of his father he went to Jamaica, and died on his passage home in 1818. His principal works are, The Monk, a highly reprehensible novel; The Castle Spectre, a drama; Adelmorn, a tragedy; Tales of Winter; Feudal Tyrants, a romance; Tales of Terror; Romantic Tales; Venoni, a drama; Timour the Tartar, a melodrama; and Poems.

LEY, or LEIGH, (Sir James,) an eminent lawyer, was born at Tesfont Evias, in Wiltshire, about 1552, and educated at Brazennose college, Oxford, whence he removed to Lincoln's-inn, studied the law, and was appointed Lent reader in 1601. In 1603 he was made serjeant-at-law, and the year following chief justice of the King's Bench in Ireland. In 1609, being then a knight, he was made the king's attorney in the court of wards. In 1620 he was created a baronet; in 1621, chief justice of the court of King's Bench in England; and in 1625, lord high treasurer. He was afterwards created baron Ley, and earl of Marlborough, and was appointed president of the council. He died in 1628. He wrote, or compiled, Reports of Cases in the Courts at Westminster in the Reigns of King James and King Charles, with two Tables; to which is added, A Treatise of Wards and Liveries, 1659, fol.

The Treatise of Wards had been published separately in 1642, 12mo. Among Hearne's Collection of Curious Discourses are some by Sir James Leigh.

LEY, (John,) a controversial divine, was born at Warwick in 1583, and educated at Christ Church, Oxford. After his admission into holy orders he was presented to the vicarage of Great Budworth, in Cheshire. He was afterwards made prebendary and subdean of Chester. He was also once or twice a member of the Convocation. At the commencement of the Rebellion he espoused the cause of the Parliament, took the Covenant, was chosen one of the Assembly of Divines, appointed Latin examiner of young preachers, and by his writings, encouraged all the opinions and prejudices of his party, with whom his learning gave him considerable weight. He accepted various livings under the Republican government, the last of which was that of Solihull, in Warwickshire. He died in 1662. His works relate mostly to the controversies of the times, except his sermons, and his share in the Assembly's Annotations on the Bible, to which he contributed the commentary on the Pentateuch and the four Evangelists.

LEYBOURN, (William,) who was originally a printer in London, published several of the mathematical works of Samuel Foster, astronomical professor in Gresham College. He afterwards became an eminent mathematician himself, and published, Cursus Mathematicus; Panarithmologia, or Trader's sure Guide; Arithmetic; The Art of Numbering with Napier's Bones; Complete Surveyor; Geometrical Exercises; Art of Dialling; and, Mathematical Recreations. He also edited the works of Gunter. He died about 1690.

LEYDECKER (Melchior,) an eminent Protestant divine, born in 1642 at Middleburg. He settled as pastor in the province of Zealand in 1662; and in 1678 he was appointed professor of divinity at Utrecht. He was an opponent of the systems of Cocceius and Descartes, and wrote against Drusius, Spencer, and Burnet of the Charterhouse. His principal works are, A Treatise on the Hebrew Republic; Fax veritatis; A Continuation of the Ecclesiastical History begun by Hornius; History of the African Church; Synopsis Controversiarum de Fœdere; Commentary on the Heidelburg Catechism; A Dissertation against Becker's World bewitched; An Analysis of Scripture, with the Art of Preaching; and, De Historiâ Jansenismi libri sex, quibus de Cornelii Jansenii Vitâ et Morte, nec non de ipsius et sequacium dogmatibus disseritur; this was answered by Quesnel, in a treatise entitled, La Souveraineté des Rois défendue, contre l'Histoire Latine de Melchior Leydecker. He died in 1721.

LEYDEN, (John of,) the leader of the Anabaptists of Holland, born towards the close of the fifteenth century. His real name was Bockels, or Bockelson, and he was brought up to the business of a tailor. In 1533 he embraced the tenets of the Dutch Anabaptists; and, on repairing to Munster soon after, he was chosen chief of that sect. He was taken at the siege of Munster in June 1535, and in January following he was put to death, and his body was enclosed in an iron cage, which was suspended for many years from the steeple of the church of St. Lambert.

LEYDEN, (Van.) See JACOBS.

LEYDEN, (John,) a celebrated linguist, antiquary, and poet, born in 1775, at Denholm, a village on the banks of the Teviot, in the county of Roxburgh, (where his father was a farmer,) and educated at Kirktown, Denholm, and Edinburgh. He was designed for the ministry, and was highly distinguished at college by his diligence and attainments, and made considerable progress in Hebrew and Arabic. In 1797 he attended the lectures of Dr. Hunter and of Dr. Hill, at St. Andrews; and in the following year he was ordained, but he never obtained any popularity as a preacher; and finding that he was not likely to succeed in this profession, he applied himself to the study of medicine, and was engaged as a writer in The New London Review; and, amongst other articles, contributed those on Horne Tooke's Diversions of Purley, on Dr. Thomas Brown's Observations on Zoonomia, and on Vallancey's Sanscrit History of Ireland. In 1802 he was appointed assistant-surgeon in the East India Company's service. In 1803 he arrived at Madras, and immediately directed his attention to the study of the Eastern languages. In addition to the Sanscrit, Arabic, Persian, and Hindustani languages, he made himself master of many of the languages spoken in the Deccan, and obtained an extensive knowledge of the Malay and other kindred tongues. In 1806 he took up his residence at Calcutta, and was promoted to the professorship of Hindustani in Fort William college; and shortly afterwards to the office of judge

of the Twenty-four Pargunnahs of Calcutta. In 1809 he was appointed one of the commissioners of the Court of Requests in Calcutta; and in the following year to the situation of assay-master at the Calcutta Mint. In 1811 he accompanied Lord Minto in the expedition against Java, where he died in the same year. He wrote, On the Languages and Literature of the Indo-Chinese Nations; and, A Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa, at the close of the eighteenth Century. His translation of the Malay Annals was published after his death by Sir Stamford Raffles. Leyden published many poems at various times, which were collected and published after his death by the Rev. James Morton, under the title of, Poetical Remains of the late Dr. John Leyden, Lond. 1819. He also contributed several pieces to Scott's Minstrelsy of the Scottish Border, and to Lewis's Tales of Wonder. He likewise edited the Complaint of Scotland, an ancient political tract in the Scottish language, as well as Scottish Descriptive Poems.

LEYSSENS, (Nicholas,) a painter, was born at Antwerp in 1661, and was a pupil of Peter Eykins. He then went to Rome, where he employed himself studiously in observing the admirable works of nature and art in that city and its environs. But though distinguished by uncommon marks of esteem while in Italy, he quitted all his prospects of fame and wealth from motives of filial piety. His father was poor and aged; and he left Rome with no other view than to support him, and to render his life comfortable: and Providence rewarded this goodness of heart; for he had more employment than all the painters of Antwerp, and even more of unsolicited work than those who exerted all their interest, skill, and industry, to procure business. He was much employed by Hardime, Bosschaert, and Verbruggen, to adorn their pictures with figures adapted to their subjects. He died in 1720.

LHUYD, LHWYD, or LHOYD, (Humphrey,) a learned antiquary, was born at Denbigh, and educated at Oxford, but in what college is not known. After he had taken the degree of B.A. in 1547, he was commoner of Brazennose college; and in 1551 took the degree of M.A. as a member of that college; at which time he studied physic. Afterwards, retiring to his own country, he lived mostly at Denbigh castle, employing his time chiefly in antiquarian researches. He died about 1570. Camden says he was one of the best antiquaries of his time; and he is by Daines Barrington esteemed very accurate in what relates to the history of Wales. He had a taste for the arts, particularly for music; and he executed the map of England for the Theatrum Orbis. He collected a great number of curious and useful books for his brother-in-law, lord Lumley, which were purchased by James I., and became the foundation of the royal library. They are now in the British Museum. His writings are, An Almanack and Kalendar; containing the day, hour, and minute, of the change of the moon for ever, &c. 8vo; Commentarioli Britannicæ Descriptionis Fragmentum, Colon. Agrip. 1572; of this a new edition was published by Moses Williams, under the title of Humfredi Lhwyd, Armigeri, Britannicæ Descriptionis Commentariolum: necnon de Monâ Insulâ, et Britannicâ Arce, sive Armamentario Romano Disceptatio Epistolaris. Accedunt Æræ Cambro-Britannicæ. Accurante Mose Gulielmo, A.M. R.S. Soc. Lond. 1731, 4to,—this was translated into English by Thomas Twyne, who entitled it, The Breviary of Britain, London, 1753, 8vo; De Monâ Druidum Insulâ, Antiquitati suæ restitutâ,—in a letter to Abraham Ortelius, 1568; De Armamentario Romano; (the two last works are printed at the end of Sir John Price's Historiæ Britannicæ Defensio, Lond. 1573, 4to;) Chronicon Walliæ, a Rege Cadwalladero, usque ad Ann. Dom. 1294, MS. in the Cottonian library; The History of Cambria, now called Wales, from Caradoc of Lancarvan, the Registers of Conway and Stratflur, with a Continuation, chiefly extracted from Mat. Paris, Nic. Trivet, &c.; the author died before this was quite finished, but Sir Henry Sidney, lord president of Wales, having procured a copy of it, employed Dr. David Powel to prepare it for the press, who published it under this title, The Historie of Cambria, now called Wales; a part of the most famous Yland of Britaine; written in the Brytish language above two hundred years past; translated into English by H. Lloyd, Gent., corrected, augmented, and continued out of Records and best approved Authors, Lond. 1584, 4to. Lhuyd also translated, The Treasure of Health, containing many profitable Medicines, written by Peter Hispanus; to which were added, The Causes and Signs of every Disease, with the Aphorisms of Hippocrates, Lond.

1585; and, The Judgment of Urines, Lond. 1551, 8vo.

LHUYD, (Edward,) an eminent antiquary, was born about 1670, at Lhanvorde, in Carmarthenshire, and educated at Jesus college, Oxford. He studied natural history under Dr. Plot, whom he succeeded as keeper of the Ashmolean Museum in 1690. He had the use of all Vaughan's collections, and employed a considerable part of his life in searching into the antiquities of his native country. For this purpose he travelled several times over Wales, Cornwall, Scotland, Ireland, and Bretagne. In March 1708-9 he was elected, by the university of Oxford, esquire beadle of divinity, a place of considerable profit, which, however, he enjoyed but a few months. He died in 1709, before he had completely digested his valuable materials. He communicated, nevertheless, many observations to bishop Gibson, whose edition of Camden's Britannia he revised; and published, Archæologia Britannica, giving some account additional to what has been hitherto published of the languages, histories, and customs of the original inhabitants of Great Britain, from collections and observations in travels through Wales, Cornwall, Bas Bretagne, Ireland, and Scotland, vol. i. Glossography, Oxford, 1707, fol.; Lithophylacii Britannici Iconographia, 1699, 8vo. This work, which is a methodical catalogue of the figured fossils of the Ashmolean Museum, consisting of 1766 articles, was printed at the expense of Sir Isaac Newton, Sir Hans Sloane, and a few other of Lhuyd's learned friends. A new edition of it was published in 1760 by Mr. Huddesford, to which were annexed several letters from Lhuyd on fossils, and a Prælectio on the same subject. He left in MS. a Scottish or Irish-English Dictionary, proposed to be published in 1732 by subscription, by David Malcolme, a minister of the Kirk of Scotland. Many of his letters to Lister, and other learned contemporaries, were given by Dr. Fothergill to the university of Oxford, and are now in the Ashmolean Museum.

LIBANIUS, a celebrated rhetorician, born, of an ancient family, at Antioch, in Syria, about A.D. 314. From his youth he devoted himself to literature; and he pursued his studies at Athens, where he resided for four years. After he had finished his education, he collected disciples, and made himself known by various rhetorical compositions. His reputation was high both at Constantinople and Nicomedia, at which latter city Julian, then prince, though forbidden to attend upon his lectures, yet became acquainted with his writings, and imitated his style and manner. The jealousy of his rivals pursued him from place to place, and he finally (A.D. 354) returned to Antioch, where he spent the remainder of his days. About A.D. 360 he was preceptor to Basil and John Chrysostom. He himself, however, was zealously attached to paganism; and upon the accession of Julian he was one of the first whom that emperor invited to be near his person, and appointed him quæstor. The date of his death is not known, but he mentions the seventy-sixth year of his age, A.D. 390. He was never married, but is said to have had a concubine; to which is imputed his interference with the emperor Valens, in order to obtain the confirmation of a law admitting illegitimate children to a share of the paternal inheritance. The writings of Libanius were very numerous, and most of them have come down to our times, consisting of orations and declamations upon real and fictitious occasions, dissertations, and epistles. His oratorical works and moral treatises were published by Morel, with a Latin version, 2 vols, fol. Par. 1606-27. The best edition of his Declamations is by Reiske, 4 vols, 8vo, Altenberg, 1791. The letters of Libanius, which amount to more than 1600, were published by Wolf, fol. Amst. 1738. A volume containing eighteen of his harangues, from the library of St. Mark, was published at Venice, by Ant. Bongiovanni, 1755, fol. Many of his epistles and orations yet remain in MS. in different libraries.

LIBANIUS, (George,) born at Lignitz, and after pursuing his studies for several years in the most celebrated German universities, was appointed one of the professors in the first college at Cracow. He is considered as the first person who introduced there the study of the Greek tongue, and he excited a taste for it in the Polish nation. He wrote, Œconomicorum Aristotelis Libri, Græcis et Latinis Annotationibus illustrati; Carmina Sibyllæ Erithreæ, in quibus Resurrectio Corporum, Mutatio Sæculorum, Dei adventus ad Judicium, Præmia et Supplicia Hominum describuntur, Scholiis quæ ad Grammaticam attinent additis; Paraclesis, id est adhortatio ad Græcarum Literarum Studiosos, habita Cracoviæ; and, De Musicæ Laudibus Oratio, seu adhortatio quædam ad Musicæ Studiosos;

cui annexa est, quæ in Scalis et Musica tractantur, multorum Vocabulorum Græcorum Interpretatio. He also compiled an Anthology, dated 1528, which still remains in MS. and consists of choice selections from the works of St. Basil, St. Gregory Nazianzen, and St. John Chrysostom.

LIBAVIUS, (Andrew,) a physician and chemist, was a native of Halle, in Saxony. In 1588 he was appointed professor of history and poetry at Jena; thence he removed in 1591 to Rothenburg, on the Tauber; which he quitted in 1605 for Coburg in Franconia, where he was appointed principal of the college of Casimir. He died in 1616. Libavius was greatly attached to the study of chemistry, and was one of the first who pursued it upon true principles; although he was not free from the delusions of alchemy. His work, entitled, Examen Philosophiæ Novæ, quæ veteri abrogandæ opponitur, fol. 1615, is remarkable for the first mention of the transfusion of blood from one animal to another, of the salutary effects of which he speaks with great confidence. A chemical preparation, called the smoking liquor of Libavius, or spirit of Libavius, has long been known in laboratories; it is a highly concentrated muriatic acid, much impregnated with tin.

LIBERALE, (Veronese,) a painter, was born at Verona, and was a pupil of Vicenzo di Stefano, but he adopted the style of Giacomo Bellini, of Venice. He finished his pictures with elaborate care, so as to give them the appearance of miniatures; and in most of his compositions he designed a multitude of figures. He was much employed in illustrating missals. His principal works are at Verona, where he painted many altar-pieces for the churches, and a number of easel pictures for the nobility. He died in 1536.

LIBERATUS, a deacon of the church of Carthage, and a strenuous defender of the Three Chapters, flourished about the middle of the sixth century. In 534 or 535 he was sent to Rome, by a council of African bishops held at Carthage, for the purpose of consulting with pope John about some disputed points; and he was frequently employed in other affairs of importance. He drew up an historical memorial of the contests which arose about the opinions of Nestorius and Eutyches, entitled, Breviarium de Causa Nestorii et Eutychetis, Capitibus 24 comprehensum. In 1675 father Garner published an edition of it at Paris, in octavo, with dissertations and notes; and it is inserted in the fifth volume of the Collec. Concil. An appendix to this Breviarium is given by Labbe, in the second volume of his edition of the Councils, which is not to be met with in the later collections.

LIBERI, (Cavaliere Pietro,) a painter, was born at Padua in 1605, and was the scholar of Alessandro Vasotari. He afterwards visited Rome, where his attention was wholly engrossed by the grand style and compositions of Raffaelle; at Parma he studied the works of Correggio and Parmegiano; and at Venice those of Titian and Tintoretto. From the beautiful variety in the works of those artists he formed a style of his own. In the Palazzo Zambeccari at Bologna is an excellent picture of the story of Job, which is much admired, and shows a mixture of the styles of Caravaggio and Calabrese. In the cathedral of Vicenza is an ingenious composition of the destruction of Pharaoh, which is designed in a grand style, and finely painted; and in the church of St. Maria Maggiore, at Bergamo, is one of his capital performances—a representation of Moses striking the Rock. He was, however, more employed in fabulous than sacred subjects, and he treated them so licentiously as to obtain the name of Libertino. He died in 1687.

LIBERIUS, pope, a native of Rome, was chosen bishop of that see on the death of Julius, the 24th May, 352. He not only admitted Athanasius to his own communion, but with great zeal undertook his defence. For this purpose he sent legates to a council which the emperor Constantius had summoned to meet at Arles, in 353; but had the mortification to hear that they betrayed the cause entrusted to them, and subscribed to the condemnation of the Alexandrian prelate. The conduct of his legates filled Liberius with the deepest resentment and affliction, and he disavowed it in the strongest terms, both in his declarations and correspondence. He afterwards (355) was banished by the emperor to Beræa, in Thrace. But he had not been in exile quite two years, before his constancy and courage forsook him; and he not only subscribed to the condemnation of Athanasius, but received as Catholic the Arian confession or symbol of Sirmium. He also wrote in the most submissive style to the Eastern bishops, and to some of the most inveterate enemies of the orthodox

at court, informing them that he renounced the communion of Athanasius, and communicated with them, and entreating that they would employ their interest with the emperor on his behalf. At length Constantius was prevailed upon to recall Liberius from the place of his exile to Sirmium, where the court then was. Upon his arrival there the emperor, who had lately embraced the doctrine of the Semi-Arians, taking advantage of his weakness, and of his eager desire to return to Rome, obliged him to subscribe to that doctrine; so that by turns this infallible head of the Church avowed himself an Athanasian, an Arian, and a Semi-Arian! In consequence of his ready compliance with the will of the emperor, he was permitted to return to Rome; but on condition that he was to govern the Church jointly with Felix, who, after his exile, had been appointed bishop in his stead. Liberius arrived at Rome in August 358, and entered the city in a kind of triumph, being met and received by the whole people with loud acclamations of joy; while at the same time Felix was expelled by them, with the utmost detestation. Liberius died on the 24th September, 366, after he had presided over the Roman see fourteen years and about four months. He was succeeded by Damasus I. Notwithstanding his repeated change of avowed opinions, he is honoured both by the Latin and Greek churches as a saint. Among the pieces which have been ascribed to Liberius, and have reached our times, are, A Dialogue with the Emperor Constantius, held at Milan; and twelve Letters, inserted in the second volume of the Collect. Concil.

LICETI, (Fortunio,) a physician and philosopher, was born in 1577 at Rapallo, in the state of Genoa, and educated at Bologna. He was for nine years professor of philosophy at Pisa. The great reputation he acquired caused him in 1609 to be invited to the chair of philosophy at Padua, which he occupied till 1636. He then removed to Bologna, where he was professor till 1645, when he returned to Padua, to the first chair of the theory of physic, which he held, at an advanced salary, till his death in 1657. In a work, De Lucernis Antiquarum Reconditis Libri VI., he strongly argues in favour of the supposed secret of inextinguishable lamps possessed by the ancients, and relates many pretended discoveries of sepulchral lamps of this kind. This work has been ably confuted by Ottavio Ferrari. As a physician he is best known for his work entitled, De Monstrorum Causis, Natura, et Differentiis, of which the best edition is that of Blasius, Amst. 1665, 4to.

LICHTENBERG, (George Christopher,) a celebrated natural philosopher and moralist, was born in 1742, at Ober-Ramstadt, near Darmstadt, where his father was pastor. He studied at Darmstadt, and at Göttingen, at which university he was appointed to a professorship in 1770. He had a short time before made a visit to England, where he had the honour of being introduced to George III., and was noticed by the leading men of science in that day. In 1774 he paid a second visit to this country, preparatory to which he had made himself thoroughly master of our language. He also studied our national character with that shrewdness peculiar to him, and laid in that stock of information which he afterwards turned to such excellent account in his admirable Erklärung der Hogarth, ischen Kupferstiche. In 1777 he succeeded his friend Erxleben in the chair of Experimental Philosophy. He thenceforward resided constantly at Göttingen, devoted to the duties of his professorship and his studies. He latterly became subject to attacks of hypochondria, which induced him to lead the life of a recluse, without other society than that of an excellent wife and his five children. He died in 1799. Besides his Commentary on Hogarth above-mentioned, he wrote treatises on astronomy and physics, and numerous pieces of wit and humour, among which may be mentioned, The Mad-house for Opinions and Inventions; A Sentimental Journey to Laputa; Consolation for those Unfortunates who are no original Geniuses; A Patriotic Contribution to the Study of German Methyology; The Physiognomy of Tails, a satire on the theory of Lavater; and, The Bedlamites' Petition.

LICHTWER, (Magnus Gottfried,) a German fabulist, was born at Wurzen, in Saxony, in 1719, and educated at Leipsic, and at Wittemberg, where he obtained the degree of doctor of laws. In 1748 he published, without his name, the first edition of his Fables. The following year he went to Halberstadt, where his mother's brother was one of the dignitaries of the cathedral. In 1758 he published a new edition of his Fables, and also his didactic poem, Das Recht der Vernunft; and in 1762, A Translation of Minutius Felix, with notes. He died in 1788.

LICINIUS, (Flavius Valerius,) a Roman emperor, was a native of Dacia, of an obscure origin. He entered into the Roman army as a private soldier, and rose through all the gradations of the service. The emperor Galerius raised him to the rank of Augustus in 307, and committed to his care the provinces of Pannonia and Rhætia. When the civil war broke out between Constantine and Maxentius, the former secured the friendship of Licinius by promising him in marriage his sister Constantia; which alliance took place in 313, at Milan. They also joined in an edict in favour of the Christians. In the same year, Maximin invaded the territories of Licinius, and took Byzantium and Heraclea. Licinius advanced to meet him, and by his military skill obtained a complete victory. Maximin died some months afterwards, and Licinius succeeded to his authority over the provinces of the East. Constantius and Licinius did not long live in concord. A civil war broke out between them, in which the first battle was fought in 315, at Cibalis, in Pannonia, where Licinius was vanquished. A second battle at Mardia, in Thrace, was followed by a treaty of peace, which lasted eight years. Licinius, probably suspicious of his Christian subjects, began to banish them from about his person, and harassed them by various restrictive regulations, and rigorous proceedings. It is said that he was upon the point of issuing a severe decree of direct persecution, when a second civil war took place between him and Constantine in 323. The rivals met near Adrianople, where the superior skill of Constantine and the valour of his European troops obtained a complete victory over the more numerous but less warlike host of Licinius, who escaped to Chalcedon, and, collecting a new army, again engaged his foe at Chrysopolis, the modern Scutari, and was again defeated. His life was granted upon condition of resigning all his pretensions to imperial authority. Upon a vague charge of holding a treasonable correspondence with the barbarians, he was put to death in 324.

LICINIUS STOLO, of a distinguished plebeian family at Rome, was made tribune of the people B.C. 375. He was styled Stolo on account of a law he made whilst tribune, that no Roman citizen should possess more than five hundred jugera of land; alleging, that when they occupied more, they could not cultivate it with due care, nor pull up the useless shoots (*stolones*) which grow from the roots of trees. Until lately this was literally understood by most readers of Roman history as fixing a maximum to private property. But Beaufort, Heyne, Niebuhr, and Savigny, have shown, that the limitation referred to the holding of land belonging to the *ager publicus*, or public domain of the state. Licinius also enacted, that one of the consuls should always be of a plebeian family. Sextius Lateranus, his colleague, the first plebeian consul, was chosen B.C. 365, together with a patrician, L. Æmilius Mamercinus. Licinius himself was raised to the consulship B.C. 363, and again B.C. 360, but nothing remarkable is recorded of him while in that office. *In* B.C. *356*, under the consulship of C. Marcius Rutilus and C. Manlius Imperiosus, Licinius was charged and convicted before the prætor of a breach of his own agrarian law.

LIDDEL, (Duncan,) professor of mathematics and of medicine in the university of Helmstadt, was born at Aberdeen, in 1561, and educated in the languages and philosophy at the schools and university of that place. In 1579 he went to Dantzic, and thence, through Poland, to Frankfort on the Oder, where he studied for three years, during which he applied himself to the mathematics and philosophy. In 1582 he went to Breslau, in Silesia, where he studied the mathematics under Paul Wittichius. In 1584 he returned to Frankfort, which he left in 1587, on account of the plague, and removed to the university of Rostock. It was probably during his residence here that he became acquainted with Tycho Brahe. In 1590, having taken his master's degree, he returned to Frankfort; but hearing of the increasing reputation of the new university at Helmstadt, he removed thither, and in 1591 was appointed to the first or lower professorship of mathematics, and in 1594 to the second and more dignified mathematical chair, which he filled with great reputation. In 1596 he obtained the degree of M.D., and was employed as first physician at the court of Brunswick. He was several times chosen dean of the faculties both of philosophy and physic, and in 1604 pro-rector of the university, the year before he resigned his mathematical professorship. In 1607 he returned to Scotland. Soon after his return he gave some lands, purchased by him near Aberdeen, to the university there, for the education and support of six poor

scholars. In 1613 he founded a professorship of mathematics, and bequeathed his whole collection of books and mathematical instruments to Marischal College, directing a small sum to be expended annually in adding to the collection, and another to be distributed among the poor. He died December 17 of that year, in the fifty-second year of his age, and was buried in the West church of Aberdeen. He wrote, Disputationum Medicinalium; Ars Medica, succincte et perspicue explicata; De Febribus Libri Tres; Tractatus de Dente Aureo,—this is an answer to Horstius's ridiculous account of a boy who had a golden tooth, (See Horstius;) Artis conservandi Sanitatem Libri Duo, a C. D. Doctore Liddelio defuncto delineati, opera et studio D. Patricii Dunæi, M.D. &c.

LIEBERKUHN, (John Nathaniel,) a Prussian anatomist, was born at Berlin in 1711, and educated at Halle, Jena, Leyden, Paris, and London. In 1740 he was elected a member of the Royal Society of London, and of several learned societies on the continent. He returned to Berlin in that year, by the command of the king of Prussia, and became celebrated for his anatomical researches, and a fine museum of anatomical preparations which he accumulated. He died in 1756. The only works he left were reprinted at London, in 1782, by John Sheldon, lecturer on anatomy, 4to, under the title of, Dissertationes quatuor.

LIEMAKER, (Nicholas,) a painter, was born at Ghent in 1575, and had for his first master Mark Garrard, after whose death he became the scholar of Ottovinius, having Rubens for his fellow-student. In the church of St. Nicholas, at Ghent, are two pictures by Liemaker—one representing the Fall of Lucifer; and the other the Good Samaritan; and in the church of St. James is a fine composition by him of the Last Judgment. He died in 1647.

LIEUTAUD, (Joseph,) a celebrated physician and anatomist, born in 1703 at Aix, in Provence, where he was appointed to the chairs of botany and anatomy. He published in 1742 a syllabus of anatomy for the use of his pupils, entitled, Essais Anatomiques, contenant l'Histoire exacte de toutes les Parties qui composent le Corps Humaine; this was several times reprinted, with improvements; and in 1777 it was edited by Portal. Lieutaud also communicated several papers on morbid anatomy, and on physiology, to the Academy of Sciences, of which he was elected a corresponding member. In 1749 he went to Versailles, at the instance of the celebrated Senac, who then held the highest appointment at court, and who obtained for him the appointment of physician to the Royal Infirmary. He was soon after elected assistant anatomist to the Royal Academy, to which he continued to present many valuable mémoires. He also printed a volume, entitled, Elementa Physiologiæ, &c. Paris 1749, which had been composed for the use of his class at Aix. In 1755 he was nominated physician to the royal family; and twenty years afterwards he obtained the place of first physician to Louis XVI. In 1759 he published, Précis de la Médecine pratique, which underwent several editions, with great augmentations, the best of which is that of Paris, 1770, in 2 vols, 4to. In 1766 he published, A Précis de la Matière médicale, in 8vo, afterwards reprinted in 2 vols. But his most important work is his Historia Anatomico-medica, sistens numerosissima cadaverum humanorum extispicia, Paris, 1767, in 2 vols, 4to. He died in 1780.

LIEVENS, (John,) a painter, was born in 1607 at Leyden, and was a pupil of George van Schooten, and of Peter Lastman. He principally employed himself in studying after nature. He also painted historical pictures with success; among the number of which compositions, the Continence of Scipio is celebrated in high terms. Another performance of Lievens, applauded by the poets as well as the artists of his time, was the representation of a Student in his Library; this picture was purchased by the prince of Orange, who presented it to Charles I., in consequence of which Lievens visited England, where he had the honour to paint the portraits of the royal family, and of a number of persons of the first rank among the nobility. After a stay of three years he went to Antwerp, and was engaged there constantly in executing large pieces for the churches, or smaller paintings for private cabinets. At Brussels is a fine altar-piece by him, of the Visitation of the Virgin; and in the church of St. James, at Antwerp, is another, of the Holy Family. Lievens was also an excellent engraver, in the style of Rembrandt. He died in 1663.

LIGHTFOOT, (John,) was the son of a clergyman, and born in the rectory-house of Stoke-upon-Trent, in Staffordshire, in 1602. He was instructed in grammar-learning at Morton-green, near

Congleton, in Cheshire, and at fifteen years of age was entered of Christ's college, Cambridge, where he was placed under the tuition of Mr. William Chapel, afterwards bishop of Cork and Ross. After taking the degree of B.A. he became assistant teacher at the school of Repton, in Derbyshire, where he continued about two years, when he was admitted into orders, and obtained the curacy of Norton-under-Hales, in Shropshire. Here he was introduced to the acquaintance of Sir Rowland Cotton, of Bellaport, a celebrated Hebrew scholar, who made him his domestic chaplain. Lightfoot now applied himself to the study of the Oriental languages, in which, under the able instructions of Sir Rowland, he soon made considerable progress. His patron having removed to London, Lightfoot followed him thither. Soon after, he obtained the living of Stone, in Staffordshire. But his eager desire of improving in Rabbinical learning soon induced him to resign that benefice, and to remove to Hornsey, near London. This situation he chose, on account of its being within a convenient distance of Sion College library, which he knew to be well furnished with books in Rabbinical and Oriental literature. In 1629 Lightfoot published, Erubhim; or, Miscellanies, Christian and Judaical, and others, penned for Recreation at vacant Hours. In 1630 he was presented by Sir Rowland Cotton to the rectory of Ashly, in Staffordshire, where he applied himself for twelve years, with indefatigable diligence, to the study of the Scriptures; but without neglecting any of the duties of his ministerial functions. Here he remained, retired and unmolested, till the great change which took place in public affairs by means of the Long Parliament, when he was nominated a member of the Assembly of Divines at Westminster. He now appears to have thought it his duty to resign his rectory, since he could no longer reside among his parishioners; and he obtained the presentation for a younger brother. By this time he had collected the principal materials, and had formed the plan, of his Harmony. He arrived in London in June 1642, and was soon after chosen minister of St. Bartholomew's, behind the Royal Exchange. The Assembly of Divines having met in June 1643, Lightfoot diligently attended their sessions, and distinguished himself in several of their debates. When, in the same year, the parliamentary visitors had ejected Dr. William Spurstow from the mastership of Catharine hall, Cambridge, they appointed Lightfoot in his room; and before the end of the year he was also presented to the living of Much Munden, in Hertfordshire. In 1644 he published the first part of his Harmony, with a plan of his whole design; and he continued afterwards to send forth various portions of the same work. In 1652 he took the degree of D. D. In 1655 he was chosen vice-chancellor of the university of Cambridge. Upon the restoration of Charles II. Lightfoot offered to resign the mastership of Catharine hall to Dr. Spurstow; but upon the refusal of the latter to accept of it, Lightfoot obtained a confirmation from the Crown both of that place and also of his living. For these marks of royal favour he was chiefly indebted to the kindness of archbishop Sheldon. Lightfoot also met with another friendly patron in the lord-keeper Bridgman, who collated him to a prebend in the cathedral church of Ely. In the beginning of 1661 he was appointed one of the assistants at the famous Conference at the Savoy, on the subject of the Liturgy; but he attended only once or twice, being disgusted at the heat and acrimony with which it was conducted. From such scenes he joyfully withdrew to his studies, which he prosecuted with unabated vigour to the last, continuing his publications, notwithstanding the difficulties which he met with. Not long before his death, however, he was gratified by a request which some booksellers made to him, to collect and methodize his works in order to their being printed; with which he promised to comply. But while he was travelling from Munden to Ely, to perform the residence there which his prebend required, he caught a cold, that brought on a fever, to which he fell a sacrifice, December 6th, 1675, in the seventy-fourth year of his age. His constitution was vigorous, and he contributed to its preservation, notwithstanding his close application to his studies, by the strictest temperance. He resided chiefly among his parishioners at Munden, with whom he lived in great harmony and affection, being easy of access, affable, communicative, hospitable, and charitable. He never left them any longer than to reside during the necessary periods at Cambridge and Ely, and while he was absent from them would frequently say, that "he longed to be with his russet coats." He was one of the most ingenious, as

well as learned of our English commentators, and has furnished his successors in that line with very valuable materials. In Rabbinical literature he had few equals. His works were collected together, and published in 1684, in two volumes, folio; the first under the care of Dr. George Bright, and the second under that of Mr. John Strype. A second edition was printed in Holland in 1686, in two volumes, folio, containing all his Latin writings, with a Latin translation of those which he wrote in English. At the end of both these editions is a list of such pieces as the author had left unfinished; the principal of which, in Latin, makes up a third volume, which was added to the former two in a third edition of Dr. Lightfoot's works, published at Utrecht, in 1699, by John Leusden, in folio. Lightfoot also contributed his assistance in completing Walton's Polyglott, by drawing up the chorographical table prefixed to it, and by superintending the Samaritan version. He was also a great encourager of Castell's Heptaglott Lexicon, and assisted that author with his purse, when the learned world in general beheld unmoved his ruined circumstances, occasioned by his exertions in their service. Poole likewise declared, that he undertook the Synopsis Criticorum chiefly by Lightfoot's encouragement. Lightfoot was twice married, and by his first wife had four sons and two daughters.

LIGHTFOOT, (John,) a botanist, was born at Newent, in the forest of Dean, in Gloucestershire, in 1735, and educated at St. Crypt's school, at Gloucester, and at Pembroke college, Oxford. He then took orders, and was first appointed curate at Colnbrook, and afterwards at Uxbridge, which latter post he retained till his death, in 1788. Lord chancellor Northington presented him to the living of Sheldon, in Hampshire, which he resigned on taking the rectory of Gotham, in Nottinghamshire. He had also Sutton in Lownd, in the same county; to both of which he was presented by the duke of Portland. He was also domestic chaplain to the duchess dowager of Portland. He applied himself to botany and conchyliology, and published, Flora Scotica, 1775, 2 vols, 8vo. He was a fellow of the Royal Society, and was one of the original fellows of the Linnæan Society. He had, in the course of his botanical studies, collected an excellent British herbarium, which was purchased by George III., as a present to his queen, and was deposited at Frogmore.

LIGNAC, (Joseph Adrian le Large de,) a learned French abbé, born at Poitiers, and educated among the Jesuits; but he afterwards quitted the society to become a member of the Congregation of the Oratory. He died in 1762. He wrote, Memoirs illustrative of the History of Aquatic Spiders; A Letter to an American, concerning the Natural History of M. de Buffon; Elements of Metaphysics, deduced from Experience; The Possibility of Man's corporeal Presence in different Places at the same Time,—in this work he attempts to prove, in opposition to M. Bouiller, that the doctrine of Transubstantiation contains nothing in it incongruous with the principles of sound philosophy; An Examination, serious and comic, of the Treatise de l'Esprit of Helvetius; and, The Testimony of internal Sense and Experience, opposed to the profane and ridiculous Creed of modern Fatalists. At the time of his death he was employed in composing a treatise, On the Evidences of Religion, formed on the plan suggested by Pascal.

LIGNE, (Charles Joseph, prince de,) a general in the Austrian service, born at Brussels in 1735. He entered the army at the age of seventeen, and distinguished himself in the Seven Years' War, and in that of the Succession of Bavaria. He was afterwards (1782) sent to Russia, where he was graciously received by the empress Catharine. In 1788 the emperor Joseph II. appointed him general of artillery, and sent him on a mission to prince Potemkin, then laying siege to Oczakow. In 1808 the emperor Francis II. raised him to the rank of field-marshal. His Memoirs, though carelessly written, contain many interesting details, and spirited sketches of character. He published a collection of his works in 1807, in 30 vols, 12mo. He died at Vienna in December 1814, during the sitting of the Congress there. A posthumous edition of his works was published in 1817, at Vienna and Dresden, in 6 vols, 8vo.

LIGONIER, (John, earl,) an English field-marshal, who served under Marlborough, and in succeeding wars under Anne, and distinguished himself in the field, and also in the cabinet. He was appointed commander-in-chief of the army in 1757. He died in 1770, in the ninety-second year of his age.

LIGORIO, (Piero,) born at Naples in 1493, was by profession a painter and architect; but he had a particular passion for antiquities, and spent a great part of

his life in researches of that nature, as well in the kingdom of Naples, as in other parts of Italy. As he drew with great facility, he everywhere copied what he saw, ancient monuments, medals, inscriptions, &c., with the intention of making a complete collection of the kind for the illustration of the history and writings of antiquity. His reputation caused him to be invited to the court of Alphonso II., duke of Ferrara, who gave him the title of his antiquary in 1568. He is the author of a treatise, On the Antiquities of Rome, printed in 1553; a tract, De Vehiculis; and, A Fragment of the History of Ferrara. As an artist Ligorio deserted painting, and attached himself solely to architecture. He was employed in this capacity by Paul III., Paul IV., and Pius IV.; and after the death of Michael Angelo he was appointed with Vignola to superintend the building of St. Peter's, at Rome. He died in 1583.

LILBURNE, (John,) a remarkable republican enthusiast, descended from an ancient family, was born in 1618, at Thickney-Purcharden, in the county of Durham. Being a younger child he was designed for a trade, and was apprenticed at twelve years of age to a wholesale clothier in London, who, as well as his father, was disaffected to the hierarchy. Here, however, he manifested the independent spirit of the times, and paid more attention to puritanical publications than to business. In 1636, being introduced to Dr. Bastwick, then a Star Chamber prisoner in the Gate-house for sedition, the latter persuaded him to carry a piece he had lately written against the bishops to Holland, and get it printed there. Lilburne, having despatched this affair, returned to England in a few months with the pamphlet, Bastwick's Merry Liturgy, as it was called, and a cargo of other pieces of a similar kind. These he dispersed with much privacy, until, being betrayed by his associate, he was apprehended, and was condemned, February 1637, to be whipped at the cart's tail from the Fleet prison to Old Palace-yard, Westminster; then set upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500*l.* to the king; and, lastly, to give security for his good behaviour. The undismayed spirit he showed upon this occasion procured him the name of Free-born John among the friends to the government, and among his own party the title of Saint. He wrote several pamphlets before the Long Parliament granted him the liberties of the Fleet, November 1640, which indulgence he abused by appearing, on May 3d, 1641, at the head of a mob, who clamoured for justice against the earl of Strafford. Next day he was seized, and arraigned at the bar of the House of Lords, for an assault upon colonel Lunsford, the governor of the Tower; but, the temper of the times being now in his favour, he was dismissed, and the same day a vote passed in the House of Commons, declaring his former sentence illegal and tyrannical, and that he ought to have reparation for his sufferings and losses. April 7th, 1642, a decree of the House of Lords passed for giving him 2,000*l.* out of the estates of lord Cottington, Sir Banks Windebank, and James Ingram, warden of the Fleet; but it was not till two years after that he received the money, in consequence of a petition to the House of Commons, when he obtained an ordinance for 3,000*l.* worth of the delinquents' lands. When the parliament had voted an army to oppose the king, Lilburne entered as a volunteer, was a captain of foot at the battle of Edge-hill, and fought in the engagement at Brentford, November 12th, 1642; but, being taken prisoner, he was carried to Oxford, and would have been tried and executed for high treason, had not his parliamentary friends threatened retaliation. He was soon after exchanged, and was received with triumph by his party, and rewarded with a purse of 300*l.* When his general, the earl of Essex, began to urge the Scotch Covenant in the army, Lilburne, who was attached to the principles of the Independents, left him, and obtained the commission of major of foot in the forces raised by the earl of Manchester. Having quarrelled with his colonel, King, the earl made him lieutenant-colonel to his own regiment of dragoons, in which situation he behaved with great gallantry at the battle of Marston Moor, in July 1644. Cromwell and Fairfax would willingly have given him a good post in the army, as new modelled in 1645; but Lilburne's dislike to Presbyterian church government would not permit him to serve the party then in power, and he laid down his sword. This, however, was only to take up his other weapon, the pen, which he employed against Prynne, Lenthal, and others. He was in consequence committed to Newgate, on a charge of seditious practices; but

no bill being found against him, he was discharged without a trial. Having thrown out some reflections against the earl of Manchester, for which he was brought before the House of Lords, he treated the jurisdiction of that house with so much contempt, that he was committed first to Newgate, and then to the Tower. He continued to publish numerous pamphlets. Finding himself abandoned by the parliament, he endeavoured to engage the army in his favour; and, as he conceived that his wishes were thwarted by Cromwell, he did not scruple to charge him with a design of usurping the sovereignty. He even brought a charge of high treason against Cromwell and Ireton, on account of which he was ordered to be tried for seditious and scandalous practices against the state In 1648, however, the House of Commons thought fit to discharge him from imprisonment, and make an order for giving him satisfaction for his sufferings. So dangerous did he now appear to Cromwell and his council, that he was again committed to the Tower, and was brought to trial for high treason before a special commission; but he was fully acquitted by the jury, to the great joy of the populace. On this occasion a medal was struck of his head, with the following inscription: "John Lilburne, saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as of fact." The names of the jurymen are on the reverse. He soon after retired to Holland, where he remained till the dissolution of the Long Parliament. He then, (June 1653,) ventured to return to England; but, being apprehended and committed to Newgate, he defended himself on the plea of illegality in his sentence of banishment; and this served him so well at his trial at the Old Bailey, that he was again acquitted by the jury. He now settled at Eltham, in Kent, where he joined the Quakers, and preached at their meetings in Woolwich and other adjacent places, till his death in 1657, at the age of thirty-nine. Hume calls him, "the most turbulent, but the most upright and courageous of human kind."

LILIEBLAD, (Gustavus,) a learned Swede, born at Strengnes in 1651. After travelling for ten years for his improvement, he was in 1681 appointed professor of the Oriental languages at Upsal. He was afterwards sent to Poland by Charles XII. to collect information respecting the Jewish sect of the Karaites, and published in 1691 the result of his inquiries in his Epistola de Karaïtis Lithuaniæ. He was next appointed librarian to the king, and died in 1710. He was profoundly versed in Hebrew, Chaldee, Syriac, Arabic, and Ethiopic.

LILIENTHAL, (Michael,) a learned divine and philologist, born in 1686, at Liebstadt, in Prussia. He was appointed professor of theology at Königsberg, and held that office until his death, in 1750. He was a member of the Royal Society of Berlin, and of the Academy of Petersburg. He edited, conjointly with Bayer, Rhode, Volbrecht, Arnold, and Seyler, the Erleuterte Preussen, from 1724 to 1728. He published likewise, Biblischer Archivarius; a list of all the Commentators on the Scriptures; and, Theologisch-homiletischer Bibliothek.

LILIOS, (Luigi,) Lat. *Lilius*, an Italian physician and mathematician, who flourished in the first half of the sixteenth century, and was born at Ciro, in Calabria. He was the author of the plan for the reformation of the calendar, which was afterwards adopted by all the civilized nations in Europe. Having died before he could lay his plan before the pope, it was presented by his brother, after his death, under the title of, Compendium novæ Rationis restituendi Calendarium, to Gregory XIII., who caused it to be examined by an assembly of persons eminent for their learning and station, among whom were cardinal Sirletti, Clavius, Anthony Lilius, brother of the author of the project, and the famous Ciaconius. The proposed plan was also sent in 1577 to all the sovereigns of the Roman Catholic persuasion; and, as it was everywhere approved, Gregory, in the month of March, 1582, issued a brief, by which he abrogated the old calendar, and substituted the new one. On account of this service, Lilius is styled, both by Clavius and Blancanus, the Sosigines of his time.

LILLO, (George,) a dramatic writer, born near Moorgate, in London, in 1693, was the son of a Dutch jeweller, who had married an English woman. He was brought up to his father's trade, and in the principles of the Dissenters. He appears not to have forsaken his mercantile occupation, and to have maintained an amiable aad unblemished character. His first production was, Sylvia, a ballad-opera, which is said to have possessed merit. It was, however, by tragedy that he acquired his fame; and the particular walk that he pursued was that of domestic

distress in common life, exhibited for a moral purpose. By the choice and judicious management of his stories he succeeded in rendering them eminently pathetic, and he displayed no inconsiderable knowledge of the human heart. To the higher qualities of dramatic writing he has, indeed, no pretension; he has neither fancy nor elevation; and when he attempts to raise his style, he produces only frigid bombast. The composition by which he is most known is George Barnwell; or, the London Apprentice, founded on a popular ballad. His play of Fatal Curiosity, which had disappeared from the stage, was recommended to public notice in the Philological Inquiries of Harris, who instanced it as an example of the gradual unfolding of a scene of horror, not less perfect than that which has been so much admired in the Œdipus Tyrannus of Sophocles. Arden of Feversham is another piece of Lillo's, of a similar class, which did not appear on the stage till long after his death, which took place in 1739. His works were edited, in 2 vols, 12mo, 1775, by Davies, with a short account of his life. Lillo was of low stature, and corpulent, and had the use of only one eye.

LILLY, or LYLLY, (John,) a dramatic writer, was born in the Weald of Kent, about 1553, and educated at Magdalen college, Oxford, whence, after taking his degree of M.A., he removed to Cambridge, and thence went to court, where he was taken notice of by queen Elizabeth. In what year he died is unknown; but Wood says he was alive in 1597. He wrote nine dramatic pieces, none of which, however, have preserved their reputation in our times. Lilly has been celebrated for his attempt to reform and purify the English language. For this purpose he wrote a book entitled, "Euphues," which was almost immediately and universally followed; insomuch that Blount, in his preface to six of Lilly's plays, says, "Our nation are in his debt for a new English, which he taught them: Euphues and his England began first that language; all our ladies were his scholars; and that beauty at court which could not parley Euphuisme, that is to say, who was unable to converse in that pure and reformed English, which he had formed his work to be the standard of, was as little regarded as she which now there speaks not French." The same writer adds, that "Lilly was deserving of the highest encomiums." He styles him in his titlepage, "the only rare poet of that time, the witty, comical, facetiously quick and unparalleled John Lilly;" and in his epistle dedicatory says, "that he sate at Apollo's table; that Apollo gave him a wreath of his own bayes without snatching, and the lyre he played on had no borrowed strings." The style of his Euphues exhibits the absurdest excess of pedantry, to which nothing but the most deplorably bad taste could have given even a temporary currency. Lilly was the author of a famous pamphlet against Martin Mar-prelate and his party, well known to collectors, entitled, Pap with a Hatchet, alias a Fig for my Godson, &c., published about 1589.

LILLY, (William,) a noted astrologer, was born in 1602, at Diseworth, in Leicestershire, and educated at Ashby de la Zouch. He then resolved to seek his fortune in London, where he arrived in 1620, and entered into the service of a mantua-maker, in the parish of St. Clement-Danes. In 1624 he became servant to the master of the Salters' Company, who lived in the Strand, and who, not being able to write, employed him, among other domestic offices, in keeping his accounts. When he had been about three years in this place, his master died; and soon afterwards Lilly paid his addresses to the widow, whom he married, with a fortune of about 1000*l.* Being now his own master, he spent much time in frequenting sermons and lectures, and became inclined to the Puritan party. In 1632 he began to learn judicial astrology, under the instruction of one Evans, a profligate Welsh clergyman. In 1634, after the death of his first wife, he married a second, with whom he received an addition of 500*l.* to his fortune. He now laid claim to a supernatural sight, and the gift of predicting future events; which he well knew how to turn to advantage. In the winter of the last-mentioned year, he was applied to by David Ramsey, the king's clock-maker, to assist him and one John Scot, who pretended to understand the use of the Mosaical, or Miner's divining rods, in the discovery of a great treasure reported to be buried in the cloisters of Westminster Abbey. This search Ramsey had leave to make from Dr. Williams, bishop of Lincoln, and the dean of Westminster, on condition that his church might come in for a share of what should be found. Lilly's project proved a disgraceful failure. From the early part of 1636, till September 1641, he lived at Hersham, in the parish of Walton-upon-Thames, in Surrey. He then

returned to London, and in 1644 he published his first ephemeris, or almanack, under the title of, Merlinus Anglicus, Junior, which he continued annually till his death. This work, filled with astrological predictions, delivered in the enigmatic style of the ancient oracles, was suited to the taste of the times, and had a rapid sale. The first impression was sold in a week, though much mangled by the then licenser of mathematical books, John Booker, who was himself an astrologer. In the same year, the appearance of three suns in the heavens, which was seen at London on the 29th of May, prince Charles's birth-day, engaging the attention of the public, Lilly pretended to give an interpretation of it, in a treatise entitled, The Starry Messenger, which led soon after to his being taken into custody by order of Miles Corbet, who was afterwards one of the king's judges, on a complaint made to the committee of examinations, that the author had introduced into it, as well as into his Merlinus Anglicus, for the same year, several scandalous passages reflecting on the then commissioners of Excise; but after an inquiry into the affair, he was ordered to be liberated. In 1647 recourse was had to Lilly's advice and assistance on behalf of Charles I. The king, who was then in the custody of the army at Hampton-Court, having formed a design of escaping from the soldiery, and of lying private at no great distance from London; one Mrs. Whorewood came to Lilly, with the king's consent, to know in what quarter of the nation his majesty might be safely concealed, till he thought proper to discover himself. Lilly having erected a figure, told her that the king might continue undiscovered, if he retired into Essex, about twenty miles from London. But his majesty, in the mean time, after having eluded the vigilance of his guard, unfortunately took an opposite direction, and placed himself in the power of colonel Hammond, in the Isle of Wight. But though this project had been rendered abortive by the king's unexpected removal, the same lady applied to Lilly again, in 1648, to consult him about a plan for his majesty's escape from Carisbrook Castle, by sawing through the iron bars of a window of the room in which he was confined; upon which Lilly procured a proper saw to be made by an ingenious locksmith, and a bottle of *aqua fortis*, which were both conveyed to the king. Of these means his majesty made such use, that he had soon an aperture sufficiently large for his purpose; but he was, by some accident, prevented from making his escape. Until the affairs of Charles I. declined Lilly was a cavalier; but after 1645 he engaged heartily in the cause of the Parliament, and was one of the close committee to consult upon the king's execution. In 1648 the Council of State presented him with 50*l.* in cash, and an order for a pension of 100*l.* per annum, for furnishing them "with perfect knowledge of the chiefest concernments of France." Lilly retained his pension two years, and then threw it up in disgust, owing to an affront which he received from a principal minister in the Council of State. About this time he read public lectures on astrology; and he succeeded so well in his impositions on the credulous and superstitious, that in 1651 and 1652 he was able to lay out nearly 2000*l.* in the purchase of fee-farm rents, and a house and lands at Hersham. In 1653 he made a scurrilous attack upon the learned Gataker, for exposing the vanity and absurdity of the pretended science of judicial astrology. In 1659 he received from the king of Sweden a present of a gold chain and medal, on account of his having mentioned that monarch with great respect in his almanack for 1657. Soon after the restoration of Charles II. in 1660, Lilly was taken into custody by order of the Parliament, and examined by a committee concerning the person who had actually cut off the head of the late king; when he declared that he had been informed by Mr. Robert Spavin, secretary at the time to lieutenant-general Cromwell, that it was leutenant-colonel Joyce who performed the part of the executioner. Soon after this examination, Lilly sued out his pardon, under the great seal; and in 1665, when the plague raged in London, he removed to Hersham. Here he applied himself to the study of physic, and obtained a licence to practise it from archbishop Sheldon, through the intervention of his friend, Elias Ashmole. At the same time he continued to practise his astrological impositions; and Halley says that, after the Restoration, Lilly applied to the ministry to employ him as their prophet, as those who possessed authority just before them had done; but, to his mortification, he met with a refusal. A short time before his death he adopted for his son, by the name of *Merlin Junior*, one Henry Coley, a tailor, and at the same time gave him the impression of his almanack, which had then

been printed six and thirty years. Lilly died of a paralytic attack in June 1681, and was buried at Walton-upon-Thames. A tablet was placed by Ashmole over his tomb in the chancel of the church, with a Latin inscription, written by Smalridge, afterwards bishop of Bristol, and at that time a scholar at Westminster School. The character of Lilly has been faithfully drawn by Butler in his Hudibras, under the name of Sidrophel; although some authors have supposed that character to have been intended for Sir Paul Neal. His principal works are, Christian Astrology; a Collection of Nativities; Observations on the Life and Death of Charles, late King of England; Annus Tenebrosus, or, the Black Year, &c. All his magical instruments became the property of the famous Dr. Case, his successor.

LILY, LILYE, or LILLY, (William,) an eminent schoolmaster, was born about 1466, at Odiham, in Hampshire, and educated at Magdalen college, Oxford. Upon quitting the university, he undertook a pilgrimage to Jerusalem. On his return he pursued his studies for a time at Rhodes, which island, after the capture of Constantinople, was the residence of several learned men, under the protection of the knights, its possessors. For his further improvement in the Latin and Greek languages, he visited Rome, and attended the lectures of Johan Sulpitius and Pomponius Sabinus. On his return to his own country, he set up a school in London for grammar, rhetoric, and poetry, which he was the first Englishman who taught upon classical principles. Such was his reputation, that when dean Collet founded St. Paul's School, in 1510, he appointed Lily the first master: this station he occupied for twelve years. He died of the plague in February 1523, at the age of 57, and was buried in the north churchyard of St. Paul's. His principal literary production was his Brevissima Institutio, seu Ratio Grammatices Cognoscendi, 4to, Lond. 1513. The English rudiments were written by Colet, and the preface to the first edition by cardinal Wolsey. The English Syntax was written by Lily; also the rules for the genders of nouns, beginning with "Propria quæ Maribus;" and those for the preterperfect tenses and supines, beginning with "As in præsenti." The Latin Syntax was chiefly the work of Erasmus, whom, as well as Sir Thomas More, Lily numbered among his intimate friends. He had two sons, both of whom entered the Church, and became men of learning; and one daughter, who married John Rightwise his successor at St. Paul's School.

LILY, (George,) eldest son of the preceding, was born in London, and educated at Magdalen college, Oxford, whence he went to Rome, and was patronized there by cardinal Pole. On his return to England he was made canon of St. Paul's, and prebendary of Canterbury. He wrote some historical books, and was the first who published a correct map of Britain. He died in 1559.

LILY, (Peter,) brother of the preceding, was a dignitary of the church of Canterbury.—His son, Peter, was fellow of Jesus college, Cambridge, D.D., prebendary of St. Paul's, and archdeacon of Taunton. He died in 1614, and some of his sermons were published by his widow.

LIMBORCH, (Philip van,) a learned divine, was born at Amsterdam in 1633, and educated at Utrecht, where he embraced the tenets of the Remonstrants, or Arminians, which were condemned at the Synod of Dort in 1618. In 1655 he first appeared as a public probationary preacher at Haerlem, whence, in two years after, he went to Gouda; and in 1667 he was invited to Amsterdam, where he became deputy, and the next year successor, to Pontanus, the divinity professor. He edited the letters of his maternal great uncle, Episcopius, which contained the regular history of Arminianism. In 1686 he published his Theologia Christiana ad Praxim Pietatis, &c., fol., which quickly passed through four editions. In 1686 he had a dispute with Isaac Orobio, a learned Jew, who had escaped from the Spanish Inquisition at Seville, and practised physic at Amsterdam; and the result of this controversy appeared under the title of Collatio Amica de Veritate Christianæ Religionis cum Erudito Judæo. He was seized with the disorder called St. Anthony's fire in the autumn of 1711, and died in consequence of it the 30th of April following. His funeral oration was spoken by John Le Clerc. He was greatly esteemed by Locke and Tillotson, and was the correspondent of several learned men in Europe. His Historia Inquisitionis, published in 1692, fol. was translated into English by Samuel Chandler, 2 vols, 4to, 1731. Limborch also published, Præstantium ac Eruditorum Virorum Epistolæ; Commentarius in Acta Apostolorum et in Epistolas ad Romanos et Hebræos, 1661. He likewise edited many works of the principal Arminian theologians, espe-

cially those of his master, Curcellæus. Several of his letters are printed in the third volume of Locke's Works.

LIMNÆUS, (John,) an eminent German jurist, was born in 1592 at Jena, and educated at Weimar and Altorf. In 1618 he visited France, England, and Holland. He was afterwards preceptor to Albert, margrave of Brandenburg, who gave him the post of chamberlain and member of his privy-council, which offices he held till his death, in 1663. His works are, Tractatus de Academiis; Notitiæ Regni Galliæ; De Jure Imperii Romano-Germanici; Observationes in Bullam Auream Caroli IV.; Capitulationes Imperatorum et Regum Romano-German. a Carolo V. ad Ferdinandum III.

LIN, (Hans van,) a Dutch landscape painter, who flourished about the middle of the seventeenth century. He excelled in battle-pieces; and his skill in painting horses was scarcely inferior to that of Wouvermans.

LINACRE, or LYNACER, (Thomas,) a distinguished physician and philologist, and a zealous promoter of the study of classical literature, was born at Canterbury, about 1460, and educated there, and at Oxford, where he became a fellow of All Souls college in 1484. For further improvement he accompanied William de Selling, his schoolmaster, on a mission from Henry VII. to the court of Rome, and was left by him at Bologna, with strong recommendations to Angelo Poliziano. At Florence he was courteously received by Lorenzo de' Medici, who permitted him to attend upon the preceptors of his own sons; and he had the advantage of perfecting himself in Greek under Demetrius Chalcondyles. At Rome he studied medicine and philosophy under Hermolaus Barbarus. On his return to England he took the degree of M.D. at Oxford, and read lectures in physic, and also taught the Greek language in that university. His reputation caused him to be called to court by Henry VII., who entrusted him both with the health and education of prince Arthur. He is also said to have instructed the princess Catharine in Italian. He was physician to Henry VII. and to Henry VIII. He founded two lectureships in physic in Oxford, and one at Cambridge, and took a part in the institution of the Royal College of Physicians in London. Through his interest with cardinal Wolsey, he obtained, in 1518, letters patent from Henry VIII. constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of admitting persons to practise within the city and seven miles round it, together with authority to examine prescriptions and drugs in apothecaries' shops. Linacre was the first president of the new college, which held its meetings at his house in Knight Rider-street. He was continued in the office during his life, and bequeathed his house to the college at his death. He further benefited his profession by translating into elegant Latin several of the most valuable pieces of Galen. These were the treatises, De Sanitate tuendâ; Methodus Medendi; of this there are two copies upon vellum in the British Museum—one a presentation copy to Henry VIII., the other to cardinal Wolsey; De Morbis Curandis; De Temperamentis, et De Inequali Temperie; De Naturalibus Facultatibus; De Pulsuum Usu; De Morborum Symptomatibus. His friend Erasmus describes him as "Vir non exacti tantum, sed severi judicii;" and Huet, in his learned treatise, De Claris Interpretibus, gives him the praise of extraordinary elegance and chasteness of style, but intimates that sometimes, though rarely, he sacrifices fidelity to these qualities. One of Linacre's earliest writings was a translation of Proclus on the Sphere, dedicated to his pupil, prince Arthur. For the use of the princess Mary he drew up Rudiments of the Latin Grammar, written in English. This was preparatory to a larger work of the grammatical kind, entitled, De emendatâ Structurâ Latini Sermonis, Libri sex, which appears to have been the serious employment of many years, and was printed in London in 1524, with a recommendatory letter written by Melancthon. Towards the latter part of his life, in 1509, Linacre entered into orders, probably with a view of enjoying studious leisure and retirement. He was soon after presented to the rectory of Mersham, which he resigned in the same year, and was installed into the prebend of Eaton in the cathedral of Wells; and afterwards, in 1518, he became possessed of a prebend in the cathedral of York, where he was also for a short time precentor. He had other preferments in the Church, some of which he received from archbishop Warham, as he gratefully acknowledges in a letter to that prelate. Knight says that he held a prebend in St. Stephen's chapel, Westminster; and bishop Tanner, that he had the rectory of Wigan in Lancashire. It is mentioned by Sir John Cheke that, not long before his

death, he began for the first time to read the New Testament; and having proceeded as far as the fifth, sixth, and seventh chapters of St. Matthew, he threw the book from him with violence, exclaiming, "Either this is not the Gospel, or we are not Christians!" He died, after great sufferings from the stone, October 20th, 1524, at the age of sixty-four, and was buried in St. Paul's Cathedral, where a monument to his memory was afterwards erected by Dr. Caius. He was the intimate friend of Erasmus, who, when seized with illness at Paris, pathetically deplores the absence of Linacre, from whose skill and kindness he might obtain relief.

LINANT, (Michael,) a French poet, born at Louviers in 1708. He was introduced to Voltaire, who befriended him, and procured for him the appointment of tutor to the son of madame de Châtelet. He thrice obtained the poetical prize of the French Academy, and published some odes and other poems, and two tragedies—Alzaïde; and, Vanda, Reine de Pologne. He died in 1749.

LIND, (James,) an English physician, who distinguished himself by several professional works; the most important of these are, A Treatise on the Scurvy; An Essay on the Means of Preserving the Health of Seamen; An Essay on the Diseases incidental to Europeans in Hot Climates. He also published several medical papers in periodical works. He died in 1794.

LINDANUS, (William Damasus,) an eminent Romish controversial writer, was born at Dort in 1525, and educated at Louvain and at Paris. In 1553 he was invited to be lecturer on the Scriptures at Dillingen; which post he filled for three years, and then returned to Louvain, where he took the degree of doctor in 1556. Afterwards he was appointed dean of the Hague; counsellor to the king; vicar to the bishop of Utrecht in Holland and Frizeland; and inquisitor of the faith within the same ecclesiastical jurisdiction. The great severities which he exercised in the office last mentioned, recommended him to the favour of Philip II. of Spain, who, in 1562, on the creation of the new sees in the Low Countries, nominated him bishop of Ruremond. In 1568 he visited Rome, where he was received by Gregory XIII. and the cardinals with singular marks of esteem. In 1584 he took a second journey to Rome; and after his return he was translated, in 1588, to the bishopric of Ghent, but died in three months after, towards the close of that year. Lindanus was well versed in the fathers, and councils, and ecclesiastical antiquities. He was also a good Greek and Hebrew scholar, was well read in divinity, possessed a vigorous intellect, and was an acute and able reasoner. His most valued publication is entitled, Panoplia Evangelica, Cologne, 1563, fol., and published in the following year at Paris. It is boasted of by the Papists as containing a masterly and unanswerable defence of the doctrine and discipline of the church of Rome, against the objections of Protestants. He also wrote, A Paraphrase on the 119th Psalm; Paraphrases upon the first thirty Psalms; Paraphrase on the seven penitential Psalms; A Synodical Discourse and Constitutions; A Sacerdotal Mirror; Catechisms; Sermons; several moral and devotional Treatises; and a corrected edition of The Psalter, illustrated with the Greek and Hebrew Texts, 1567.

LINDBLOM, (Axel,) a learned Swedish prelate, born in 1747, in the province of Ostrogothia, and educated at Upsal, where he afterwards succeeded Ihre in the chair of polite literature. In 1789 he took orders, and was appointed soon after to the see of Linköping, the next ecclesiastical dignity to the archbishopric of Upsal, to which he was finally promoted. In that capacity he received the confession of the Lutheran faith from general Bernadotte, who had been elected prince royal of Sweden in August 1810; and he placed the crown upon the head of that prince in May 1818. He died in the following year. He published a Swedish and Latin Dictionary.

LINDEN, (John Antonides Vander,) a learned physician, born at Enckhuysen, in North Holland, in 1609. He took his degree of doctor of physic at Franeker in 1630, and was appointed to the medical chair in that university in 1639; which office he held till 1651, when he accepted the same professorship at Leyden. He wrote several works, of which the best known is his book, De Scriptis Medicis, 1637, and several times re-edited. It is a dry catalogue of medical authors and their works, but highly useful to those engaged in similar inquiries; and Haller confesses, that he should not have been able to make his own Bibliotheca Medica tolerably perfect without the aid of Linden. It was continued and much augmented by G. A. Mercklin, under the title of Lindenius Renovatus, 1686. Linden also published an edition of Celsus de Re

Medicâ, 1657. He employed much labour in preparing an edition of the works of Hippocrates, which was published after his death by his son, in 2 vols, 8vo, Gr. and Lat. Leyden, 1665; reprinted at Naples, 1754, and Venice, 1757. He adopts the version of Cornarius, and divides the text commodiously into heads; so that his edition is reckoned one of the best for use, though it has incurred the censure of critics. He illustrated this author in his Selecta Medica et ad ea Exercitationes, 1656, consisting of dissertations relative to various places in Hippocrates, and likewise in other ancient authors; and he gave a system of Hippocratic doctrine in his Meletemata Medicinæ Hippocraticæ, 1660. He died in 1664.

LINDENBRUCH, (Frederic,) Lat. *Lindenbrogius*, a learned philologist, of the seventeenth century, was a native of Flanders. He wrote annotations on Terence, on the fragments of certain Latin poets, and on Ammianus Marcellinus. He also published a curious work, entitled, Codex Legum Antiquarum, seu Leges Wisigothorum, Burgundionum, Longobardorum, &c. Francof. fol. 1613. He died about 1638.

LINDSAY, or LYNDSAY, (Sir David,) an early Scotch poet, descended from a noble family, was born in 1490 at Garmylton, in Haddingtonshire, and educated at the university of St. Andrew's. He then entered into the service of the court, where, in 1512, he was appointed an attendant, or page of honour, to James V., then an infant. In this situation he continued until 1524, when, by the intrigues of the queen mother, the young king was deprived of his servants, Bellenden, Lindsay, and others. In 1528 he produced his Dreme. In the following year he presented his Complaynt to the king, and in 1530 he was inaugurated lion king of arms, and became a knight. In December of that year he published his satire on the clergy, called the Complaynt of the Papingo. In April 1531, he was sent to Antwerp, to renew the ancient treaty of commerce with the Netherlands. He afterwards wrote a drama, entitled, A Satyre of the three Estatis. In 1536, probably, he produced his Answer to the King's Flyting, and his Complaynt of Basche. In 1535 he was sent as lion king, with Sir John Campbel of Laudon, to the emperor, to demand in marriage one of the princesses of his house. This mission failed; and in the following year he was sent to France to demand in marriage a daughter of the house of Vendome; but the king himself, arriving the year following, made choice of Magdalene of France, who died in about two months after her marriage; and this event occasioned Lindsay's next poem, the Deploration of the Deith of Quene Magdalene. During the regency he appears to have espoused the cause of the reformers; and after the assassination of cardinal Beaton, he wrote his Tragedie of the late Cardinal, to strengthen the prejudices of the public against that ecclesiastic. In 1548 he was sent, as lion herald, to Christiern II., king of Denmark, to solicit ships for protecting the Scottish coasts against the English. About this time he published the most pleasing of all his poems, The Historie and Testament of Squire Meldrum. In 1553 he finished his last and greatest work, The Monarchie. When he died, seems a matter of great uncertainty. His latest and best-informed biographer is inclined to place his death in or about 1557; but others say that he lived till 1567. He entered with great zeal into the religious disputes of his time, but is supposed to lean rather to the Lutheran than Calvinistic principles of reformation; his satires, however, were powerfully influential in exposing the vices of the clergy.

LINDSAY, (John,) a learned divine, of St. Mary hall, Oxford, officiated for many years as minister of the nonjuring society in Trinity chapel, Aldersgate-street, London, and is said to have been their last minister. He was also for some time a corrector of the press to Bowyer, the printer. He published, The Short History of the Regal Succession, &c. with Remarks on Whiston's Scripture Politics, &c. 1720, 8vo. To his translation of Mason's Vindication of the Church of England, 1726, he prefixed an elaborate preface, containing, A full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation, &c. He died in 1768.

LINDSEY, (Theophilus,) a Socinian writer, born at Middlewich, in Cheshire, in 1723, and educated there, at Leeds, and at St. John's college, Cambridge. After being admitted to deacon's orders, he was nominated by Sir George Wheler to a chapel in Spital-square, London. Soon after this he was, by the recommendation of the earl of Huntingdon, appointed domestic chaplain to the duke of Somerset. In 1754 he accompanied the duke of Northumberland to the continent, and on his return he supplied, for some

time, the temporary vacancy of the living of Kirkby-Wisk, in the north of England, where he became acquainted with archdeacon Blackburne, and in 1760 married his daughter. He was next presented to the living of Piddletown, in Dorsetshire, which he exchanged, in 1764, for the vicarage of Catterick, in Yorkshire. In 1771 he cooperated with Mr. archdeacon Blackburne, Dr. John Jebb, Mr. Wyvil, and others, in endeavouring to obtain relief in matters of subscription to the Thirty-nine Articles. In November 1773, he wrote to the bishop of his diocese, informing him of his intention to quit the church, in consequence of scruples respecting the doctrine of the Trinity. Previously to leaving Catterick, he delivered a farewell address to his parishioners, in which he stated his motives for quitting them. He then settled in London, where he opened a place of worship in Essex-street, in the Strand. The service of the place was conducted according to the plan of a liturgy which had been altered from that used in the Established Church by Dr. Samuel Clarke. About the same time he published his Apology. This was followed by, A Sequel to the Apology, intended as a reply to his opponents. In 1802 he published, Conversations on the Divine Government, showing that every thing is from God, and for good to all. He also published two dissertations:—1. On the Preface to St. John's Gospel; 2. On Praying to Christ; An Historical View of the State of the Unitarian Doctrine and Worship from the Reformation to our own Times; Vindiciæ Priestleianæ; and, Examination of Mr. Robinson's Plea for the Divinity of Christ. Two volumes of his Sermons were published after his death, which took place in 1808.

LINDWOOD, (William,) divinity professor at Oxford in the reign of Henry V., was sent ambassador to Spain in 1422, and for his services was made bishop of St. David's in 1434. He wrote the Constitutions of the Archbishops of Canterbury, from Langton to Chichely, printed at Paris, 1505, and Oxford, 1663. He died in 1446.

LINGENDES, (Claude de,) a Jesuit, celebrated for his pulpit eloquence, born at Moulins in 1591. He was confessor to Louis XIII. He wrote his sermons in Latin, but delivered them in French. He died in 1660.

LINGENDES, (John de,) a French poet, related to the preceding, born at Moulins in 1580. He died in 1616.

LINGLEBACH, (John,) a painter, was born at Frankfort-on-the-Maine in 1625, and learned the art of painting in Holland; but he afterwards went to Paris, and thence to Rome, where he spent six years, applying himself studiously to the works of the great masters and the remains of antiquity. In 1650 he returned to Holland, and settled at Amsterdam. His usual subjects were fairs, mountebanks, sea-prospects, naval engagements, and landscapes, which last are enriched with antiquities, ruins, animals, and elegant figures. His skies are generally light, and thinly clouded; and his management of the aerial perspective is extremely judicious. In painting figures or animals he had uncommon readiness, and on that account he was employed by other artists. He was fond of introducing into most of his pictures pieces of architecture, the remains of elegant buildings, or the gates of the sea-port towns of Italy, embellished with statues. He also excelled in representing Italian fairs and markets. There are a few etchings by this artist. He died in 1687.

LINGUET, (Simon Nicholas Henry,) a French advocate and political writer, was born at Rheims in 1736, and educated at the college of Beauvais, at Paris, where in 1751 he gained the three chief prizes. This early celebrity was noticed by the duke de Deux-Ponts, then at Paris, who took him with him to the country; but Linguet soon left this nobleman for the service of the prince de Beauvau, who employed him as his aide-de-camp in the war against Portugal, on account of his skill in the mathematics. During his residence at Madrid, Linguet learned the Spanish language, and translated the principal poems of Calderon and of Lopez de Vega into French. Returning to France in 1762, he was admitted to the bar, where he distinguished himself. He had the art, however, of making enemies by the occasional liberties he took with characters; and at one time twenty-four of his brethren at the bar, whether from jealousy or a better reason, determined that they would take no brief in any cause in which he was concerned; and the parliament of Paris approved this so far as to interdict him from pleading. He had also the mortification to be excluded from the French Academy, against which, as well as against D'Alembert, who had been his intimate friend, he declared open war. Thrown out of his profession, he now began to employ his pen on his numerous political writings; but these,

while they added to his reputation as a lively writer, added likewise to the number of his enemies. His Journal Politique, in which most of his effusions appeared, was suppressed by the minister of state, Maurepas. Linguet, thinking his personal liberty was now in danger, fled to Switzerland, whence he went to Holland, and thence to London; but the English not receiving him as he expected, he went to Brussels, and, in consequence of an application to the count de Vergennes, was allowed to return to France. He had not been there long, before, fresh complaints having been made of his conduct, he was, September 27, 1780, sent to the Bastile, where he remained for more than two years. Of his imprisonment and its causes he published a very interesting account, which was translated into English, and printed in 1783. He was, after being released, exiled to Rethel; but in a short time he returned to London. From England he went again to Brussels, and resumed his journal, or Annales Politiques, in which he endeavoured to pay his court to the emperor Joseph, who was so much pleased with a paper he had written on his favourite project of opening the Scheldt, that he invited him to Vienna, granted him letters of nobility, and made him a present of 1000 ducats. Linguet, however, soon forfeited the emperor's favour, by taking part with Vander Noot and the other insurgents of Brabant. Obliged, therefore, to quit the Netherlands, he went to Paris in 1791, and appeared at the bar of the constituent assembly as advocate for the colonial assembly of St. Domingo and the cause of the blacks. During the reign of terror he withdrew into the country; but he was discovered and brought before the revolutionary tribunal, and condemned to death, June 27, 1794, for having in his works paid court to the "despots" of Vienna and London; and he went with serenity and courage to meet his fate. His works abound in contradictions; but upon the whole it may be inferred that he was a lover of liberty, and no inconsiderable promoter of those opinions which precipitated the Revolution. His principal works are, Voyage au Labyrinthe du Jardin du Roi; Histoire du Siècle d'Alexandre,—this is a learned and much admired production; Le Fanatisme de Philosophes; Nécessité d'une Réforme dans l'Administration de la Justice et des Lois civiles de France; La Dîme Royale; Histoire des Révolutions de l'Empire Romain,—this is one of his paradoxical works, in which tyranny and slavery are represented in the most favourable light; Théorie des Lois; Histoire impartiale des Jésuites; Hardion's Universal History, vols 19th and 20th; Théâtre Espagnol; Théorie du Libelle, ou l'Art de Calomnier avec Fruit; this is an answer to the Théorie du Paradoxe of the abbé Morellet. Besides these he wrote several pieces on the revolution in Brabant, and a collection of law cases. A Linguetiana, containing several of his witty sayings, has been published.

LINIÈRE, (Francis Payot de,) a French satiric poet, born at Paris in 1628, of a family connected with the bar. He entered into the army when young, and on his return to Paris he became generally known, and alternately admired and hated for his wit, profligacy, and satirical spirit. He resided at a country house near Senlis, whence he has been termed the "Atheist," or the "Idiot, of Senlis." His irregularities reduced him to want in the latter part of his life. He was intimate with Boileau and Chapelain, whose poems he criticised with bitterness. He died in 1704.

LINIERS BREMONT, (Don Santiago,) a general in the Spanish service, born at Niort in 1760. He was employed by the king of Spain in the command of a flotilla to protect the south-eastern coast of South America from the English cruisers; and although he failed in preventing the British forces from taking Buenos Ayres in 1806, he succeeded in recovering that town in 1807, when general Whitelocke was compelled to capitulate. He soon after treated with Buonaparte for the subjection of New Spain to the authority of his brother Joseph. He was shot by a party of revolutionists on the 26th of August in the following year.

LINLEY, (Thomas,) a distinguished vocal composer, received the rudiments of his musical education from Thomas Chillcott, organist to the abbey church at Bath; and it was completed afterwards by the celebrated Venetian, Paradies. Linley was for many years the conductor of the oratorios and concerts at Bath, and might with great truth be considered as having restored the music of Handel to the notice and patronage of the public. Through his taste and ability as a manager, assisted greatly by the exquisite singing of his two eldest daughters, afterwards Mrs. Sheridan and Mrs. Tickell, music was cultivated generally at Bath and its vicinity, and concerts and oratorios were

successfully performed, not only there, but in the metropolis, beyond all former precedent since the death of Handel himself. Linley afterwards removed to London, in consequence of becoming joint patentee with his son-in-law, Mr. Sheridan, of Drury-lane theatre. Here he conducted, for many years, the musical department, and gratified the public, from time to time, with many beautiful operas. The Duenna had been previously brought out at Covent-garden theatre, and was the joint production of Linley and his eldest son, Thomas, who was unfortunately drowned by the upsetting of a boat, while on a visit to the duke of Ancaster, in Lincolnshire. The operas and musical entertainments which Linley set for Drury-lane were, The Carnival of Venice, Selima and the Royal Merchant, The Camp, The Spanish Maid, The Stranger at Home, Love in the East, and many minor pieces. But one of the most delightful efforts of this charming composer's mind, whilst connected with the theatre, was the harmonies and accompaniments he added to the songs, &c., of The Beggar's Opera. Besides these, his six elegies composed at Bath, in the meridian of his life, and his twelve ballads, published not long after the death of his son, are deservedly admired. The posthumous works of Linley and T. Linley were presented to the public not many years after the father's death, and contain a rich variety of songs, madrigals, elegies, and cantatas; and among these there is one production of the elder Linley, which no variation of taste, and no lapse of time, will ever consign to oblivion; this is his madrigal for five voices, to Cowley's beautiful words,

"Let me, careless and unthoughtful lying,
Hear the soft winds above me flying."

Linley died at his residence in Southampton-street, Covent-garden, in 1795, and was buried in Wells cathedral.

LINLEY, (Thomas,) eldest son of the preceding, was born at Bath in 1756, and displayed, at a very early age, extraordinary powers on the violin. He was a pupil of Dr. Boyce, and of Nardini, under whom he studied at Florence, where he made the acquaintance of Mozart, then a youth himself, and a warm friendship immediately commenced between them. On his return from the continent, he repaired to Bath, to lead his father's concerts and oratorios. On the revival of The Tempest at Drury-lane theatre, he introduced the chorus of spirits that raise the storm; the brilliant and highly fanciful airs, "O bid your faithful Ariel fly;" and, "Ere you can say Come and Go." He also composed the music to the Ode on the Witches and Fairies of Shakspeare, written by Dr. Laurence. It was performed at Dury-lane theatre in 1776, when he led the band himself, and his two sisters, Mary (afterwards Mrs. Tickell) and Maria, sustained the principal soprano parts; for Mrs. Sheridan never sang in public after her marriage. His death was a melancholy one. The duke of Ancaster had patronized him from a child; and after his return from the continent he used annually, with his sisters, to visit the duke and duchess at Grimsthorpe, in Lincolnshire. On the 7th of August, 1778, while sailing on the canal of the park, in a pleasure-boat belonging to the duke, a sudden gust of wind upset the boat, and he was drowned, at the age of twenty-two. The unhappy father's tearless anguish, which of all griefs is the most terrible, terminated in a brain fever, from which he slowly recovered indeed, but never again to the enjoyment of his former health and happiness. His highly accomplished daughter, Mrs. Sheridan, wrote some beautiful verses on this occasion.

LINLEY, (William,) younger brother of the preceding, was born about 1767, and educated at Harrow and St. Paul's schools. Mr. Fox appointed him to a writership at Madras, and he soon rose to the situations of paymaster at Vellore, and sub-treasurer at Fort St. George. He returned from India early, and devoted himself to literary pursuits and to music. He produced a considerable number of glees, a set of songs, two sets of canzonets, together with many detached pieces. He was likewise the compiler of the Dramatic Songs of Shakspeare, in 2 fol. vols. Early in life he wrote two comic operas, which were performed at Drury-lane theatre; also two novels, and several short pieces of poetry. He likewise produced an elegy on the death of his sister, Mrs. Sheridan.

LINNÆUS, (Charles,) Carl von Linné, the most eminent naturalist of his age, was born on the 24th of May, 1707, at Râshult, in the province of Smaland, in Sweden, where his father resided as assistant minister of the parish of Stenbrohult. The father, Nils, who was the son of a peasant named Bengtsson, had, on going into orders, assumed the name of Linnæus, which was, therefore, the proper name of young Charles. Nils was attached to the culture of his garden,

NATIONAL CYCLOPEDIA

which he had stocked with some of the rarer plants in that climate; and it was to the delight with which this spot inspired Charles from his earliest childhood, that he himself ascribed his botanical passion. His father, intending him for his own profession, sent him to the grammar school of Wexio at the age of ten, whence he was removed in his seventeenth year to the gymnasium. Here, however, he was soon after declared utterly unfit for a learned profession by his tutors, who advised that he should be put to some handicraft trade. In 1727 he was entered at the university of Lund. He lodged at the house of Stobæus, a physician, who possessed a good library and museum of natural history, and who, struck with the passion for study which the young scholar now began to manifest, gave Linnæus the free use of his library, and admission to his table. In 1728, however, he removed to Upsal for the sake of the superior advantages its university afforded. His father advanced him the sum of about eight pounds sterling, which he was informed was all the assistance he was to expect. Thus turned out upon the world, his little patrimony was soon exhausted, and he was reduced to depend upon chance for a meal. Unable to pay even for the mending of his shoes, he was obliged to patch them himself with folded paper; and, notwithstanding his sanguine temper, he could not forbear repenting that he had left his comfortable situation at Lund. In the autumn of the following year, as he was intently examining some plants in the university garden, he was accosted by Dr. Olaus Celsius, professor of divinity, and an eminent naturalist, who was then engaged in preparing a work on the plants mentioned in Scripture. A little conversation soon apprised him of the extraordinary botanical acquisitions of the student; and perceiving his necessitous circumstances, he took him into his own house, and introduced him to Rudbeck, the botanical professor, whose advanced age made him desirous of a deputy in the office of lecturing. Linnæus, in 1730, was appointed to this office, and was also taken by Rudbeck into his house as tutor to his younger children. He likewise had a number of private pupils in botany, with whom he made frequent excursions into the country. It was in the midst of the library of Rudbeck that Linnæus began to sketch those works, which were afterwards published under the titles of Bibliotheca Botanica; Classes Plantarum; Critica Botanica; and, Genera Plantarum. The court of Sweden having issued an order that the Academy of Sciences at Upsal should send a proper person to travel through Lapland, Linnæus, who had a strong inclination to visit that country, was chosen for the office. He set out on the 12th of May, 1732, very slenderly provided as a scientific traveller, all his baggage, with himself, being carried on a single horse. He proceeded with much toil and hardship, mostly on foot, as far as the borders of the North Sea, in Norwegian Lapland, whence he returned to Tornea, and had designed to visit the mountains of that district, but was prevented by the early setting-in of winter; he therefore followed the eastern shore of the Bothnian Gulf to Abo in Finland, whence he came back to Upsal by sea about the close of October. In this journey he travelled through ten degrees of latitude, and was rewarded by the Academy with the payment of his expenses, amounting to 10*l.* The chief fruits of this tour were, his excellent Flora Laponica, and some curious medical and economical facts. Having learnt the art of assaying metals at the mines of Biorknas, near Calix, he gave lectures on that subject, and on mineralogy in general, after his return. He next (1734) accepted an invitation from the governor of Dalecarlia to undertake at his expense a tour through that province. After his journey was finished, he remained at Fahlun, giving lectures, and practising physic. He found, however, that a doctor's degree would be necessary to his future advancement. Accordingly, having collected his little savings, which amounted to 15*l.*, he set out for Holland in the spring of 1735. At Harderwyck, as the cheapest university, he took the degree of doctor of physic, maintaining for his thesis, "Nova Hypothesis Febrium Intermittentium." He visited Amsterdam and Leyden, and was particularly noticed by John Frederic Gronovius, who, upon being shown the first sketch of the Systema Naturæ, requested that it might be printed at his own expense. This was accordingly done at Leyden in 1735, in a tabular form, occupying twelve folio pages. By the advice of Gronovius, he waited on Boerhaave, who, on conversing with him, became sensible of his singular attainments in botany, and advised him to remain in Holland. Munificence was not among that great man's excellences; and a verbal message by way of introduction to Dr. John Burmann, professor of botany,

at Amsterdam, was the principal favour that Linnæus received from him. That eminent botanist, who was then engaged in his work on the plants of Ceylon, took the Swede into his house, and treated him with great liberality. His library and collections were of much use to Linnæus, who there published his excellent work, Fundamenta Botanica, a small octavo of 36 pages, which is one of the most philosophical of his writings, and the basis of his system. While he was in this situation, Mr. George Clifford, an opulent banker of Amsterdam, who had a fine garden of exotics, having heard of the merits of Linnæus from Boerhaave, prevailed upon Burmann to part with him, and took him to his country-house at Hartecamp, near Haerlem. Here Linnæus' scientific occupations consisted in putting in order the objects of natural history contained in Mr. Clifford's museum; in examining and arranging the plants in his garden and herbarium; in passing through the press the Flora Laponica; Genera Plantarum; Critica Botanica, and some other works; and in the publication of the Hortus Cliffortianus, a fine book in folio, full of the learning of the day, ornamented with plates, and executed at the cost of his munificent patron. In 1736, at Mr. Clifford's expense, he paid a visit to England. He immediately sought an interview with Dillenius, at Oxford, and at first met with a cool reception, the old botanist having been offended at some of his innovations. After a little conversation, however, Dillenius liked him so well, that he detained him a month, and strongly urged him to take up his abode at Oxford, and share his salary as professor. Dr. Shaw, the traveller, Martyn, Miller, and Collinson, also showed him much civility; but Sir Hans Sloane did not pay the attention to him which might have been expected from such a votary of natural history. Linnæus describes the celebrated collection of plants formed by Sherard, at Eltham, as being unrivalled in European species, but of little moment in exotics. After his return to Holland he induced professor Burmann, in conjunction with five printers, to undertake the publication of Rumphius's Herbarium Amboinense, at the estimated cost of 30,000 florins. Notwithstanding the advantages which he enjoyed at Mr. Clifford's, he regarded his occupations at Hartecamp as an irksome drudgery; he therefore took leave of his generous patron, and proceeded to Leyden, on his way to Paris. But professor Van Royen, of that university, held out such temptations to him, particularly that of establishing his own botanical principles in such a distinguished seat of learning, that he consented to stay with him some months. This time was employed in a totally new arrangement of the botanic garden, and in assisting Gronovius with his Flora Virginica, which, with Van Royen's Hortus Leydensis, adopted the nomenclature and arrangement of Linnæus. In 1738, after his recovery from a severe illness, he proceeded to Paris. At that capital he had recommendations to the Jussieus, who received him with great kindness, made him known to Reaumur and other eminent naturalists, and showed him all the curiosities of the place. At a visit to the Academy of Sciences it was announced to him that he was elected a corresponding member. He then embarked at Rouen for Sweden, and on his arrival there, he immediately proceeded to Fahlun, and was formally betrothed to the eldest daughter of Moræus, the town-physician. After passing the winter of 1738 at Stockholm, he found his practice rapidly increased. A private meeting of men of science in the capital being formed, Linnæus was made an associate, and had the precedency for the first three months; this institution was the parent of the Royal Academy of Stockholm. His reputation made him known to count Tessin, marshal of the diet, by whose influence a salary of 200 ducats was conferred upon him, with the condition of giving public lectures on botany in the summer, and on mineralogy in winter. That nobleman also procured for him the post of physician to the navy. His affairs now wore a prosperous aspect, and in June 1739 he married his betrothed, Anna Elizabeth Moræus. In 1740 he was appointed professor of medicine at Upsal, and afterwards of botany; in 1746 he received the rank and title of archiater; in 1753 he was created a knight of the Polar Star, an honour that had never before been conferred on a literary character; in 1757 he was raised to the nobility, and took the title of Von Linné, and by the year 1758 he was able to purchase the estates of Hammarley and Söfja for 80,000 Swedish dollars, above 2330*l.* sterling. In addition to a large number of dissertations, bearing the names of his pupils, and now collected under the title of, Amœnitates Academicæ; the Flora Suecica, and Fauna Suecica; Materia Medica; edition after edition of the

Systema Naturæ; and numerous miscellaneous works, some of great importance; he produced his Philosophia Botanica, and his Species Plantarum, called by Haller his Maximum Opus et Æternum, 2 vols, 8vo, containing a description of every known plant, arranged according to the sexual system. In 1764 he published the sixth edition of his Genera Plantarum,—this is the most complete edition of that work, and he never prepared another. He was aggregated to the Imperial Academy, to the Royal Societies of Berlin and London, to the Academy of Petersburg, and finally was nominated one of the eight foreign members of the Academy of Sciences at Paris, being the first Swede who had obtained that distinction. The remote city of Upsal was visited by many strangers, attracted by his reputation, which extended throughout Europe; and the number of students in its university was doubled. His correspondence included almost all the eminent cultivators of natural history; and he was continually receiving tributes, from all parts, of books, plants, and specimens, which enabled him to complete his vast plan of carrying a new systematic arrangement through every department of nature. This he effected by the completion of his great work, Systema Naturæ, which had grown, in successive editions, from a few tables, to two, and finally to three volumes, and received his finishing hand in 1768. His vigour and activity continued to an advanced period, though his memory began to fail after his sixtieth year. An attack of apoplexy in May 1774, obliged him to relinquish the most laborious part of his duties, and to close his literary toils. In June 1776 a second seizure rendered him paralytic on the right side, and reduced him to a deplorable state of bodily and mental debility. An ulceration of the bladder was the concluding symptom, which carried him off on the 10th of January, 1778, in the seventy-first year of his age. A general mourning took place at Upsal on his death, and his body was attended to the grave with every token of respect. His memory received distinguished honours, not only in his own country, but from the friends of science in various foreign nations. Linnæus was below the middle stature, but strong and muscular. His features were agreeable, and his eyes uncommonly animated. His temper was lively, ardent, and irritable; his imagination warm; his industry indefatigable. If it be generally true that men of real merit are modest estimators of themselves, Linnæus was an exception to the rule; for vanity was his greatest foible, and no panegyrist could surpass what he has written to his own praise in his Diary. The domestic life of Linnæus does not bear examination; for it is well known that he aided his wife, a profligate woman, in a cruel persecution of his eldest son, an amiable young man, who afterwards succeeded to his botanical chair. His library and herbarium were purchased for the sum of 1000*l.* by Sir James Edward Smith, and are now in the possession of the Linnæan Society of London. Besides his son above mentioned, Linnæus had four daughters, the eldest of whom, Elizabeth Christiana, had a turn for observation, and became known by her discovery of the luminous quality of the flower Propæolum, an account of which she communicated to the Academy of Stockholm.

LINNÆUS, or VON LINNE', (Charles,) son of the preceding, was born in 1741, at Fahlun. His father procured for him, at the age of eighteen, the appointment of demonstrator in the botanic garden at Upsal. In 1763 he was nominated adjunct professor of botany, with a promise, hitherto unexplained, that after his father's death he should succeed to all his academical functions. In 1765 he took his degree of doctor of physic, and began to give lectures. His progress would probably have been happy, if not brilliant, but for the conduct of his unnatural mother, who, not content with dishonouring her husband's bed, and making his home as uncomfortable as she could, by the meanest parsimony and disgusting petty tyranny, conceived a hatred for her son, which she displayed by every affront and persecution that her situation gave her the means of inflicting on his susceptible and amiable mind. According to Fabricius, she forced her husband, who by such a concession surely partook largely of her guilt and meanness, to procure the nomination of his pupil Solander to be his future successor, in preference to his own son; and it was part of her plan that he should marry her eldest daughter. Solander, however, disdained both the usurpation and the bait, and refused to leave England. Though obliged by his mother, after his father's death, to purchase, at her own price, the library, manuscripts, herbarium, &c. which he ought most justly to have inherited, he rose above every impediment, and betook himself to the useful application of the means now in his hands,

for his own reputation and advancement. In 1781 he visited London and Paris, whence he proceeded to Hamburg, and from thence he returned by Copenhagen and Stockholm, arriving at Upsal in Feb. 1783. But his career was cut short by a bilious fever, followed by apoplexy, 1st November, 1783, in the forty-second year of his age. His museum and library reverted to his mother and sisters, as he had never been married, and were purchased by Sir James Edward Smith.

LINT, (Peter van,) a painter, was born at Antwerp in 1609. He travelled to Venice, and thence to Rome, where he became a distinguished painter in history and portrait. His subjects in the former line were taken from sacred and profane history; and he painted in distemper as well as in oil, in a large or small size, with equal merit. Some grand compositions by him are at Ostia, and others are in the church of Madonna del Popolo, at Rome. After ten years' absence he returned to his native city, where he painted for the churches, and for the king of Denmark. His manner of composition was grand, his design correct, and his colouring good. One of his most capital performances is in the church of the Carmelites, at Antwerp, representing the Virgin making a gift to the monks of that order. He died in 1668. —His brother, HENDRICK VAN, was also a clever painter, and was sent by him early to Rome, where he spent all his leisure hours in studying after nature the beautiful scenes about that city; on this account he was named *Studio* by the Bentvogel Society at Rome. Two pictures of this artist were in the collection of the marquis of Hastings: one is a View of the Campo Vaccino; and the other a View of the Colosseum. He also etched some landscapes.

LINUS, the first bishop of Rome, according to the now generally received opinion, was born at Volterra, in Tuscany. Irenæus says, that the apostles Peter and Paul, having founded the church in that city, gave the office of bishop to Linus; and, according to Eusebius and Epiphanius, he retained that office twelve years. Concerning the life and actions of Linus we have no other information, than that he is mentioned by St. Paul in his Epistle to Timothy; that he is supposed to have been the son of Claudia, whom the apostle mentions in the same place; and that his life and conversation were much approved of by the people. By the Romish church he is placed in the list of martyrs, but without any authority from antiquity.

LIOTARD, (John Stephen,) a painter, who went by the name of the *Turk*, was born at Geneva in 1702. In 1725 he went to Paris, where he practised in miniature, after which he accompanied the marquis de Puysieux to Rome, and while in that city became acquainted with the earls of Sandwich and Besborough, who engaged him to accompany them to Constantinople. There he was introduced to the English ambassador, Sir Edward Faulkener, on whose recommendation he came to England. He painted admirably in enamel, but better still in crayons. He died about 1776. While at Vienna he painted the portraits of the emperor and empress, and, by the imperial command, he drew his own picture, which is in the Florentine Gallery. When Liotard went to Constantinople, he was so pleased with the dress of the country, that he adopted it, and would never wear any other. One of his pictures in enamel is above seventeen inches by thirteen.—His brother, JOHN MICHAEL, became an engraver at Paris, and was one of the most distinguished of Audran's pupils. He returned about 1760 to his own country, where he died, but the date of his death is not known.

LIOTARD, (Peter,) a French botanist, born near Grenoble in 1729. From an obscure peasant he became a soldier, but retired from the profession in consequence of a wound received at the siege of Mahon, and settled with his uncle, who was an herbalist at Grenoble, where he applied himself with such zeal and attention to botany, that he was made director of the public garden. He was the friend of Rousseau. He died in 1796.

LIPENIUS, (Martin,) a learned German divine, born in 1630, at Goritz, in Bradenburgh. In 1651 he studied philosophy and divinity at Wittemberg, and after two years' residence was admitted to the degree of master of arts. In 1659 he accepted the office of corrector at Halle, which he retained till 1672, when he was appointed rector and professor in the Caroline college at Stettin. This he quitted in 1676, and accepted the office of corrector at Lubeck, where he died in 1692, worn out, as Niceron informs us, by labour, chagrin, and disease. He is now principally known for his Bibliotheca realis Theologica, Frankfort, 1685; Bibliotheca Juridica, *ib.* 1679; Bibliotheca Philosophica, *ib.* 1682; and Bibliotheca Medica, *ib.* 1679; making in all six folio volumes, containing an account of works

published in each of these departments. Morhoff speaks highly of this vast compilation.

LIPMAN, a German rabbi, who published a treatise in Hebrew against the Christian religion, and the Sadducees, entitled, Nizachon, or Victory, 1399; in which the author's efforts very feebly corresponded with his vaunting title. Theodore Hackspan, professor of the Oriental languages at Altorf, published it at Nuremberg, in 1644, in 4to, accompanied with a treatise of his own, De Scriptorum Judaicorum in Theologia Usu vario et multiplici. Lipman afterwards abridged his piece, and printed it in rabbinical verses. It was published at Altorf, in 1681, by Christopher Wagenseil, with a long confutation, in his collection, entitled, Tela Ignea Satanæ.

LIPPERT, (Philip Daniel,) an ingenious artist, born of poor parents, at Dresden, in 1703. He was originally a glass-blower; but having studied drawing, and made himself acquainted with the Latin and Greek languages, he was appointed drawing-master to the pages of the elector of Saxony. He contrived a method of taking impressions in glass of ancient engraved gems, of which he published a catalogue in 1753, entitled, Gemmarum anaglyphicarum et diaglyphicarum, ex præcipuis Europæ Musæis selectarum ectypha M. ex vitro obsidiano et massa quodam. He published an account of a second collection in 1756, and of a third in 1763; besides other works. He died in 1785.

LIPPE-SHAUMBURG, (William, count,) a brave officer, was born in London, in 1724, and educated at Geneva, Leyden, and Montpellier. At about the age of eighteen he returned to England, and obtained an ensign's commission in the first regiment of Guards. In 1743 he accompanied his father, a lieutenant-general in the Dutch service, during the campaign in the Netherlands, and was present as a volunteer at the battle of Dettingen. In 1745 he joined the Austrian army in Italy, in which he served as a volunteer under field-marshal Lobkowitz, and count Schulenburg. Having succeeded to his paternal dominions in 1748, he repaired to Berlin, where he was elected a member of the Academy of Sciences, an honour which was conferred on him in 1764 by the Royal Society of Göttingen. Soon after he undertook a tour to Italy, where he enlarged his knowledge of antiquities, and improved his taste in the fine arts. He removed to Buckebourg in 1751, and next year raised from among his own subjects a regiment of grenadiers, and a corps of artillery, to which he added in 1753 another of carbineers, whose dress was very singular, being black turned up with red. The coats of the officers were also black trimmed with silver, and their vests and breeches yellow satin, which formed a curious contrast with the red lining of the coat. This corps, on account of their dress and accoutrements, were called by the French in the succeeding war, "les hommes de fer." In 1753 he was honoured by the king of Prussia with the order of the Black Eagle. In 1754 he established at Buckebourg a foundry, where he caused to be cast all those cannon which he afterwards employed in the Seven Years' War against the French. In 1756 he entered into a subsidiary treaty with Great Britain, by which he engaged to assist his Britannic majesty in the defence of his German states against the French. Next year the Schaumburg troops joined the Hanoverians at Bielfeld; and the count, as an ally of his Britannic majesty, was appointed adjutant-general of the allied army. When the army opened the campaign in the spring of 1758, under the command of prince Ferdinand, he again repaired to his post, and was present at the battle of Minden. In 1759 the count obtained the command of the whole artillery of the allied army, and had a considerable share in the battle fought on the 1st of August that year, in the neighbourhood of Todenhausen; and the siege of Marburg was successfully undertaken under his direction. He next accompanied the troops destined for the siege of Munster, which were much weaker than the garrison of the town; yet this attempt was crowned with so complete success under the command of the count, that the town capitulated on the 20th of September. In 1761, when war broke out between Spain and Portugal, he was appointed by his Britannic majesty commander-in-chief of the British troops sent to the assistance of the latter. He was afterwards entrusted with the command of both armies, and in the spring of 1762 proceeded by the way of England to Portugal, where his skill and bravery saved the latter kingdom from the dangers to which it was exposed from the irruption of the combined forces of France and Spain. The king of Portugal, Joseph I., who knew how to appreciate the count's talents, employed

him not only in a military but in a civil capacity; and in consequence of his advice introduced many improvements into the political administration of the kingdom. In 1763, before he left Portugal, he established a school of artillery, and constructed on a rocky mountain at Elvas, in the province of Alentejo, on the Spanish frontier, a very strong fortress, which in commemoration of his name was called Fort Lippe. When peace was concluded, towards the end of that year, the count returned to Germany, where he employed his leisure time in the study of the military art. He exerted himself in particular to encourage agriculture, by distributing premiums to those who displayed the greatest industry in the improvement of their land. In his retirement the count amused himself with the arts and sciences, but his favourite studies were philosophy and ancient history. He possessed an extensive knowledge in every department of literature, and by his travels in foreign countries had become familiarly acquainted with the French, English, Italian, and Portuguese languages. He was an excellent draughtsman, as well as a great connoisseur in painting, and had a valuable collection of pictures by the best masters. He died in 1777.

LIPPI, (Francesco Filippo,) called the *Old*, a painter, was born at Florence about 1412, and was a pupil of Masaccio, and he studied design with inexpressible assiduity, making so rapid a progress, that he was called the Spirit of Masaccio. He painted for the convent of the Carmelites (in which he had been a noviciate), a picture of the Virgin and Child, and some other religious pieces of a small size. After being detained in Barbary by some corsairs for a year and a half, he returned to Florence, where he was employed by the grand duke, as well as by the principal nobility and ecclesiastics; which last engaged him to paint several noble compositions for their churches and convents. He was the first of the Florentine painters who attempted to design figures as large as life, and the first who remarkably diversified the draperies, or gave his figures the air of the antique. He died in 1469, while occupied in painting the altar-piece of the cathedral of Spoleto. His principal works are, the Decollation of St. John the Baptist, and the Martyrdom of St. Stephen, in the church of Prato.

LIPPI, (Filippino, or Filippo,) called the *Young*, was the natural son of the preceding, and was born at Florence in 1460. He studied under Sandro Botticelli. His chief excellence consisted in painting the ornaments of architecture, especially the friezes, in the true taste of the antique, with a perfect knowledge of the chiaro-scuro. His works in history are, St. Bernardo, in the abbey of that order, at Florence; the Offering of the Magi, in the Florentine Gallery; and pictures of St. John and St. Philip, in S. Maria della Minerva, where he represented the Assumption, and some subjects from the Life of St. Thomas Aquinas. He died in 1505.

LIPPI, (Lorenzo,) a painter and poet, born at Florence in 1606. He was a pupil of Matteo Roselli, and carefully studied the works of Santo di Titi, and of Federigo Barroccio. Several of his pictures are at Florence, and some are at Inspruch, where he was painter to the court. One of his finest works, representing the Crucifixion, is in the Florentine Gallery. Baldinucci highly applauds his Triumph of David, painted for the saloon of Angiolo Galli. His poem, entitled, Il Malmantile racquistato, a burlesque performance, under the assumed name of Pernoli Zipoli, is one of the most admired compositions in the Tuscan language. It was printed at Florence, 4to, in 1688, and 1731, and at Paris, 1768, 12mo. He died in 1664.

LIPPOMANI, (Luigi,) a learned Roman Catholic divine, born at Venice about 1500. He was also distinguished by his capacity for affairs, and was employed in several embassies to Portugal and other countries. He was one of the divines who attended the council of Trent, where he acquired considerable reputation by the figure which he made in the discussions of that assembly. Upon the interruption of the council, he was sent as papal nuncio into Germany in 1548; and two years afterwards he was recalled by Julius III., who fixed upon him for one of the three presidents of the council of Trent. In 1556 Paul IV. sent him nuncio into Poland, and made him his secretary. De Thou bestows a high encomium upon him; but he is justly accused of having cruelly persecuted the Jews and the Protestants of Poland, during his mission in that country. He was successively promoted to the bishoprics of Modon, Verona, and Bergamo. He died in 1559, with the reputation of being well skilled in the learned languages, ecclesiastical history, divinity, and particularly in an acquaintance with the Scriptures and the

NATIONAL COLLEGE OF INDIA

fathers. He published, Catenas of the Greek and Latin fathers, upon Genesis, Exodus, and the ten first Psalms, 3 vols, fol. 1546, 1550, and 1584. He also published a new collection of The Lives of the Saints, in 8 vols, fol.

LIPSIUS, (Justus,) an eminent philologist and critic, was born in 1547 at Isch, a village midway between Brussels and Louvain, and educated at the public school of Brussels, at the Jesuits' school in Cologne, and at the university of Louvain, where he engaged in the study of the civil law, still, however, retaining a predilection for the belles-lettres. In his nineteenth year he published the first fruits of his studies in this last department under the title of, Variarum Lectionum Libri Tres, dedicated to the cardinal Granvelle, who patronized him, and received him into his house at Rome, where he spent two years with the cardinal in quality of Latin secretary; and he employed the opportunity this situation afforded him in collating MSS. in the Vatican and other libraries, inspecting the antiquities of Rome, and cultivating an acquaintance with the eminent scholars then residing in that city. After visiting Vienna, he, in 1572, accepted the professorship of history at Jena, whence in 1574 he went to Cologne, where he wrote his Antiquæ Lectiones, consisting chiefly of emendations of Plautus; here also he began his notes upon Tacitus. In 1579 he accepted the chair of history at Leyden, and professed himself a Calvinist. Here, during a residence of thirteen years, he wrote his principal works; and here also he took an active part in the theological controversies of the times, and divulged principles of so intolerant a cast, that he excited against himself a storm of public indignation, from which he judged it prudent to withdraw privately to Louvain, where he returned to the Roman Catholic Church, in which he had been brought up, and was afterwards appointed to the chair of history, which he held till his death, in 1606, in his fifty-ninth year. In his later writings his style was much deteriorated by the habit or affectation of a sententious brevity, which he contracted from the imitation of Tacitus, and particularly of Seneca, who was his favourite philosopher: He afforded his enemies a triumph by the weak superstition he displayed in his two pieces entitled, Diva Virgo Hallensis; and, Diva Sichemiensis, sive Aspricollis. These were relations of the wonders and miracles performed at the shrines of two images of the Virgin Mary. Notwithstanding his errors and weaknesses, he left behind him a name much revered in the republic of letters. His works have been collected in six volumes folio, divided, according to their subjects, into sacred history, Roman and foreign history, political and ethical discussions, apologies, epistles, &c. Of Latin authors, he commented upon Plautus, Tacitus, Valerius Maximus, Velleius Paterculus, and the two Senecas. He had an extraordinary veneration for everything Roman, and wrote several pieces to illustrate the history and antiquities of Rome. He was also an admirer of the Stoical philosophy, and composed a manual of it. Muretus, Faber, and others, have represented him as a great plagiarist. His personal appearance was mean, and his conversation by no means striking.

LIRON, (John,) a Benedictine, of the Congregation of St. Maur, born at Chartres in 1665, was author of, Bibliothèque des Auteurs Chartrains; Les Aménités de la Critique; and, Singularités Historiques et Littéraires. He died in 1749.

LIS, or LYS, (John Vander,) a painter, was born at Oldenburgh in 1570, and studied at Haerlem, under Henry Goltzius, to whose style he adhered till he went to Italy, where, on seeing the performances of Titian, Tintoretto, Paolo Veronese, and Domenico Fetti, he altered his manner entirely, and his compositions became universally admired for their good expression, lively and natural colouring, and the sweetness and delicacy of the penciling; though he could never totally divest himself of his Flemish taste. His general subjects were histories taken from the Bible. A capital picture by him is, Adam and Eve mourning over the Body of Abel; and in the church of St. Nicholas, at Venice, is a celebrated painting by him, representing St. Jerome in the Desert, with an angel sounding a trumpet; this is designed in a fine style, and is charmingly penciled. He died in 1629.

LIS, or LYS, (John Vander,) a painter, was born at Breda in 1600, and was a pupil of Cornelius Poelemburg. At Rotterdam is a picture by him, representing Diana in the Bath, attended by her Nymphs; but the most capital performance of Vander Lys, in England, is said to be in the possession of lord Middleton. A portrait of Vander Lys, painted by himself, was at Strawberry Hill. He died in 1657.

LISCOV, (Christian Ludwig,) a German satirist, born at Wittemberg in 1701.

About 1730 he was private tutor at Lubeck; and he afterwards became private secretary to Geheimenrath von Blome; and he next entered the service of Von Heinecker, at Dresden, where he offended the English minister by some sarcasms, and drew upon himself the resentment of count Bruhl, who caused him to be sent as a state prisoner to Eilenburg, where he died in October 1760. The first complete edition of his works was published by Müchler, in 3 vols, 8vo, Berlin, 1806.

LISLE, (William,) an English antiquary, was educated at Eton school, and admitted to King's college, Cambridge, in 1584, where he became fellow. He published, A Saxon Treatise concerning the Old and New Testament, written about the time of King Edgar, by Ælfricus Abbas, thought to be the same that was afterwards Archbishop of Canterbury, 1623, 4to; this was published by Lisle, from a MS. in Sir Robert Cotton's library; the Words of Œilfric Abbot of St. Alban's, &c., taken out of his Epistles written to Wulfsine, Bishop of Scyrburne; and, The Lord's Prayer, the Creed, and Ten Commandments, in the Saxon and English Tongue. The work is dedicated to prince Charles, afterwards Charles I. He also published, Du Bartas's Ark, Babylon, Colonies, and Columns, in French and English, 1637, 4to; and, The Fair Æthiopian, 1631, 4to, a poem. He died in 1637.

LISLE, (Sir George,) a royalist officer, son of a London bookseller. He learnt the art of war in Flanders, and distinguished himself in the civil wars. At the battle of Newbury, when it grew dark, he fought in his shirt, to render his person more conspicuous to his men; and in consequence of his valour he was knighted by the king on the field of battle. He bravely defended Colchester in 1648, and when the town surrendered he was inhumanly ordered to be shot by the victorious republicans. He suffered with great intrepidity, 28th August, 1648.

LISLE, (Claude de,) a celebrated French historiographer, was born at Vaucouliers, in 1644, and educated by the Jesuits at Pont-à-Mousson. At the age of seventeen he took his degrees in law, and was admitted an advocate; but he soon renounced the study of jurisprudence, and devoted himself to that of history and geography. He removed for improvement to Paris, where he commenced private lecturer on history and geography, and acquired such high reputation in this profession, that he could boast of having been master to the principal nobility at the French court. Among others, the duke of Orleans, afterwards regent, was several years under his instruction, and always entertained a high regard for him, of which he gave him repeated proofs. De Lisle died at Paris in 1720. He wrote, An historical Account of the Kingdom of Siam; A genealogical and historical Atlas, on engraved plates; Letters, on geographical subjects, printed in the Journal des Savans, particularly for the year 1700; An Abridgement of Universal History, from the Creation of the World to 1714; and, An Introduction to Geography, with a Treatise on the Sphere.

LISLE, (Louis de,) third son of the preceding, was distinguished by his proficiency in astronomical studies, which recommended him to a seat in the Academy of Sciences. He contributed several papers to the Mémoires of the Paris and Petersburg Academies. In 1726 he went to Petersburg, whence he made scientific excursions beyond the utmost boundaries of the Russian empire. He took several journeys to the coasts of the Icy Sea, to Lapland, and the government of Archangel, to determine the situation of the principal places by astronomical observations; and he afterwards traversed a great part of Siberia, in company with Muller and Gmelin, professors of the Petersburg Academy. He then proceeded alone to Kamtschatka, where, in 1741, he embarked on board the vessel commanded by the Russian captain Alexis Tchirikow, who proceeded with captain Beering to explore the northern coasts of America, and the seas between them and the Asiatic continent. But he died in the same year, after his return to the port of Avatskha, where he had commenced the voyage.

LISLE, (John Baptist Isoard de,) surnamed Delisle de Sales, a very prolific French writer, was born at Lyons in 1743, and entered young into the Congregation of the Oratoire. He fell under the displeasure of the Châtelet, and he is more indebted for his celebrity to the sentence of that tribunal than to the merits of his numerous writings, which are now deservedly forgotten. He was a member of the Institute. He died in 1816.

LISLE, (William, and Joseph Nicholas, de.) See DE LISLE.

LISÓLA, (Francis de,) a native of Besançon, for four years ambassador in England, from the emperor Ferdinand III.,

and afterwards envoy extraordinary at Madrid. His work, Bouclier d'Etat et de Justice, on the ambitious views of Louis XIV., was highly offensive to the French. He died in 1677.

LISTER, (Matthew,) president of the College of Physicians, in London, was born at Thornton, in Yorkshire, and educated at Oxford, where he became fellow of Oriel college. He studied physic abroad, and took his degree of M.D. at Basle, and afterwards became physician to queen Anne, consort of James I., and to Charles I., who knighted him. He was a great sufferer during the civil wars, and died in 1657.

LISTER, (Martin,) nephew of the preceding, was born at Radcliffe, in Buckinghamshire, about 1638, and educated under his uncle, who sent him to St. John's college, Cambridge, where he became fellow in 1660. He studied physic, and travelled abroad, and at his return home in 1670, he settled at York, where he acquired great reputation. He also devoted much of his time to the study of antiquities and natural history, and for his many valuable communications he was elected a fellow of the Royal Society. In 1684 he removed to London, and in 1698 attended the earl of Portland, when ambassador from William III. to the court of France. He published an account of his journey to Paris, which was ridiculed in Dr. William King's Journey to London. He was made physician to queen Anne in 1709. He published, Historia sive Synopsis Conchyliorum; Historiæ Animalium Angliæ tres Tractatus; John Goedertius of Insects; De Fontibus medicalibus Angliæ; Exercitatio Anatomica, in qua de Cochleis agitur; Cochlearum et Limacum Exercitatio Anatomica; accedit de Variolis Exercitatio; Conchyliorum Bivalvium utriusque Aquæ Exercitatio Anatomica tertia; and, Exercitationes Medicinales. He died in 1712.

LITHGOW, (William,) a Scotchman, who travelled on foot over Europe, Asia, and Africa, where he met various adventures, of which he has given a well-known relation. At Malaga he was tortured by the Inquisition; and on his return he was presented to James I. and his court, so mangled that he was carried on a feather-bed into the royal presence at Theobalds. He applied to the Spanish ambassador, Gondamar, and when deceived by him, he insulted him, and even struck him in the king's chamber, for which he was sent a prisoner for nine months to the Marshalsea. He informs his reader that he walked on foot more than 36,000 miles. The greater part of his travels appears in Morgan's Phœnix Britannicus.

LITTLE, (William,) an historian, born at Bridlington, in Yorkshire, in 1136. He is often called Naubrigensis, as he was a monk of Newborough Abbey. His History of England, from the invasion of William the Conqueror to 1197, in five books, is highly esteemed for accuracy, judicious arrangement, and veracity.

LITTLEBURY, (Isaac,) an English divine, who published a good translation of Herodotus. The second edition, in 2 vols, 8vo, appeared in 1720. The dates of his birth and death are not known.

LITTLETON, or LYTTELTON, (Thomas,) a celebrated judge, was the eldest son of Thomas Westcote, of the county of Devon, Esq., by Elizabeth, the daughter and sole heiress of Thomas Littleton, Luttleton, or Lyttelton, of Frankley, in Worcestershire, whose surname and arms he took. He was educated at one of the universities, and thence removed to the Inner Temple, where he became one of the readers of that society. He was appointed by Henry VI. steward or judge of the court of the palace or marshalsea of the king's household. On the 13th May, 1455, he was made king's serjeant, and in that capacity rode the northern circuit as judge of assize. In 1456 he was in commission with Humphrey, duke of Buckingham, and William Birmingham, Esq., to raise forces in the county of Warwick. In 1462 (2 Edward IV.), notwithstanding the troubles of the time, he received a general pardon from the crown, and was continued in his post as king's serjeant, and also as justice of assize. On the 26th April, 1466 (6 Edward IV.), Littleton was appointed one of the judges of the Court of Common Pleas, and rode the Northampton circuit. In 1475 he was created a knight of the Bath. He died at Frankley in 1481, and was buried in Worcester cathedral. He left three sons and two daughters.—1. WILLIAM, ancestor of the lords Lyttelton, barons of Frankley, in the county of Worcester.—2. RICHARD, to whom the Tenures are addressed, an eminent lawyer in the reigns of Henry VII. and Henry VIII.—3. THOMAS, from whom were descended the lord-keeper Lyttelton, baron of Mounslow, in the reign of Charles I., and Sir Thomas Lyttelton, Bart., Speaker

of the House of Commons in the reign of William III. Thomas was knighted by Henry VII. for taking Lambert Simnel, the pretended earl of Warwick. Littleton's work on English Tenures is written in Norman French, divided into three books. The style is remarkably good, and combines the qualities of clearness, plainness, and brevity, in a degree that is not only extraordinary for the rude age in which its author wrote, but renders him superior to any writer on English law who has succeeded him. Coke's Commentary on Littleton was a sort of common-place book kept by Coke as a manual, in which he jotted down all his law and references to law as they occurred. The Tenures were printed in London in 1528, by Richard Pinson, and again in the same year by Robert Redmayne. The editions from 1539 to 1639 amount to twenty-four.

LITTLETON, (John,) a descendant of the Worcestershire Littletons, was known as an active member of parliament for his native county, in the twenty-seventh year of Elizabeth. But his attachment to the earl of Essex proved unfortunate; he was seized when that favourite was discarded by the queen, and being fined and condemned as a conspirator, he was saved with difficulty by the interference of Sir Walter Raleigh. He died in prison in 1600. Several of his letters appear in the Biographia Britannica.

LITTLETON, or LYTTELTON, (Edward,) lord-keeper of the great seal of England, was born in Shropshire in 1589, and educated at Christ Church, Oxford, whence he removed to the Inner Temple, and in 1628 distinguished himself in parliament as one of the members that appeared before the lords with the Bill of Rights. His first preferment in the law was the appointment to succeed his father as a Welsh judge; after which he was elected recorder of London, and about the same time counsel for the university of Oxford. In 1632 he was chosen summer-reader of the Inner Temple, and in 1634 appointed solicitor-general, and received the honour of knighthood in 1635. He was afterwards one of the managers in the impeachment of the duke of Buckingham; but, notwithstanding his opposition to the court, he was made, in 1639, chief-justice of the Common Pleas, and the following year lord-keeper of the great seal, and a peer by the title of lord Littleton, baron of Mounslow, in Shropshire. His partial adherence to the republican factions led to his being distrusted by the king, and he died at Oxford in 1645.

LITTLETON, (Adam,) a learned divine and philologist, born in 1627, at Hales Owen, in Shropshire, of which place his father was vicar, and educated under Dr. Busby at Westminster School. In 1644 he was chosen student of Christ Church, Oxford, but was ejected by the parliament visitors in November 1648. He soon after became usher of Westminster School; and in 1658 was made second master, having for some time in the interim taught school in other places. In July 1670, being then chaplain in ordinary to the king, he accumulated his degrees in divinity. In 1674 he was inducted into the rectory of Chelsea, was made a prebendary of Westminster, and afterwards sub-dean. In 1685 he was licensed to the church of St. Botolph, Aldersgate, which he held for about four years. He died in 1694, aged sixty-seven years, and was buried in Chelsea church. He was well skilled in the Oriental languages and in rabbinical learning; in prosecution of which he exhausted great part of his fortune in purchasing books and manuscripts from all parts of Europe, Asia, and Africa. Some time before his death he made a small essay towards facilitating the knowledge of Hebrew, Chaldee, and Arabic. He also began, but did not live to complete, a Greek lexicon. He was likewise versed in the abstruser parts of the mathematics. Besides his Latin Dictionary, which appeared first in 1678, 4to, and was often reprinted, but is now superseded by Ainsworth's, he published, Tragicomœdia Oxoniensis; Pasor Metricus, sive Voces omnes Nov. Test. primogeniæ hexametris Versibus comprehensæ; Diatriba in octo Tractatus distributa; Elementa Religionis, sive quatuor Capita Catechetica totidem Linguis descripta, in usum Scholarum; Complicatio Radicum in primæva Hebræorum Lingua; Solomon's Gate, or an Entrance into the Church; Sixty-one Sermons; A Sermon at a solemn Meeting of the Natives of the City and County of Worcester, in Bow Church, London, 24th of June, 1680; Preface to Cicero's Works; A Translation of Selden's Jani Anglorum Facies Altera, with Notes, which for some unknown reason he published under the name of Redman Westcote; The Life of Themistocles, from the Greek, in the first volume of Plutarch's Lives, by several hands, 1687, 8vo; Dissertatio

Epistolaris de Juramento Medicorum qui ΟΡΚΟΣ ΙΠΠΙΟΚΡΑΤΟΥΣ dicitur, &c.; also, A Latin Inscription, in prose and verse, intended for the monument of the Fire of London, in September 1666. This is printed at the end of his Dictionary, with an elegant epistle to Dr. Baldwin Hamey, M.D.

LITTLETON, (Edward,) a divine and poet, educated at Eton, and at King's college, Cambridge. In 1720 he was made assistant at Eton, and seven years after was elected one of the fellows of the college, and presented to the living of Maple Durham, in Oxfordshire. In 1730 he took the degree of LL.D., and became chaplain to the king. He died in 1734. His Discourses, 2 vols, were published for the benefit of his family, and his poems were printed in Dodsley's Poems of 1782, edited by Isaac Reid. His poem, On the Spider, is much admired.

LITTLETON. See LYTTLETON.

LIUTPRAND, or LUITPRAND, a historical writer of the tenth century, was probably a native of Pavia. He was placed when young in the court of Berengarius II., marquis of Ivrea, and regent of the kingdom of Italy, who sent him as his ambassador to the emperor Constantine Porphyrogenitus. For this office he was chosen on account of his acquaintance with the Greek language, in which he improved himself on his embassy. Some time afterwards he lost the favour of his patron, and was obliged, about 958, to go as an exile to Germany, where he composed the history of his own times, which is extant. He was then a deacon of the church of Pavia. The fall of Berengarius, who was stripped of his dominions in 961 by Otho I., restored Liutprand to his country, and he was soon after consecrated bishop of Cremona. In this quality he attended an assembly of bishops held at Rome in 963, in opposition to John XII. In 968 he went again as ambassador to the court of Constantinople, in the name of Otho, to demand the daughter of Nicephorus Phocas, the Greek emperor, for the son of Otho. It is not known how much longer he survived. His works consist of a general history of Europe from 862 to 964—Rerum Gestarum ab Europæ Imperatoribus et Regibus Lib. VI.; Legatio Luitprandi Cremonensis Episcopi ad Nicephorum Phocam; this is a narrative of his second embassy to Constantinople, in which he describes Phocas in no very flattering colours. The best edition of the works of Luitprand is that of Antwerp, 1640, Luitprandi Opera quæ extant, with copious notes by Jerome de la Higuera and L. Ramirez de Prado.

LIVERSEGGE, (Henry,) a painter, born at Manchester in 1803. His best picture was a representation of Don Quixote reading in his study. He died in 1832.

LIVIA-DRUSILLA, Roman empress, the daughter of Livius Drusillus Claudianus, was born A.U.C. 695, and married Tiberius Claudius Nero, by whom she had two sons, Drusus Germanicus and Tiberius. Her charms made such an impression upon Octavianus, afterwards the emperor Augustus, that he forcibly took her from her husband, and, repudiating his own wife Scribonia, married her in the twentieth year of her age. She was thenceforth the partner of his whole reign, and by her prudent and artful conduct exercised an influence over him which was attended with important consequences. She had no children by the emperor, who adopted her two sons for his own. The eldest, Drusus, died when a young man, which loss she bore with magnanimity. From that time it was the great object of her ambition to secure the succession of the empire to Tiberius; and her policy for that purpose has incurred various charges of criminality. Thus she was suspected, but without any proof, to have had a share in the death of Marcellus, and of the two Cæsars, Augustus's grandsons. The suspicion of her having given poison to Augustus through apprehension of his reconciliation to his grandson, is rendered improbable by the account of his last illness, and by the tenderness he expressed for her in the last words he uttered. By his testament she was instituted his co-heiress with Tiberius, adopted as a daughter, and directed to assume the name of Julia Augusta. An open rupture between her and Tiberius took place some time before her death, which happened A.D. 291, in the eighty-sixth year of her age.

LIVINEIUS, (John,) a learned Flemish divine, was born at Dendermonde, about 1540, and educated at Cologne. Having entered into orders he was presented to a rich benefice at Liege, and was afterwards promoted to a canonry, and made precentor in the cathedral church of Antwerp. He united with William Canter in superintending the edition of Plantin's Greek Bible; and afterwards he performed a similar task at Rome, whither he went to avail himself of the treasures in the Vatican library. He translated

into Latin some of the works of the Greek fathers; and he was upon the point of giving to the public all the works of St. Gregory of Nyssen, when he was cut off by a stroke of apoplexy in 1599.

LIVINGSTON, (John,) a presbyter of the church of Scotland, was born in 1603, and educated at the university of Glasgow. He exercised the ministry in various places till 1628, when he was, by the sentence of the General Assembly, sent to Ancrum, in Teviot-dale. He was twice suspended by bishop Down, and was one of those who tendered the Covenant to king Charles II., a little before he landed in Scotland. In 1663, as he would not subscribe or take the oath of allegiance, he was banished out of the kingdom, and retired to Holland, where he preached to the Scots congregation at Rotterdam till his death, which took place in 1672. His works are, Letters from Leith, 1663, to his Parishioners at Ancrum; Memorable Characteristics of Divine Providence; and a Latin Translation of the Old Testament, not published.

LIVINGSTON, (William,) an American statesman and author, born at New York in 1723. During the contest between Great Britain and her colonies he declared himself in favour of independence. He became one of the members of the congress for New Jersey, and after the establishment of the constitution he was made governor of the state, and held that office for fourteen years. He died in 1790. He was the author of a poem, entitled, Philosophical Solitude; and, A Review of the Military Operations in North America, from 1753 to 1758.

LIVINGSTON, (Edward,) an American lawyer and statesman, was born at Clermont, in the state of New York, and educated at the college of Princetown. He afterwards studied the law, and was called to the bar. In 1794 he was elected member of congress for the county of Richmond, and in 1801 he was appointed attorney-general for New York. In 1804 he settled at New Orleans, where he practised as an advocate, and was elected member of the Chamber of Representatives of Louisiana. In 1820 he was commissioned to revise the municipal law of that state, and soon after to frame a new criminal code; the latter task he executed in a manner that attracted the notice of the civilized world, and has been mainly instrumental in effecting a general improvement in prison discipline. His work is entitled, A System of Penal Law for the State of Louisiana. In 1831 he was chosen secretary of state for foreign affairs. In 1833 he was sent on a diplomatic mission to Paris. He died soon after his return, in 1836.

LIVIUS, (Andronicus.) See ANDRONICUS.

LIVIUS, (Titus,) the great Roman historian, was born at Patavium, now Padua, B.C. 59. He came in the reign of Augustus to Rome, where he appears to have been admitted to the familiarity of several persons of rank, and of the emperor himself. It is said that Livia entertained so high an opinion of him as to design to commit to him the education of Claudius, who was afterwards emperor. He dedicated to Augustus some dialogues upon philosophy, which are now lost. After collecting materials for his History of Rome, he retired to Naples, that he might have more leisure to compose the work than he could enjoy amidst the tumults of the capital. On the death of Augustus he returned to his native place, where he died A.D. 17, in the seventy-sixth year of his age. Livy's reputation is principally built upon his History of Rome, from the foundation of the city to the death of Drusus, A.D. 9, in one hundred and forty-two books, of which only thirty-five are extant, namely, the first ten, which contain the history of the city to B.C. 293; and from the twenty-first to the forty-fifth inclusive, which commence with the second Punic War, B.C. 218, and continue the history to the conquest of Macedon, B.C. 167. There also exist brief epitomes of the lost books, as well as of those which have come down to us, which have been frequently supposed, though without sufficient reason, to have been compiled by Florus. We have, however, only epitomes of 140 books; but it has been satisfactorily shown by Sigonius and Drakenborch, on Livy, Ep. 136, that the epitomes of the 136th and 137th books have been lost, and that the epitome of the 136th book, as it is called, is in reality the epitome of the 138th. The fragments of the lost books, which have been preserved by grammarians and other writers, are given in Drakenborch's edition. That portion of Roman history which was contained in the lost books has been written in Latin by Freinshemius, and has been published in the Delphin and Bipont editions, together with the extant books. We have no means of ascertaining at what time the whole of the history was completed, though there are indications of the time

in which some particular portions were written. In i. 19, Livy mentions the first shutting of the temple of Janus by Augustus after the battle of Actium, B.C. 29; whence we may conclude that the first book was written between this year and B.C. 25, when it was closed a second time. The fame of Livy appears to been been widely extended even during his life, if we may believe a story related by the younger Pliny (Ep. ii. 3), and repeated by Jerome, that a native of Cadiz came to Rome with the sole object of seeing the great historian. Tacitus (Ann. iv. 34), Seneca (Suasor. vii.), and Quintilian, among the later Roman writers, speak in the highest terms of the beauty of his style and of the fidelity of his history: and, judging from that portion of it which has come down to our times, its merits do not appear to have been exaggerated. His descriptions are singularly lively and picturesque, and there are few specimens of oratory superior to that of many of the speeches with which, in conformity with the practice of antiquity, his narratives are copiously interspersed. Although he may occasionally be too favourable to his own countrymen, yet he frequently puts into the mouths of his foreign speakers the severest strictures on the injustice of the Roman policy. He does not possess the philosophic spirit of Tacitus and some other historians, and has been charged with credulity in recording the vulgar prodigies of every year; yet he gives sufficient reason to believe that this was only in compliance with the custom of other annalists. He bestowed such liberal praises on Pompey, that Augustus used to call him a Pompeian (Tacitus, Ann. iv. 34); yet did the emperor not evince the less friendship towards him on that account. His style was censured by Asinius Pollio, as not entirely free from Patavinity; by which he doubtless meant a certain taint of the provincialism of his native country. His History was first printed at Rome, about 1469, by Sweynheym and Pannartz, fol. Of later editions those most esteemed are, that of Gronovius cum Notis variorum et suis, 3 vols, 8vo, Lugd. Bat. 1679; Le Clerc, Amst. 10 vols, 12mo, 1709; Crevier, Paris, 6 vols, 4to, 1735; Drakenborch, Amst. 7 vols, 4to, 1738—1746; Ruddiman, Edinb. 1772; Walker, Dublin, 1797—1813; Ernesti, 1801; Ruperti, 1817; Döring, 1816—1824; and, Kreysig, 1823—1827. Livy has been translated into most of the languages of Europe. The best are the translations in German by Wagner (1776—1782) and Cilano (1777—1779,) and in Italian by Nardi (1575). The last English translation was that of George Baker, A.M. 6 vols, 8vo, published in 1797, which was preceded by that of Philemon Holland, in 1600; that of Bohun in 1686; and a third, usually called Hay's translation, though no such name appears, printed in 1744, 6 vols, 8vo.

LLORENTE, (Don Juan Antonio,) a Spanish historian, born in 1756, at Rincon del Soto. He was chancellor of the university of Toledo, and a member of the Inquisition; a Complete History of which court, from the period of its establishment by Ferdinand V. to the present time, was published by him; this was translated into English in 1817. Having accepted a situation under the government of Joseph Buonaparte, he was driven into exile on the return of Ferdinand, and fled to France, whence, being again expelled by the influence of the court of Rome, he returned secretly to Spain, but died shortly after his arrival at Madrid, in 1823.

LLOYD, (David,) a loyal biographer and historian, was born at Pant Mawr, in Merionethshire, in 1625, and educated at the free-school in Ruthen, in Denbighshire, and at Oriel college, Oxford. By the favour of the warden and society of Merton college, he was presented to the rectory of Ibston, near Watlington, in Oxfordshire, in 1658. Next year he took his master's degree, and after a short time resigned Ibston, and went to London, where he was appointed reader of the Charter-house. Afterwards he retired to Wales, and became chaplain to Dr. Isaac Barrow, bishop of St. Asaph, who, besides several preferments in his diocese, gave him a canonry in his cathedral. In 1671 he was made vicar of Abergeley, and prebendary of Vaynol in the cathedral of St. Asaph. He afterwards exchanged Abergeley for the vicarage of Northop, in Flintshire, where he settled, and taught at the free-school until his health began to decay. He then returned to Pant Mawr, where he died in 1691. His two principal works, often quoted by modern biographers, are, The Statesmen and Favourites of England since the Reformation, &c. 1665, 8vo, reprinted in 1670; and, Memoirs of the Lives, &c., of Persons who suffered for their Loyalty during the Rebellion, London, 1668, fol. Of the first of these an edition was published by Charles Whitworth, Esq., in 1766, 2 vols, 8vo. Lloyd's other pub-

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lications are, Modern Policy completed, or the public Actions, Councils, &c., of general Monk; The Portraiture of his sacred Majesty Charles II. &c.; The Countess of Bridgewater's Ghost, &c.; History of Plots and Conspiracies,—this was published under the name of Oliver Foulis; The Worthies of the World, &c.—this is an abridgment of Plutarch; Dying and Dead Men's living Words, or a fair Warning to a careless World; Wonders no Miracles, or Mr. Valentine Greatrack's Gift of Healing examined, &c.; Exposition of the Catechism, Liturgy, &c.; and, A Treatise on Moderation.

LLOYD, (William,) a learned prelate, was born at Tilehurst, in Berkshire, in 1627, and educated at Oriel college, Oxford, whence, in 1640, he was removed to a scholarship in Jesus college, of which he was elected fellow in 1646. In 1648 he was ordained deacon by Dr. Skinner, bishop of Oxford; and afterwards undertook the office of tutor to the children of William Backhouse, Esq., of Swallowfield, in Berkshire. In 1656 he was ordained priest by Dr. Browning, bishop of Exeter. Soon after the restoration of Charles II. in 1660, he was incorporated M.A. at Cambridge, and about the same time was promoted to a prebend in the collegiate church of Ripon, in Yorkshire. In 1666 the king appointed him one of his chaplains; and in the following year, he was collated to a prebend in the cathedral of Salisbury. About this time he took the degree of doctor of divinity at Oxford. In 1668, he was presented by the crown to the vicarage of St. Mary's, in Reading; and in the same year he was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. Soon afterwards he was appointed to a prebend of St. Paul's, in London; and in 1674 he became residentiary of Salisbury. In 1676, he was instituted to the vicarage of St. Martin-in-the-Fields, Westminster. From the year 1673 he sustained a share in the controversy with the Papists. In 1680 he was promoted to the see of St. Asaph. In 1684 he published his History of the Government of the Church, as it was in Great Britain and Ireland, when they first received the Christian Religion. This work, which was occasioned by the disputes concerning episcopacy, particularly David Blondel's treatise on that subject, displays much curious information relative to the ancient ecclesiastical history of the British Islands; it was attacked with great vehemence by Sir George Mackenzie, of Rosehaugh, advocate to king James II., in, A Defence of the Antiquity of the Royal Line of Scotland, &c. 1685, 8vo. In June 1688 bishop Lloyd was one of the six prelates who, together with archbishop Sancroft, were committed to the Tower, for presenting a petition to king James II. against that prince's declaration for suspending the laws in favour of the Papists, which the clergy were enjoined to read in the churches. About the latter end of the same year bishop Lloyd, having concurred heartily in the revolution, was made almoner to king William III.; and in 1692 he was translated to the see of Lichfield and Coventry. In 1699 he published, A Chronological Account of the Life of Pythagoras, and of other famous Men his Contemporaries, with an Epistle to the Rev. Dr. Bentley, about Porphyry's and Jamblicus's Lives of Pythagoras. In 1699-1700, he was translated to the bishopric of Worcester. Two years afterwards a complaint was preferred against him in the House of Commons, that he and his son had interfered improperly in the election of knights of the shire for the county of Worcester; in consequence of which the house resolved, that his proceedings had been carried on in high violation of the liberties and privileges of the Commons of England, and that an address should be presented to the queen, requesting her to remove the bishop of Worcester from the office of almoner to her majesty. The bishop was accordingly dismissed from his post of honour at court. He died at Hartlebury Castle in 1717, in the ninety-first year of his age. Besides the pieces already mentioned, he published, A Letter to Dr. William Sherlock, in Vindication of that Part of Josephus's History which gives an Account of Jaddus the High Priest's submitting to Alexander the Great, while Darius was living; A Discourse of God's Ways of disposing Kingdoms; A Dissertation upon Daniel's Seventy Weeks; A Letter upon the same subject, printed in the Life of Dr. Humphrey Prideaux; and a number of single Sermons, preached on public occasions. He also left several pieces behind him in an unfinished state, particularly, A System of Chronology, out of which his chaplain, Benjamin Marshal, is said to have composed his Chronological Tables, printed at Oxford in 1712 and 1713. He is supposed to have had a principal share in the Series Chronologica Olympiadum, Isthmiadum, Nemeadum, &c. fol., published by his

son at Oxford in 1700. He engaged bishop Burnet to undertake his History of the Reformation, furnished him with a curious collection of his own observations, and corrected it with the most critical exactness. He also suggested to Poole the execution of his celebrated Synopsis. He likewise assisted Dr. Wilkins in composing his Essay towards a real Character, and a Philosophical Language; and he added the chronology, and many of the references and parallel places, printed in most of our English Bibles, particularly the quarto editions, and first printed in the fine folio edition of the Bible, published in 1701, under the direction of archbishop Tenison.

LLOYD, (Nicholas,) a learned English writer, was born at Holton, in Flintshire, in 1634, and educated at Wykeham's school, near Winchester, and at Wadham college, Oxford, of which he became a fellow in 1658. He was afterwards presented to the rectory of St. Martin's, Oxford; and in 1672 he was presented to the rectory of St. Mary, Newington, in Surrey, by the bishop of Worcester. His Dictionarium Historicum, &c., although now obsolete, was once reckoned a valuable work, and Hoffman, Moreri, and other succeeding writers of that class, are much indebted to it. The first edition was published at Oxford in 1670, fol. The second edition was printed at London, in 1686, fol. Lloyd left several unpublished MSS., consisting principally of commentaries and translations. He died in 1680.—He had a younger brother, John, a poet, who appears to have shared the friendship and esteem of Addison.

LLOYD, (Henry,) an eminent writer on tactics, was born in Wales, 1729. At the age of seventeen he went abroad, and he was present at the battle of Fontenoy. He was subsequently employed by the king of Prussia; and, during two campaigns, he acted as aide-de-camp to prince Ferdinand of Brunswick. On the breaking out of hostilities between Russia and Turkey, he offered his services to Catharine II., who made him a major-general. He distinguished himself in 1774, at the siege of Silistria; and he afterwards had the command of thirty thousand men, in the war with Sweden. At length he left Russia, and travelled in Italy, Spain, and Portugal. At Gibraltar he was introduced to general Elliot, to whom he gave some useful hints for the defence of that fortress. He then proceeded to England; and having made a survey of the coast, he drew up a memoir on the invasion and defence of Great Britain, which was published in 1798. He retired, at length, to Huy, in the Netherlands, where he died in 1783. He wrote also, An Introduction to the History of the War in Germany, between the King of Prussia, and the Empress-Queen, London, 1781, 2 vols, 4to; and, A Treatise on the Composition of different Armies, ancient and modern.

LLOYD, (Robert,) a poet, was born in Westminster in 1733, and educated at Westminster School, where his father, Dr. Pierson Lloyd, was second master. There he had for his associates Churchill, Thornton, and Colman, to whose example the irregularity of his after life may be ascribed. In 1751 he went to Trinity college, Cambridge. In 1755 he took the degree of B.A., and in 1761 that of M.A. While at the university, he wrote several of his smaller pieces, and acquired the reputation of a lively and promising genius. His father soon after procured him the place of usher at Westminster School. In 1760 and 1761 he superintended the poetical department of a periodical, entitled, the Library, edited by Dr. Kippis. In 1760 he published, The Actor, a poem of great merit, by which Churchill is said to have been stimulated to write his Rosciad, in which he descended from general to personal criticism. The subjects, however, were so much alike, that Lloyd was for some time supposed to be the author of the Rosciad, which he took an early opportunity to deny. In the same year he attempted a small piece of the musical kind, called, The Tears and Triumphs of Parnassus; and the following season he had another little opera performed at Drury-lane theatre, in honour of the nuptials of George III. and queen Charlotte, entitled, Arcadia, or the Shepherd's Wedding. In 1762 he unsuccessfully attempted to establish The St. James's Magazine. He also translated some of Marmontel's Tales. His imprudence and necessities at length went beyond relief or forbearance, and his creditors confined him within the Fleet Prison. It was probably during his imprisonment that he published a very indifferent translation of Klopstock's Death of Adam. After that, his Capricious Lovers, a comic opera, was acted for a few nights at Drury-lane theatre. This is an adaptation of Favart's Ninette à la Cour to the English stage. Deserted by his associates, Lloyd became careless of his health, and abandoned himself to habits of intemperance. The

news of his friend Churchill's death being announced somewhat abruptly to him, he was seized with a sudden illness, and saying, "I shall follow poor Charles," took to his bed, from which he never rose. He died December 15, 1764, and his remains were deposited, without ceremony, in the churchyard of St. Bride's, in Fleet-street. Ten years afterwards his poetical works were published in 2 vols, by Dr. Kenrick. His imitation of Theocritus has been admired.

LLOYD, (Charles,) a learned prelate, was born in 1784, at Downley, in Buckinghamshire, and educated at Eton, and at Christ Church, Oxford, where he afterwards had for his pupil Sir Robert Peel, now prime minister. Shortly after taking his degree, he was invited by the earl of Elgin to become tutor in his family, and he went to Scotland; but he soon returned, and was appointed mathematical lecturer at Christ Church. Having entered into holy orders, he devoted his attention to theological studies, and in 1819 he succeeded Dr. Maltby as preacher of Lincoln's-inn. He was not long after made chaplain to the archbishop of Canterbury, who presented him to the living of Bersted, in Sussex. In 1822 he was appointed regius professor of divinity at Oxford. In 1827 he was advanced to the see of Oxford; and on the 2d of April, 1829, when the second reading of the Roman Catholic Relief Bill was moved by the duke of Wellington, Bishop Lloyd spoke very warmly in support of the measure. He died in London on the 31st of the following month.

LLYWARCH AP LLYWELYN, a Welsh bard, who flourished between the years 1160 and 1220. Some of his poems, with notes, have been published in the Welsh Archæology.

LLYWARCH-HEN, one of the earlier Cambrian bards, whose compositions are preserved. He lived in the early part of the seventh century, when the Saxons were contesting with the Britons the possession of the North of England. Llywarch is said to have lost twenty sons in battle against the invaders, and to have afterwards retired to a cell at Llanvor, near Bala, in Merionethshire, where he lived to the age of a hundred and fifty. His poems have been published by Mr. William Owen.

LLYWELYN AP SITSYLT, a Welsh prince, sovereign of South Wales and Powys in 998. He fell bravely fighting in battle in 1021, after defeating Aulaff the Scotch invader, supported by the treacherous assistance of Hywil and Meredydd, sons of Edwin ap Einion.

LLYWELYN AP JORWERTH, a king of North Wales in the beginning of the thirteenth century, called by Matthew Paris, Leo the Great. His uncle, David Owen, having usurped the government in 1194, Llywelyn raised an army, and recovered his hereditary dominions, which he defended against an attempt of David to dispossess him, in 1204. He married the daughter of John, king of England, with which monarch, however, he was repeatedly engaged in hostilities, as he was subsequently with Henry III. In his old age he concluded a treaty of alliance with the latter, and died, after a prosperous reign of forty-six years, in 1240.

LLYWELYN AP GRYFYDD, the last sovereign prince of Wales, and grandson of the preceding, reigned at first over North Wales only, leaving South Wales to his brother Owen, who, making war upon him, was taken prisoner, and deprived of his territories. He engaged in war with Henry III. and afterwards with Edward I., by whom he was overpowered and slain in 1282, after a reign of twenty-eight years. The independence of Wales perished with him.

LLYWELYN VARDD, a Welsh poet, son of Cywryd. Some of his pieces are preserved in the Welsh Archæology. He flourished between 1130 and 1180.

LLYWELYN O LANGEWYDD, or LLYWELYN SION, a Welsh bard of Glamorgan, who died in 1616. His collections of the System of Bardism are highly esteemed.

LLYWELYN, (Thomas,) author of a History of the different editions of the Welsh Bible, in which he evinced great learning as a divine, and much judgment as a critic. He died in 1796.

LOAYSA, (Garcias de,) a learned Spanish prelate, was born at Talavera, about 1532, and educated at the university of Alcala. He was promoted to a canonry, and also to an archdeaconry, in the metropolitan church of Toledo, where he resided till 1584, when he was appointed almoner and dean of the chapel to Philip II., who soon after confided to him the education of his son, prince Philip. For a considerable time he presided over the see of Toledo, as *locum tenens* for Albert of Austria, nominated to that archbishopric; and upon the marriage of Albert, pope Clement VIII., at the request of the king of Spain, appointed Loaysa to that dignity. Before, however,

his pall arrived from Rome, he was carried off by a sudden disorder, when about sixty-five years of age. He published at Madrid, in 1593, Collectio Conciliorum Hispaniæ, fol., with learned and valuable prolegomena, dissertations, and notes.

LOBB, (Theophilus,) a physician, the son of a Dissenting minister, was born in London in 1678, and educated for the ministry among the Dissenters, which he relinquished for the study of medicine; and having obtained a diploma from Scotland, he practised in London, and was much in the confidence of James II. He died in 1763. He published, Treatise of the Small-pox; Rational Method of curing Fevers, deduced from the Structure of the human Body; Medical Practice in curing Fevers; A practical Treatise on painful Distempers, with some effectual Methods of curing them; A Treatise on Solvents of the Stone, and on curing the Stone and Gout by Aliments; this passed through several editions, and was translated into Latin and French; the author considered the matter of urinary calculi and of gout as of an alkaline nature, and vegetable acids as the remedy; Letters concerning the Plague and other Contagious Distempers; and, A Compendium of the Practice of Physic.

LOBEIRA, (Vasco,) a Portuguese writer, the author of Amadis of Gaul, was born at Porta, in the fourteenth century. In 1386 he was knighted upon the field of battle at Aljubarrota by king Joam I., and he died in 1403 at Elvas. The original of this celebrated romance was preserved in the library of the dukes of Aveiro. The oldest version known to be extant is that of Garciordonez de Montalvo, which, according to Barbosa, was published at Salamanca in 1510.

LOBEL, or L'OBEL, (Matthias de,) one of the founders of the science of systematic botany, was born in 1538, at Lisle, in Flanders. He studied at Montpellier under Rondelet; and he afterwards made a botanical tour over the south of France, which he extended to Switzerland, and some parts of Italy and Germany. On his return he settled as a physician, first at Antwerp, and afterwards at Delft, at which latter place he was made physician to William, prince of Orange, and the States of Holland. At what period he removed to England is uncertain, but his first publication bears date at London in 1570. His principal patron in England was lord Zouch, whom he attended on his embassy to Denmark in 1592. He superintended a physic garden at Hackney, cultivated at the expense of his patron; and the title of king's botanist was given to him by James I. He died at Highgate in 1616. Lobel's first work is entitled, Nova Stirpium Adversaria, London, fol. 1570, and Antwerp, 1576; the book is dedicated to queen Elizabeth. In a subsequent edition the work bears the title of Dilucidæ Simplicium Medicamentorum Explicationes, et Stirpium Adversaria, &c. fol. Lond. 1605. Although the style is harsh and incorrect, and the description often obscure and inadequate, it is a performance of great merit for the time. Lobel in 1570 published another work, entitled, Observationes; sive Stirpium Historiæ; to which the volume of Adversaria was annexed. It had a great number of woodcuts, originally made for the works of Clusius, Matthiolus, and Dodonæus. The name of Lobel has been perpetuated by Linnæus in a genus of syngenesious plants, termed *Lobelia*.

LOBINEAU, (Guy Alexis,) a writer of history, born at Rennes in 1666, entered among the Benedictines of St. Maur in his seventeenth year, and died at the abbey of St. Jagut, near St. Malo, in 1727. His principal publications are, L'Histoire de Bretagne, 2 vols, fol. 1707; this was commenced by father Legallois, and finished by Lobineau; L'Histoire de Deux Conquêtes d'Espagne par les Maures; this is a translation from the Spanish of Miguel de Luna, and is regarded as little more than a romance; Histoire de Paris, 5 vols, fol.; this work was begun and considerably advanced by father Michael Felibien, and was put into the hands of Lobineau to finish; L'Histoire des Saints de Bretagne, fol. He also translated the Stratagems of Polyænus, from the Greek, in 2 vols, 12mo, 1738; and made versions of some of the comedies of Aristophanes, which have not been published.

LOBO, (Jerome,) a Jesuit missionary, born at Lisbon in 1593. He entered into the society in his sixteenth year, and in 1621 was made professor in their college at Coimbra. In the following year he went out as one of their missionaries to the East Indies. After passing some time at Goa, he sailed thence in 1624 to the coast of Mozambique, whence he penetrated into Abyssinia, where he passed several years. On his return to Portugal he was shipwrecked on the coast of Natal, where the surviving crew spent seven months in constructing two shallops to bring them away. One of these foundered at sea; the other, with father Lobo

on board, got to Angola. Thence he embarked in a vessel for Brazil; and after several other adventures, was landed at Cadiz, whence he reached Lisbon. In 1640 he took a second voyage to the Indies, and became rector, and afterwards provincial, of the Jesuits at Goa. He returned to Lisbon in 1656, and was made rector of the college of Coimbra. He died in 1678. Father Lobo wrote in the Portuguese language, an Historical Account of Abyssinia. It was translated into French by the Abbé Legrand, with the addition of dissertations, letters, and some instructive memoirs. This was translated into English by Dr. Johnson in 1735.

LOCCENIUS, (John,) a Swedish historiographer, was born in 1599, at Itzchou, in Holstein, and educated at Hamburgh, Helmstadt, Rostock, and Leyden, at the last of which universities he took his degree as doctor of laws in 1625. He was afterwards invited by Gustavus Adolphus to be professor extraordinary of history at Upsal; in 1630 he was appointed Skyttian professor, and in 1634 professor of jurisprudence. In 1648 he was nominated by queen Christina librarian to the Academy, and in 1651 historiographer of the kingdom. In 1666 he was made honorary professor of law; and on the establishment of the College of Antiquities at Upsal, he was admitted a member, and on the death of the learned Stiernhielm, in 1672, was named by Charles XI. his successor in that institution. He died in 1677. He wrote, Synopsis Juris Sueo-Gothici; Lexicon Juris Sueo-Gothici; De Jure maritimo Libri III.; Rerum Sueticarum Historia à Berone tertio, usque ad Ericum XIV.; Historia Rerum Sueticarum à primo rege Suecano usque ad Caroli Gustavi obitum Libri IX.; and, Antiquitatum Sueo-Gothicarum Libri III.

LOCK, (Matthew,) a celebrated musical composer, was born at Exeter about 1635, and was instructed by Wake, the organist of the cathedral there. He completed his studies under Edward Gibbons, a brother of Orlando. He was employed to write the music for the public entry of Charles II., and was shortly after appointed composer in ordinary to the king. He was the first English composer for the stage, and set the instrumental music in the Tempest, as performed in 1673; and in the same year he composed the overture, airs, &c. to Shadwell's Psyche, which he published two years after. His sacred compositions, some of which appear in the Harmonia Sacra, and in Boyce's Collection of Cathedral Music, show that he was a master of harmony. But his reputation is founded upon the Music in Macbeth. He died in 1677, in the profession of the Romish faith. There is a picture of him in the Music School at Oxford.

LOCKART, (Alexander,) a Scotch lawyer, born in 1675, at Carnwath, near Edinburgh. He was a member of the Scotch parliament, and violently opposed the Union, and also the Hanoverian succession. He wrote, Memoirs of Scotland, 1714, London. He fell in a duel in 1732.

LOCKE, (John,) was born at Wrington, in Somersetshire, on the 29th of August, 1632, and was educated at Westminster School, and at Christ Church, Oxford, where he greatly distinguished himself by his application and proficiency. The first books which gave him a relish for the study of philosophy were the writings of Descartes; for though he did not approve of all his notions, yet he found that he wrote with great perspicuity. He also thus early had an inclination for the method of observation recommended by lord Bacon. Having taken his degree of B.A. in 1655, and that of M.A. in 1658, he for some time closely applied himself to the study of medicine; but the delicacy of his constitution prevented him from practising as a physician. In 1664 he went to Berlin in the capacity of secretary to Sir William Swan, envoy from Charles II. to the elector of Brandenburgh, and some other German princes; but returning to England again within less than a year, he resumed his studies at Oxford, and applied himself particularly to natural philosophy. While he was at Oxford in 1666, an accident introduced him to the acquaintance of lord Ashley, afterwards earl of Shaftesbury, who soon after prevailed on him to take up his residence with him, and would not suffer him to practise medicine out of his house, excepting among some of his particular friends; and he urged him to apply his studies to state affairs, and political subjects, both ecclesiastical and civil. By his acquaintance with this nobleman, Mr. Locke was introduced to the duke of Buckingham, the earl of Halifax, and other eminent persons of that day. In 1668 he accompanied the earl and countess of Northumberland in a tour to France; and, on the death of the earl at Turin, he returned to England, and once more took up his residence with lord Ashley, who was then

chancellor of the exchequer. That nobleman having, in conjunction with seven other lords, obtained a grant of Carolina, he employed Mr. Locke to draw up the fundamental constitutions of the province. Mr. Locke still retained his student's place at Christ Church, and made frequent visits to Oxford, for the sake of consulting books in the prosecution of his studies, and for the benefit of change of air. At lord Ashley's he superintended the education of his lordship's only son, who was then about sixteen years of age. As the young lord was of a delicate constitution, his father thought proper to marry him early, lest the family should become extinct by his death. And as lord Ashley had the highest opinion of Mr. Locke's judgment, as well as the greatest confidence in his integrity, he desired him to make a suitable choice for his son. Notwithstanding the difficulties attending such a commission, Mr. Locke undertook it, and executed it very happily. The education of the eldest son by this marriage, afterwards the author of the Characteristics, was committed to the care of Mr. Locke. In 1670 he began to form the plan of his Essay on Human Understanding, at the earnest request of some of his friends, who were accustomed to meet in his chamber, for the purpose of conversing on philosophical subjects; but the employments and avocations which were found for him by his patron, would not then suffer him to make any great progress in that work. About this time, it is supposed, he was made fellow of the Royal Society. In 1672, lord Ashley, having been created earl of Shaftesbury, and raised to the dignity of lord high chancellor of England, appointed Mr. Locke secretary of presentations; but he held that place only till the end of the following year, when the earl was obliged to resign the great seal. After this his lordship, who was still president of the Board of Trade, appointed Mr. Locke secretary; which office he retained not long, the commission being dissolved in 1674. In the following year he was admitted to the degree of bachelor of physic. In the summer of 1675, Mr. Locke, being apprehensive of a consumption, travelled into France, and resided for some time at Montpellier, where he became acquainted with Mr. Thomas Herbert, afterwards earl of Pembroke, to whom he communicated his design of writing his Essay on Human Understanding. From Montpellier he went to Paris, where he contracted a friendship with M. Justel, the celebrated civilian, and with several other persons of eminent learning. In 1679 Mr. Locke was recalled to England by the earl of Shaftesbury, who had been restored to favour at court, and made president of the council. Within six months, however, that nobleman was again displaced, for refusing his concurrence with the designs of the court, which aimed at the establishment of popery and arbitrary power, and in 1682 he was obliged to retire to Holland, to avoid a prosecution for high treason. Mr. Locke remained steadily attached to his patron, following him into Holland; and upon his lordship's death, which happened soon afterwards, he did not think it safe to return to England, where his intimate connexion with lord Shaftesbury had created him some powerful enemies. Before he had been a year in Holland he was falsely accused at the English court of being the author of certain tracts which had been published against the government; and as he was observed to join in company at the Hague with several Englishmen who were the avowed enemies of the system of politics on which the English court now acted, information of this circumstance was conveyed to the earl of Sunderland, then secretary of state. This intelligence lord Sunderland communicated to the king, who immediately ordered bishop Fell, then dean of Christ Church, to erase the name of Mr. Locke from the number of the students; this the dean, after a vain show of reluctance on his part, executed accordingly, November 16, 1684. After this procedure of the court against him in England, Mr. Locke thought it prudent to remain in Holland, where he was at the accession of king James II. In 1685, when the duke of Monmouth and his party were making preparations in Holland for his rash and unfortunate enterprise, the English envoy at the Hague demanded that Mr. Locke, with several others, should be delivered up to him, on suspicion of his being engaged in that undertaking. And though this suspicion was not only groundless, but without even a shadow of probability, it obliged him to lie concealed nearly twelve months, till it was sufficiently known that he had no concern whatever in that business. Towards the latter end of 1686 he appeared again in public; and in the following year he formed a literary society at Amsterdam, of which Limborch, Le Clerc, and other learned men, were members, who met together weekly for

learned conversation. About the end of 1687 Mr. Locke finished his Essay concerning Human Understanding, which had been the principal object of his attention for some years; and that the public might be apprised of the outlines of his plan, he made an abridgement of it himself, which his friend Le Clerc translated into French, and inserted in one of his Bibliothèques. During the time of his concealment he wrote his first Letter concerning Toleration, in Latin, which was first printed at Gouda, in 1689, under the title of Epistola de Tolerantiâ, &c. 12mo. This performance was translated into Dutch and French in the same year, and was also printed in English in 4to. Before this work had made its appearance, the revolution of 1688 opened the way for Mr. Locke's return to England, whither he came with the fleet which conveyed the princess of Orange. In recompense of his sufferings in the cause of liberty he now obtained, through the interest of lord Mordaunt, the situation of commissioner of appeals, with a salary of 200*l.* a-year. In 1690 he published his Essay concerning Human Understanding, in fol.; and its success was prodigious. But, notwithstanding its extraordinary merit, it gave great offence to many at its first appearance. It was even proposed, at a meeting of the heads of houses of the university of Oxford, to censure and discourage the reading of it: but all their efforts were in vain; as were also the attacks of its various opponents on the reputation either of the work or its author, which continued daily to increase in every part of Europe. It was translated into French and Latin; and the fourth edition in English, with alterations and additions, was printed in 1700. In the year 1690, likewise, Mr. Locke published his Second Letter concerning Toleration, in 4to, written in answer to Jonas Proast, a clergyman of Queen's college, Oxford, who had published an attack upon the First Letter; and in the same year he published his Two Treatises on Government, 8vo. Those treatises are employed in refuting Sir Robert Filmer's principles, and in pointing out the true origin, extent, and end of civil government. About this time Mr. Locke printed Some Considerations of the Consequences of lowering the Interest, and raising the Value of Money, 1691, 8vo. Afterwards he published some other small pieces on the same subject; by which he convinced the world that he was as able to reason on trade and business, as on the most abstract parts of science. With the earl of Pembroke, then lord-keeper of the privy seal, he was for some time accustomed to hold weekly conferences; and when the air of London began to affect his lungs, he sometimes went to the earl of Peterborough's seat, near Fulham. He was afterwards, however, obliged to quit London entirely, and accepted the offer of apartments in the house of his friend, Sir Francis Masham, at Oates, in Essex, about twenty miles from London, where he spent the remainder of his life. In 1692 he published, A Third Letter for Toleration, to the Author of the Third Letter concerning Toleration, 8vo, which being replied to about twelve years afterwards, by his old antagonist, Jonas Proast, he began A Fourth Letter, which was left at his death in an unfinished state, and published among his posthumous pieces. In 1693 he published his Thoughts concerning Education, 8vo; which he greatly improved in subsequent editions. In 1695 William III. appointed him one of the commissioners of trade and plantations. In the same year he published his treatise, entitled, The Reasonableness of Christianity, as delivered in the Scriptures, 8vo; which was written, it is said, in order to promote the scheme which king William had so much at heart, of a comprehension with the Dissenters. This book having been attacked, in the following year, by Dr. Edwards, in his Socinianism Unmasked, Mr. Locke published, in the same year, a first and a second Vindication of the Reasonableness of Christianity, &c. 8vo. In 1697, Dr. Stillingfleet published his Defence of the Doctrine of the Trinity, in which he censured some passages in the Essay concerning Human Understanding, as tending to subvert the fundamental doctrines of Christianity. Mr. Locke immediately published an answer to this charge, in A Letter to the Right Reverend Edward, Lord Bishop of Worcester, &c.; to which the bishop replied in the same year. This was replied to in a second letter of Mr. Locke's; which drew a second answer from the bishop, in 1698. A third letter of Mr. Locke's was the last which appeared in this controversy, the death of the bishop having taken place not long after it was printed. Mr. Locke's publications in the controversy above mentioned, were the last which were committed by himself to the press. The asthmatic complaint, to which he had been long subject, increasing with his years, began now to subdue his constitu-

tion, and rendered him very infirm. He, therefore, determined to resign his post of commissioner of trade and plantations; but he refused to receive a pension which was offered him, and which his services in the public cause had amply merited. From this time Mr. Locke continued altogether at Oates, in which agreeable retirement he applied himself wholly to the study of the Scriptures. He now found his asthmatic disorder growing extremely troublesome, though it did not prevent him from enjoying great cheerfulness of mind. In this situation his sufferings were greatly alleviated by the kind attention and agreeable conversation of the accomplished lady Masham, who was the daughter of the learned Dr. Cudworth; as this lady and Mr. Locke had a great esteem and friendship for each other. Among others of his religious labours at this period, a Discourse on Miracles; and Paraphrases, with notes, of the Epistles of St. Paul; together with an Essay for the Understanding of St. Paul's Epistles by consulting St. Paul himself; were published among his posthumous papers. These contained also the work, Of the Conduct of the Understanding, and an Examination of Father Malebranche's Opinion of seeing all Things in God. On the day before his death, lady Masham being alone with him, and sitting by his bed-side, he exhorted her to regard this world only as a state of preparation for a better; adding, "that he had lived long enough, and that he thanked God he had enjoyed a happy life; but that after all, he looked upon this life to be nothing but vanity." He had no rest that night, and resolved to try to rise on the following morning; which he did, and was carried into his study, where he was placed in an easy chair, and slept for a considerable time. Seeming a little refreshed, he would be dressed as he used to be; and observing lady Masham reading to herself in the Psalms while he was dressing, he requested her to read aloud. She did so; and he appeared very attentive, till feeling the approach of death, he desired her to break off, and in a few minutes expired, on the 28th of October, 1704, in the seventy-third year of his age. He was interred in the church of Oates, where there is a monument erected to his memory, with an inscription in Latin, written by himself. Mr. Locke possessed a great knowledge of the world, and was intimately conversant in the business of it. He was remarkable for the ease and politeness of his behaviour; and those who knew him only by his writings, or by the reputation which he had acquired, and who had supposed him a reserved or austere man, were surprised, if they happened to be introduced to him, to find him all affability, good humour, and complaisance. If there was any thing which he could not bear, it was ill manners, with which he was always disgusted, unless when it proceeded from ignorance; but when it was the effect of pride, ill nature, or brutality, he detested it. He was exact to his word, and religiously performed whatever he promised. He had a peculiar art, in conversation, of leading people to talk concerning what they best understood. He was naturally very active, and employed himself as much as his health would permit. Sometimes he diverted himself by working in the garden, at which he was very expert. He loved walking; but being prevented by his asthmatic complaint from taking much of that exercise, he used to ride out after dinner, either on horseback or in an open chaise, as he was able to bear it. His bad health occasioned disturbance to no one but himself; and persons might be with him without any other concern than that created by seeing him suffer. He did not differ from others in the article of diet; but his ordinary drink was only water; and this he thought was the cause of his having his life prolonged to such an age, notwithstanding the weakness of his constitution. To the same cause, also, he thought that the preservation of his eye-sight was in a great measure to be attributed; for he could read by candle-light all sorts of books to the last, if they were not of a very small print; and he had never made use of spectacles. The works of Mr. Locke have been collected and frequently published in 3 vols, fol., and a Life of him was written in 1772; but the most complete and best edition is that in 10 vols, 8vo, London, 1801 and 1812. A Life of Mr. Locke was published in 1829, by lord King, a lineal descendant of his sister.

LOCKMAN, (John,) a miscellaneous writer and translator, born in 1698. He appears to have been acquainted with Pope, and to have been respected by that poet. He wrote, Rosalinda, a musical drama; and, David's Lamentations, an oratorio. He was secretary to the British herring-fishery; and he was employed in compiling some of the lives in the General Dictionary, including Bayle. He

also translated various works from the French. He died in 1771.

LOCKYER, (Nicholas,) a nonconformist divine, was born in Somersetshire in 1612, and educated at New Inn hall, Oxford. He afterwards went into holy orders; but, siding with the Presbyterian party, he became a leading man in their committees, and other measures for reforming the Church. He obtained, by the same interest, a fellowship of Eton college, and in 1658 was made provost; but he was ejected at the Restoration. His works consist of sermons, and tracts of practical piety. He died in 1684.

LODGE, (Thomas,) a physician and dramatic poet, was descended from a Lincolnshire family, and educated, according to Wood, at Oxford, where he made his first appearance about 1573, and was afterwards a scholar under the learned Dr. Hobye, of Trinity college. After studying medicine at Avignon, he returned, and, in the latter end of queen Elizabeth's reign, was incorporated in the university of Cambridge. He afterwards settled in London, where, by his skill and interest with the Roman Catholic party, in which persuasion, it is said, he was brought up, he attained great practice. In what year he was born does not appear; but he died in 1625. His dramatic works are, Wounds of Civil War, a tragedy; and, Looking-Glass for London and England, a tragi-comedy; in this he was assisted by Robert Green. His other writings are, Alarm against the Usurers, containing tried experiences against worldly abuses; History of Tribonius and Prisæria, with Truth's Complaint over England; Euphues' Golden Legacy; Treatise of the Plague, containing the Nature, Signs, and Accidents of the same; Countess of Lincoln's Nursery; Treatise in Defence of Plays; Catharos Diogenes in his Singularitie; and, The Divel conjured. He translated also into English Josephus's Works, fol. London, 1602, 1609, 1620; and Seneca's Works, fol. *ib.* 1614, 1620.

LODGE, (William,) a clever engraver, was born at Leeds, in 1649, and educated at Jesus college, Cambridge, whence he removed to Lincoln's-inn, where his studies appear to have ended. He afterwards went with Thomas lord Bellasyse to Venice; and, meeting with Barri's Viaggio Pittoresco, he translated it, and added heads of the painters of his own engraving, and a map of Italy. While on his travels, he drew various views, which he afterwards etched. Returning to England, he assisted Dr. Lister of York in drawing various subjects of natural history, inserted in the Philosophical Transactions. He died in 1689.

LOEFLING, (Peter,) a Swedish botanist, born at Tollforsbruch in 1729. In 1751 he went to Spain, where he was made botanist to the king. In 1754 he embarked on a scientific expedition to South America, where he was attacked by fever, which carried him off on the 22d of February, 1756, aged twenty-seven. His treatise, entitled, Iter Hispanicum, has been published in Swedish, German, and English. Linnæus, whose favourite pupil he was, has given the name of *Læflingia* to a species of plant.

LOEWENDAL, (Ulric Frederic Woldemar, count de,) a native of Hamburgh, distinguished as an officer in the service of Poland, and afterwards of Denmark against Sweden. He next entered into the imperial army, and displayed his bravery at the battle of Peterwaradin, the sieges of Temeswar and Belgrade, and in the other exploits of that celebrated war. Augustus, king of Poland, sensible of his merits, made him field-marshal, and inspector-general of the Saxon infantry; and he afterwards obtained the chief command of the Russian forces. From Russia he passed into the French service, and was particularly distinguished at the battle of Fontenoy, (1745,) and at the taking of Bergen-op-Zoom, 16th September, 1747, till then regarded as impregnable. The French king acknowledged his meritorious services by raising him to the rank of field-marshal. He died in 1755, aged fifty-five.

LOFFT, (Capel,) a lawyer, and political and miscellaneous writer, was born in London in 1751, and educated at Eton, and at Peter-house, Cambridge, whence he removed, without a degree, to Lincoln's-inn, and was called to the bar in 1775. He published a poem, entitled, Praises of Poetry; Timoleon, a tragedy; Cases, chiefly in the King's Bench, from 1772 to 1774; Principia cum Juris Universalis tum præcipue Anglicani; and, Elements of Universal Law. He also published several political tracts on the American war, and several books of an epic, in blank verse, entitled, Davideis; Eudosia, a poem, in blank verse; Translation of the two first Georgics of Virgil; Essay on the Law of Libel; an edition of Gilbert's Law of Evidence, with considerable additions; Laura, or an Anthology of Sonnets; and, Aphorisms, from Shakspeare. He died in 1824.

LOFTUS, (Dudley,) a learned Oriental scholar, the second son of Sir Adam Loftus, was born in 1618, at Rathfarnham, near Dublin, and educated at Trinity college. His extraordinary proficiency in the languages attracted the notice of archbishop Usher, who advised his father to send him to Oxford, in order that he might have the advantage of studying in the Bodleian library; and he accordingly entered of University college, in 1639. He took his degree of M.A. in 1641, and then returned to Ireland, at the time when the rebellion broke out. His father, who was at that time vice-treasurer, and one of the privy council, procured a garrison to be placed in his castle of Rathfarnham, and gave the command of it to his son Dudley, who displayed his skill and courage by defending the city from the incursions of the Irish inhabiting the neighbouring mountains. He was afterwards made one of the masters in chancery, vicar-general of Ireland, and judge of the prerogative court and faculties. He died in 1695, and was buried in St. Patrick's Cathedral, Dublin. Besides translating the Æthiopic New Testament into Latin, at the request of Usher and Selden, for the London Polyglott, which procured him from Walton the character of "vir doctissimus, tam generis prosapia, quam linguarum orientalium scientia, nobilis," he published, Logica Armeniaca in Latinam traducta; Introductio in totam Aristotelis Philosophiam; The Proceedings observed in order to, and in the consecration of, the twelve Bishops in St. Patrick's Church in Dublin, January 27, 1660; Liber Psalmorum Davidis ex Armeniaco idiomate in Latinam traductus; Oratio funebris habita post Exuvias nuperi Rev. Patris Joan. (Bramhall) Archiepiscopi Armachani; The Speech of James Duke of Ormond, made in a Parliament at Dublin, 17th September, 1662, translanted into the Italian; Reductio litium de libero Arbitrio, Prædestinatione, et Reprobatione ad Arbitrium boni Viri; several Chapters of Dionysius Syrus's Comment on St. John the Evangelist, concerning the Life and Death of our Saviour; The Commentary on the Four Evangelists, by Dionysius Syrus, out of the Syriac tongue; Commentary on St. Paul's Epistles, by Moses Bar-Cepha, out of the Syriac; Exposition of Dionysius Syrus, on St. Mark; History of the Eastern and Western Churches, by Gregory Maphrino, translated into Latin from the Syriac; Commentary on the General Epistles, and Acts of the Apostles, by Gregory Maphrino; Praxis cultus divini juxta Ritus primævorum Christianorum, containing various ancient liturgies, &c.; A clear and learned Explication of the History of our Blessed Saviour, taken out of above thirty Greek, Syriac, and other Oriental Authors, by way of Catena, by Dionysius Syrus, translated into English.

LOGAN, (John,) a divine and poet, was born in 1748, at Soutra, in the parish of Fala, in the county of Mid-Lothian, and educated at the university of Edinburgh, where he made great proficiency in the classics. He afterwards became a minister of the Scotch kirk, and in 1773 he was appointed to the pastoral charge of South Leith. His poems pointed him out as a proper person to assist in a scheme for revising the psalmody; and accordingly he was, in 1775, appointed one of the committee ordered by the General Assembly, and took a very active part in their proceedings, not only revising and improving some of the old versions, but adding others of his own composition. This collection of Translations and Paraphrases was published in 1781, under the sanction of the General Assembly. In 1781 he published, Elements of the Philosophy of History, and soon after an Essay on the Manners of Asia. In the same year he published a volume of Poems, which was well received. This was followed, in 1783, by his tragedy of Runamede. In 1786 he removed to London, where he was employed in writing articles for the English Review. He wrote also a pamphlet, entitled, A Review of the principal Charges against Mr. Hastings, which was a very able vindication of that gentleman; and probably appeared in that light to the public at large, for Stockdale, the publisher, against whom the friends of the impeachment directed a prosecution, was acquitted by the verdict of a jury. Logan died in 1788, in the fortieth year of his age. Two volumes of his Sermons were published by Dr. Robertson in 1790 and 1791. A fifth edition of them appeared in 1807. In 1805 a new edition of his poems was published at Edinburgh and London, with a memoir prefixed.

LOGAU, (Frederic, baron de,) a German poet, born in Silesia in 1604. His epigrams and other pieces have been edited by Lessing and Ramler. He died in 1655.

LOGES, (Mary Bruneau, madame des,) a French lady, of the Protestant persuasion, born at Sedan in 1584. She was much admired for her wit and genius by

Balzac, Malherbe, and other learned men. She died in 1641.

LOGGAN, (David,) an engraver, born at Dantzic, about 1635. He is said to have received some instruction from Simon Pass, in Denmark. In his way through Holland, he studied under Hondius, and came to England before the Restoration. His Oxonia Illustrata, and Cantabrigia Illustrata, are his best works. He died about 1700.

LOHENSTEIN, (Daniel Gaspard de,) a learned German, born at Nimptsch, in Silesia, in 1635. He wrote some dramatic pieces; Arminius et Thusnelda, an historical romance; Poetical Reflections on the fifty-third Chapter of Isaiah, &c. He died in 1683.

LOIR, (Nicholas Peter,) a painter, was born at Paris in 1624, and studied under Sebastian Bourdon. In 1647 he went to Italy. He composed with readiness, had a good taste in design, his pictures were neatly handled, and he disposed his figures agreeably; but he painted too hastily. He was employed by Louis XIV. at Versailles; and in 1663 he became a member of the Academy, of which institution, at the time of his death, in 1670, he was professor. One of his best pictures is the Marriage of St. Catharine, in the church of St. Bartholomew. He etched a great number of plates from his own designs. — His younger brother. ALEXIS, who was bred a goldsmith, quitted that profession for engraving. He died in 1713.

LOKMAN, an Arabian philosopher and fabulist, whose name is prefixed to a chapter in the Koran, in which Mahomet puts into Lokman's mouth those maxims concerning the unity of God, which are repeated in almost every page of that book. This shows the high degree of esteem in which he was held by the Arabs at the time when the Koran was made public, and this esteem is not in the least degree diminished at the present day. Other accounts, drawn mostly from Persian authorities, state that Lokman was an Abyssinian slave, and as noted for his personal deformity and ugliness, as for his wit and a peculiar talent for composing moral fictions and short apologues. Some writers assert that he embraced the Jewish religion, and entered into the service of king David, who entertained a high esteem for him; and the author of the Tarikh Montekheb informs us, that he died in Judea, at a very advanced age, and that in his time the tomb of Lokman was still to be seen at Ramlah, a small town in Syria, not far from Jerusalem. Marcel maintains that the fables of Lokman, with those of Pilpay, or Bidpay, may be considered as the only original pieces of composition of this species, and of which the fables of Æsop, most of those of Phædrus, and even many of La Fontaine, are only translations and copies. But the opinion most generally received is, that Lokman is the same person whom the Greeks, not knowing his real name, have called, in their own tongue, Αισωπος, or Æsop, a term derived from that of Αιθιωπς, or Ethiopian. Others are of opinion that the work attributed to Lokman seems rather to be a collection of ancient fables than the production of any one writer. The scanty relics of the fables of Lokman were published by Erpenius, in Arabic and Latin, at the end of his Arabic grammar, in 1615, 1636, and 1656, in 4to; and Tannaquil Faber presented them to the public in elegant Latin verse. A French translation of them was published by Galland, together with those of Pilpay, in 1714, in 2 vols, 12mo. In 1803 Marcel published at Paris, in 12mo, Les Fables de Lokman, in the original, with a French translation, and an account of the author. The best and latest editions are by Caussin, Paris, 1818; Freytag, Bonn, 1823; and Rödiger, Halle, 1830.

LOLLARD, (Walter,) the founder of the sect of the Lollards, was, according to some, an Englishman; others say he was a Dutchman. His opinions were first disseminated in Germany in 1315, and afterwards were preached by him in Piedmont and in England. He was burnt as a heretic at Cologne in 1322. The followers of Lollard believed that the mass, baptism, and extreme unction, were superfluous; they renounced obedience to civil and ecclesiastical magistrates, and ridiculed the rite of marriage, and the intercession of saints.

LOM, (Jossu van,) Lat. *Lommius*, a physician, born at Buren, in Guelderland, in 1500. He practised at Tournay and Brussels. His works, written in elegant and polished Latin, all on medical subjects, were published at Amsterdam, 2 vols, 12mo, 1745. He died about 1562.

LOMAZZO, (Giampaolo,) an artist and writer, was born at Milan in 1538, and learned the art of painting from Giovanni Battista della Cerva, and practised it with reputation in the branches of history, portrait, and landscape, at Milan, Piacenza, and other cities. He

is, however, chiefly known for his work on painting, composed after he had the misfortune to lose his sight, in his thirty-third year. It was printed at Milan in 1584, with the title of, Trattato dell' Arte della Pittura, to which in the following year was added in the title-page, Scultura ed Architettura, though he says nothing of these two arts. He wrote likewise, Idea del Tempio della Pittura, and, Della Forma delle Muse. Lomazzo had likewise a talent for poetry, and published seven books of Rime. He died about the end of the sixteenth century.

LOMBARD, (Peter,) called Master of the Sentences, was born at Novara, in Lombardy, and educated at Bologna, Rheims, and Paris. He was for some time tutor to Philip, son of Louis le Gros, king of France, and so universally respected, that upon the death of the archbishop of Paris he was elected in his room. He died soon after, in 1160. His celebrity for ages in the schools, and the title by which we have already seen he was distinguished, were derived from a work, entitled, Sententiarum Lib. IV., in which, after the method of Augustine, he has endeavoured to illustrate the doctrines of the Church by a collection of sentences and passages drawn from the fathers, whose manifold contradictions he has attempted to reconcile. The work was perfectly adapted to the taste of the dark age in which it made its appearance, and acquired such a high degree of authority, as induced the most learned doctors in all places to employ their labours in illustrating and expounding it. The first edition was published at Venice in 1477, fol. He was also the author of, Glossa, seu Commentarius in Psalmos Davidis, Paris, 1551, fol.; and, Collectanea in omnes Divi Pauli Epistolas, ex Ambrosio, Hieronymo, Augustino, aliisque Scriptoribus contexta, *ib.* 1535, fol.

LOMBARD, (Lambert,) a painter, was born at Liege in 1500, and was a pupil of Andrea del Sarto. After travelling in Germany and Italy he returned to Liege, where he acquired reputation. Several of his works have been engraved by Lambert Suavius; and an account of his life was published by Hubert Goltzius. He died in 1565.

LOMBARD, (John Louis,) born at Strasburg in 1723, was bred to the law, but by nature formed for military affairs. He became in 1748 professor of artillery at the military school of Metz, and afterwards, in 1759, at Auxonne. He wrote, Tables du Tir des Canons et des Obusiers; Traité du Mouvement des Projectiles; Instruction sur la Manœuvre et le Tir du Canon de Bataille; besides, Robins's Principles of Gunnery, translated into French. He died in 1794.

LOMEIR, (John,) a learned Dutch Protestant divine, born in 1636 at Zutphen, where he was afterwards pastor, and professor of polite literature and philosophy. He wrote, De Bibliothecis Liber Singularis, 12mo, 1669. It is divided into fifteen chapters. The first is preliminary, and the subsequent ones treat of preserving the memory of events before the time of Moses; of the libraries of the Hebrews; those of the Chaldeans, Arabians, Phenicians, Egyptians, &c.; those of the Greeks and Romans; the libraries of the Christians before the dark ages; the state of libraries during the long night of barbarism; of libraries after the revival of letters; the most celebrated libraries in Europe; of the libraries in various other nations; of particular books in certain collections; of the keepers of libraries; of the proper situation, disposition, and ornaments of libraries; and of the enemies to libraries. The author's plan afterwards gave rise to a larger work on the same subject by Joachim John Maderus, a learned German, who published at Helmstadt a treatise, De Bibliothecis. Le Gallois has made use of Lomier's work, without the slightest acknowledgment, in his Traité des plus belles Bibliothèques de l'Europe. Lomeir died in 1699.

LOMENIE, (Henry Augustus de,) count de Brienne, son of Anthony Lomenie, for some time French ambassador in England, and secretary of state, who died in 1638, succeeded his father in the service of Louis XIV. He died in 1666, aged seventy-one, and his Mémoires were published at Amsterdam, 1719—1723, 3 vols, 12mo.

LOMENIE, (Louis Henry de,) count de Brienne, son of the preceding, was born in 1635, and succeeded his father in his high offices. The loss of his wife, whom he tenderly loved, had such effect upon his understanding, that to the prudence and sagacity of the statesman unhappily succeeded the extravagance of a lunatic. He was consequently dismissed from power, and confined. During his lucid intervals he wrote, Mémoires of his own Life, fol.; Satires and Odes; and, an Account of his Travels. He retired to the Oratoire in 1663, where he continued till 1670, when he was expelled in conse-

quence of some irregularities. He died in 1698.

LOMENIE DE BRIENNE, (Stephen Charles de,) a French prelate of the same family with the preceding, born at Paris in 1727. He was in 1760 made bishop of Condom, archbishop of Toulouse in 1764, and thence removed to Sens. Respected as a prelate, hostile to abuses, and friendly to reform, he became, by the intrigues of Vermont, whom he had recommended as confessor to the queen, a cardinal, and prime minister of Louis XVI.; but the expectations formed of his abilities were disappointed. He caused the disgrace of Calonne, but followed his politics; and his weakness, and his impotent disputes with the parliament of Paris, contributed to the French Revolution. He quitted at last a station to which he was unequal, and by sending back his cardinal's hat to the pope, at the beginning of the Revolution, he acquired a little popularity. He died of apoplexy the 16th February, 1794.

LOMONOSSOFF, (Michael Wassiljewitsch,) the father of Russian poetry and literature, was born in 1711, at the village of Denissowska, near Cholmogory, in the government of Archangel, where his father, who was a serf of the crown, followed the occupation of a fisherman, in which pursuit Michael often accompanied him in his fishing excursions in the White and North Seas. Spending the winter at home, he was instructed in reading and writing by the minister of the church, acquired a knowledge of the Sclavonic grammar and arithmetic, and read the poetical version of the Psalms that had been composed by Simeon Polozkj so often, that he at last knew it by heart. He then made his way to Moscow, where he distinguished himself by his application and proficiency. He next studied at Kieff, and afterwards at the Academy of Sciences at Petersburg. After two years he was sent to Marburg, where he studied under Christian Wolff, with whom he continued for three years, and then went to Freyburg, where he applied himself to mineralogy and the art of mining. Meanwhile he assiduously studied German literature. In 1741 he was appointed associate of the Academy of Sciences at Petersburg; in 1746 professor of chemistry; in 1757 collegiate counsellor and a member of the Academical Chancery; in 1760 rector of the gymnasium and universities; and in 1764 he was appointed counsellor of state. He died April 4th, 1765. His works are very numerous, and have been published in 16 volumes. To Lomonossoff belongs the reputation of having shaped the language of his countrymen, and of having given it, even in his own time, the highest possible degree of perfection. "The magic of his language," says Merslàkoff, "is for us alone; his thoughts are for all mankind."

LONDONDERRY. See STEWART.

LONG, (Thomas,) a learned divine, was born at Exeter in 1621, and educated at Exeter college, Oxford. He obtained the vicarage of St. Lawrence Clist, near Exeter; and after the Restoration he was, *per literas regias*, created B.D., and made prebendary of Exeter, which he held until the Revolution, when, refusing to take the oaths to the new government, he was ejected. He died in 1700. Wood characterises him as "well read in the fathers, Jewish and other ancient writings," and he appears also to have made himself master of all the controversies of his time. His principal works are, An Exercitation concerning the Use of the Lord's Prayer in the public Worship of God,—this is an answer to some sentiments advanced by Dr. John Owen in his Vindiciæ Evangelicæ; Calvinus Redivivus, or Conformity to the Church of England, in Doctrine, Government, and Worship, persuaded by Mr. Calvin; History of the Donatists; The Character of a Separatist, or Sensuality the Ground of Separation; Mr. Hales's Treatise of Schism examined and censured; The Nonconformist's Plea for Peace impleaded, in Answer to several late Writings of Mr. Baxter, and others; Unreasonableness of Separation, &c., begun by Stillingfleet, with Remarks on the Life and Actions of Baxter; No Protestant, but the Dissenters' Plot, discovered and defeated, being an Answer to the late Writings of several eminent Dissenters; Vindication of the Primitive Christians in point of Obedience to their Prince, against the Calumnies of a Book, entitled, The Life of Julian the Apostate; History of all the Popish and Fanatical Plots, &c., against the Established Government in Church and State; The Letter for Toleration decyphered,—this was written in answer to Mr. Locke; Vox Cleri, or the Sense of the Clergy concerning the making of Alterations in the Liturgy; An Answer to a Socinian Treatise, called the Naked Gospel; and, Dr. Walker's true, modest, and faithful Account of the Author of Eikon Basilike,—this is an attempt to prove that that celebrated work

was written by Charles I. He also published several Sermons.

LONG, (Roger,) a divine and astronomer, was born in the county of Norfolk about 1680, and educated at Pembroke hall, Cambridge, of which he was elected master in 1733. In 1729 he was elected fellow of the Royal Society, and vice-chancellor of the university. In 1749 he was appointed Lowndes's professor of astronomy. He is chiefly known as an author by a Treatise on Astronomy, in 2 vols, 4to; the first of which was published in 1742, and the second in 1764. He was the inventor of a curious astronomical machine, called by him a Uranium, and erected in a room at Pembroke hall, of which he has himself *given* the *following* description:—"*I* have, in a room lately built in Pembroke hall, erected a sphere of 18 feet diameter, wherein above thirty persons may sit conveniently; the entrance into it is over the south pole by six steps; the frame of the sphere consists of a number of iron meridians, not complete semi-circles, the northern ends of which are screwed to a large plate of brass, with a hole in the centre of it; through this hole, from a beam in the ceiling, comes the north pole, a round iron rod, about three inches long, and supports the upper part of the sphere to its proper elevation for the latitude of Cambridge; the lower part of the sphere, so much of it as is invisible in England, is cut off; and the lower or southern ends of the meridians, or truncated semi-circles, terminate on, and are screwed down to, a strong circle of oak, of about thirteen feet diameter, which, when the sphere is put into motion, runs upon large rollers of lignum vitæ, in the manner that the tops of some windmills are made to turn round. Upon the iron meridians is fixed a zodiac of tin painted blue, whereon the ecliptic and heliocentric orbits of the planets are drawn, and the constellations and stars traced; the Great and Little Bear and Draco are already painted in their places round the north pole; the rest of the constellations are proposed to follow; the whole is turned with a small winch, with as little labour as it takes to wind up a jack, though the weight of the iron, tin, and wooden circle, is about a thousand pounds. When it is made use of, a planetarium will be placed in the middle thereof. The whole, with the floor, is well supported by a frame of large timber." All the constellations and stars of the northern hemisphere, visible at Cambridge, are painted in their proper places upon plates of iron joined together, which form one concave surface. The keeper of this sphere, who is generally an undergraduate, receives 6*l.* per annum. Dr. Long died December 16, 1770, aged ninety-one, being at that time master of Pembroke college, and rector of Cherry-hinton, in Huntingdonshire, and of Bradwell juxta Mare, in Essex. He left 600*l.* to his college. Besides his astronomical work he published in 1731, under the name of Dicaiophilus Cantabrigiensis, The Rights of Churches and Colleges defended, in answer to a pamphlet called, An Enquiry into the customary Estates and Tenant-rights of those who hold Lands of Church and other Foundations, by the Term of three Lives, &c., by Everard Fleetwood, Esq., with Remarks upon some other Pieces on the same Subject, 8vo; Commencement Sermon, 1728; Reply to Dr. Gally's Pamphlet, On Greek Accents; Life of Mahomet, prefixed to Oakley's History of the Saracens; Music Speech spoken at the Public Commencement, July 1714; and other poems. Dr. Long was an agreeable and facetious companion: his constitution was delicate, and his habits were peculiarly abstemious; his ordinary drink was water, and for several years before his death he left off eating animal food.

LONG, (Edward,) was born in 1734 at Rosilian, in the county of Cornwall, and was educated first at Bury School, and next at a school at Liskeard, in Cornwall, whence he was removed to Gray's-inn. In 1757 he embarked for Jamaica, where he was appointed judge of the vice-admiralty court. He afterwards returned to England, and died in 1813. His History of Jamaica was published in 1774, 3 vols, 4to. He also wrote, The Antigallican, or the History and Adventures of Harry Cobham, Esq.; The Trial of Farmer Carter's Dog Porter for Murder; Reflections on the Negro Cause, 1772, 8vo; The Sentimental Exhibition, or Portraits and Sketches of the Times; Letters on the Colonies; English Humanity no Paradox; and, The Sugar Trade. He was likewise editor of, Memoirs of the Reign of Bossa Ahadee, King of Dahomy, with a short Account of the African Slave Trade, by Robert Norris, 1789, 8vo.

LONGBEARD, (William,) a turbulent and rebellious priest in the reign of Richard I. He assembled a large mob, and, calling himself the Saviour of the Poor, threatened the royal authority. After heading for some time a lawless

NATIONAL LIBRARY OF INDIA

populace, he fled for refuge into St. Marylebone church, where he was at last overpowered, and then, with nine of his associates, torn to pieces by horses, and hung on a gallows, 1196.

LONGEPIERRE, (Hilary Bernard de,) a Greek scholar and critic, born at Dijon in 1659. By much study he made himself master of the beauties of the Greek tongue; and he left poetical translations of Anacreon, Sappho, Bion, and Moschus, with notes. He also wrote several tragedies, in imitation of the Greek poets. Of those tragedies in the Grecian taste he brought only two upon the stage, viz. the Medea, and Electra. He died in 1721.

LONGINUS, (Dionysius,) a celebrated Greek critic and philosopher of the third century, is supposed by some to have been an Athenian, by others a Syrian; but the precise date of his birth is not known. He was first the disciple, and then the heir of Cornelius Fronto, called the Emesene, the nephew of Plutarch. In his youth Longinus travelled for improvement to Athens, Rome, Alexandria, and other cities distinguished for literature, and attended upon the lectures of all the eminent masters in eloquence and philosophy. The system he chiefly followed was the eclectic of Ammonius Sacca; he was likewise a great admirer of Plato. He appears to have taught philosophy at Athens, where Porphyry was one of his disciples. His reputation caused him to be invited to the court of Zenobia, queen of Palmyra, who was instructed by him in the Greek language, and made use of his counsels on political occasions. This distinction was fatal to him. After the emperor Aurelian, in his expedition against Zenobia, had defeated her troops, and made her captive, she attempted to avert the resentment of the conqueror by imputing her resistance to the advice of her ministers and counsellors. Longinus, who fell into his hands among the rest, was particularly suspected of having composed the spirited answer of the queen to Aurelian's summons; and, without respect for his genius and learning, he was ordered for instant execution, A.D. 273. Among the numerous writings of Longinus, his Treatise on the Sublime is the only one remaining, and this, too, is in a mutilated state. It has always been greatly admired for the elevation of its language and sentiments. He is one of the very few ancients who appear to have been acquainted with the Jewish Scriptures. Of the editions of Longinus, the most esteemed are, that of Tallius, 1694; of Hudson, 1710; of Pearce, 1724; of Toup, with Ruhnken's emendations, 1778; and of Weiske, 1809. There is a German translation by Schloscer, a French one by Boileau, and an English one by Smith.

LONGLAND, or LANGELANDE, (Robert,) the reputed author of The Visions of Pierse Plowman, is considered as one of the most ancient English poets, and one of the first disciples of Wickliff. He was a secular priest, born at Mortimer's Cleobury, in Shropshire, and was a fellow of Oriel college, Oxford. According to Bale, he completed his work in 1369. It is divided into twenty parts (*passus*, as he styles them), and consists of many distinct visions, which have no mutual dependence upon each other, but form a satire on almost every occupation of life, particularly on the Romish clergy, in censuring whom his master Wickliff had led the way. The piece abounds with humour, spirit, and imagination; all which are drest to great disadvantage in a very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply, by making every verse to consist of words beginning with the same letter. Dr. Hickes observes, that this alliterative versification was drawn by Langelande from the practice of the Saxon poets, and that these visions abound with many Saxonisms. In the introduction to the vision, the poet (shadowed by the name and character of Peter, or Pierse, a plowman) represents himself as weary of wandering, on a May-morning, and at last laid down to sleep by the side of a brook, where, in a vision, he sees a stately tower upon a hill, with a dungeon, and dark dismal ditches belonging to it, and a very deep dale under the hill. Before the tower a large field or plain is supposed, filled with men of every rank or occupation, all being respectively engaged in their several pursuits, when suddenly a beautiful lady appears to him, and unravels to him the mystery of what he had seen. Before every vision the manner and circumstances of his falling asleep are distinctly described; before one of them, in particular, P. Plowman is supposed, with equal humour and satire, to fall asleep while he is bidding his beads. In the course of the poem the satire is carried on by means of several allegorical personages, such as Avarice, Simony, Conscience, Sloth, &c. Selden mentions this author with honour; and by Hickes he is frequently styled, " Celeberrimus

ille Satyrographus, morum vindex acerrimus," &c. Chaucer, in the Plowman's Tale, seems to have copied from our author. Spenser, in his Pastorals, appears to have attempted an imitation of his visions; and Milton is considered as under some obligations to him. Mr. Tyrwhitt remarks that in the best MSS. the author is called William, without any surname; and the name of Robert Longland, or Langlande, rests upon the authority only of Crowley, its earliest editor. Three of Crowley's editions were published in 1550, doubtless owing to the poem's justifying the Reformation then begun under Edward VI., by exposing the abuses of the Romish church. There is also an edition printed in 1561, by Owen Rogers, to which is sometimes annexed a poem of nearly the same tendency, and written in the same metre, called, Pierse the Plowman's Crede, the first edition of which, however, was printed by Wolfe in 1553.

LONGLAND, or LANGLAND, (John,) a learned prelate, was born in 1473, at Henley, in Oxfordshire, and educated at Magdalen college, Oxford, of which he became fellow. He was in 1505 chosen principal of Magdalen hall, which he resigned in 1507. In 1510 he was admitted to the reading of the sentences; in 1514 he was promoted to the deanery of Salisbury; and in 1519 he was made a canon of Windsor. At this time he was in such favour with Henry VIII. as to be appointed his confessor; and upon the death of Atwater, bishop of Lincoln, he was by papal provision advanced to that see in 1520. He was afterwards employed at Oxford by the king, to gain over the learned men of the university to sanction his divorce from Catharine of Arragon. It is said, indeed, that when Henry's scruples began to be started, bishop Longland was the first that suggested the measure of a divorce. In 1533 he was chosen chancellor of the university of Oxford, to which he proved in many respects a liberal benefactor. The libraries of Brazennose, Magdalen, and Oriel colleges, he enriched with many valuable books; and in 1540 he recovered the salary of the lady Margaret professorship, which had nearly been lost, owing to the abbey from which it issued being dissolved. It must not be disguised, however, that he was inflexible in his pursuit and persecution of what he termed heresy. He died in 1547. His works are, Conciones Tres, printed by Pynson, fol.; Quinque Sermones, sextis quadragesimis Feriis, coram Henry VIII., anno 1517; Expositio Concionalis Psalmi Sexti; Expositio concionalis Secundi Psalmi Pœnitentialis, coram Rege, 1519; Conciones expositivæ in Tertium Psalm. Pœnit.; Conciones in 50 Psalm. Pœnit. coram Rege, 1521, 1522; most of these sermons were preached in English, but translated into Latin by Thomas Key, of All Souls college; Sermon before the King on Good Friday, 1538, mentioned by Fox.

LONGOMONTANUS, (Christian,) an eminent Danish astronomer, the son of a peasant, was born at Longomontium, a village in Jutland, in 1562. Possessing an inextinguishable thirst for knowledge, he improved every opportunity which his laborious life permitted in endeavouring to acquire it. At length, by his earnest entreaties, he prevailed so far that his mother gave him leave to study all the winter, upon the condition that he worked all the summer in the fields. At last he determined to steal away from his family, and to try his fortune in the world. Accordingly, at the age of fifteen he went to Wiborg, where he spent eleven years; and though he was forced to procure the means of support by his industry, he made great progress in learning, particularly in the mathematical sciences. Afterwards he went to Copenhagen, where his application and proficiency caused him to be recommended in 1589 as an assistant to Tycho Brahe, who then resided in the island of Huen; and from him he met with so favourable a reception, that he continued with him eight years. He afterwards went to Tycho at the castle of Benach, near Prague, where he continued to assist him for some time in his astronomical labours. He then returned to Denmark, through Poland, in order to view the scene of Copernicus's astronomical labours; and when he arrived at Copenhagen, the chancellor, Christian Friis, gave him an honourable employment in his family. In 1603 he received the appointment of rector of the college of Wiborg; which he retained till 1605, when he was nominated to a professorship of mathematics in the university of Copenhagen, where he continued till his death, in 1647, when he was about the age of eighty-five. Besides enjoying the emoluments of his professorship, he had also been created canon of Lunden. The most distinguished of his works is his Astronomia Danica, first printed in 1622, in 4to, and afterwards in folio, with considerable augmentations, in 1633 and

NATIONAL CENTRE OF INDIA

1640. He also published, Systematis Mathematici Pars I. sive Arithmetica; Cyclometria e Lunulis reciprocè demonstrata; Inventio Quadraturæ Circuli; Coronis problematica ex Mysteriis Trium Numerorum; Problemata Duo Geometrica; Pentas Problematum Philosophiæ; Zetemata Septem de summo Hominis Bono; Rotundi in Plano, seu Circuli absoluta Mensura; Ενεργεια Proportionis Sesquitertiæ; Admiranda Operatio Trium Numerorum 6, 7, 8, ad Circ. Mensurandum; Cyclometriæ J. Scaligeri, et Appendice de Defectu Canonis; Geometriæ Quæsita XIII. de Cyclometria rationali et vera; Introductio in Theatrum Astronomicum, 1639, 4to; and various Dissertations, Disputations, &c.

LONGUEIL, (Christopher de,) Lat. *Longolius*, an elegant and learned scholar, the natural son of Anthony de Longueil, bishop of Leon, and chancellor of queen Anne of Bretagne, was born at Mechlin in 1490, and educated at Paris. He afterwards studied the law at Valence, in Dauphiné, and then returned to Paris, where he practised as a lawyer, and obtained the place of a counsellor of the parliament. He soon, however, abandoned the law for literature; and he appears to have considered Pliny as an author meriting his most assiduous application, and whose works would furnish him with employment for many years. With this view he not only studied Pliny's Natural History with the greatest care, as well as every author who had treated on the same subject, but determined also to travel in pursuit of farther information. But before this it became necessary for him to learn Greek, with which he had hitherto been unacquainted, and he is said to have made such progress, as to be able, within a year, to read the best Greek authors, on whom he found employment for about five years. He now determined to commence his travels, and accordingly visited England, Germany, and Italy, and would have travelled to the East had not the war with the Turks prevented him. In England, in which he appears to have been in 1518, he became very intimate with Pace and Linacre. He encountered many dangers, however, in his continental tour. As he was travelling, with two friends, through Switzerland, the natives of that country, who, after the battle of Marignano, regarded the French with horror, conceived that Longueil and his party were spies, and pursued them as far as the banks of the Rhone. At Rome he was honoured with the rank of citizen, and received with kindness by Leo X., who made him his secretary, and employed him to write against Luther. He visited France once more after this; but the reception he met with in Italy determined him to settle at Padua, where he resided first with Stephen Sauli, a noble Genoese, and on his departure, with Reginald Pole, afterwards the celebrated cardinal, to whom we are indebted for a life of Longueil. Here he died in 1522, in the thirty-second year of his age. He was honoured with a Latin epitaph by Bembo, who was one of his principal friends, and recommended to him the writings of Cicero, as a model of style. He became so captivated with Cicero, as to be justly censured by Ludovicus Vives and Erasmus on that account. He was not, however, to be diverted by this, but declared himself so dissatisfied with what he had written before he knew the beauties of Cicero's style, as to order all his MSS. written previous to that period to be destroyed. We have, therefore, but little of Longueil left. Among the MSS. destroyed was probably his commentary on Pliny. He wrote, Oratio de Laudibus D. Ludovici Francorum Regis, &c.; this is printed by Du Chesne, in the fifth volume of his Collection of French Historians; Christ. Longolii, Civis Romanæ perduellionis Rei Defensiones duæ; Ad Lutheranos jam damnatos Oratio; these last two pieces, with his letters, &c., have been often reprinted, under the title of Christ. Longolii Orationes, Epistolæ, et Vita, necnon Bembi et Sadoleti Epistolæ, the first edition, at Paris, 1533, 8vo. He bequeathed his library to cardinal Pole.

LONGUEIL, (Gilbert de,) Lat. *Longolius*, a physician and philologist, born at Utrecht in 1507. He taught the learned languages, first at Deventer, and afterwards at Andernach, and at Cologne, where he also practised medicine, and was made physician to archbishop Herman, who secretly favoured the tenets of Luther. He died in 1543; and, being suspected of attachment to the principles of the Reformation, was refused burial. He compiled a Lexicon Græco-Latinum; published notes upon Ovid's Metamorphoses, Plautus, Cicero's Epistles, and Rhetoric. ad Herennium, Cornelius Nepos, and Laurentius Valla, 4 vols, 8vo; he edited Philostratus's Life of Apollonius Tyaneus, and the History of the Second Council of Nice; translated several pieces of Plutarch; and wrote a Dialogue on Birds, with their names in Greek, Latin, and German.

LONGUERUE, (Louis Dufour, abbé de,) one of the most learned men of his age, was born in 1652, at Charleville, of a noble family in Normandy, and was educated at the Sorbonne. After entering into orders, he studied for fifteen years at the seminary of St. Magloire. He had a profound knowledge of the text of the Scriptures, which he studied philologically, paying little regard to scholastic divinity; hence he was supposed in many points to accede to the opinions of the Protestants; nor did he at all enter into the disputes concerning grace and predestination, which so much agitated the Gallican church in his time. He was made abbot of St. Jean du Jard, and of Sept-Fontaines, near Melun. He was intimately connected with Montfaucon, and with Pagi, author of the critique on the Annals of Baronius, to which work he was a large contributor. He died at Paris in 1733, at the age of eighty-one. He wrote, A Latin Dissertation upon Tatian, prefixed to the Oxford edition of that author in 1700; Remarques sur la Vie de Cardinal Wolsey, published in the eighth volume of the Memoirs, historical and literary, collected by father Desmolets; Description Historique et Géographique de la France ancienne et moderne; Annales Arsacidarum, Strasburg, 1732, 4to; Dissertation sur la Transubstantiation,—this piece, which passed under the name of his friend, the Protestant minister Allix, is known to be the abbé's composition; and, Two Latin Dissertations on the early History of France, printed in the third volume of the new Recueil des Historiens de France, 1741. After the abbé's death, in 1754, appeared, Longuerana, ou Recueil des Pensées, de Discours, et des Conversations de M. de Longuerue; this is formed from collections made by his friend, the abbé de Guijon, and contains free opinions on various subjects. To it is prefixed a long catalogue of writings of the author left in manuscript.

LONGUEVAL, (James,) a learned ecclesiastical historian, was born of poor parents, at Santerre, near Peronne, in Picardy, in 1680, and was educated at Amiens, and at Paris. In 1699 he entered into the society of the Jesuits, and taught the belles-lettres during five years at the college of La Fleche, and afterwards delivered lectures for four years on divinity and the Scriptures. His reputation is chiefly founded on his History of the Gallican Church, 4to, which is written in a beautifully simple style. Of this work he lived only to publish eight volumes, which bring his history down to the year 1137. The first and second volumes made their appearance in 1732, and were followed by the other six at no long intervals. The author had nearly completed the ninth and tenth volumes, when his labours were terminated by a stroke of apoplexy in 1735, when he was in his fifty-fifth year. The volumes of his History which he left in an imperfect state were completed and published by father Fontenay; who, with fathers Brumoy and Berthier, continued the author's plan, till the whole work amounted to 18 vols, 4to. The work is highly spoken of by the abbé Sabatier.

LONGUS, author of a romance in Greek prose, entitled, Poimenica (Pastorals), and relating the loves of Daphnis and Chloe, is supposed to have lived in the reign of Theodosius the Great. The best editions of this pastoral are, that of Paris, 1718, embellished with plates from the designs of the regent duke of Orleans, engraved by Audran; that of Leipsic, 1777, called Variorum; Villoison's, with numerous notes by the editor, Paris, 1778; Schäfer's, Leipsic, 1803; Courier's, Rome, 1810; Passow's, Leipsic, 1811, Greek and German; and Sinner's, Paris, 1829. Courier discovered in the MS. of Longus, in the Laurentian library at Florence, a passage of some length, belonging to the first book, which is wanting in all the other MSS. He embodied it in his edition of the whole pastoral, of which he published only 52 copies. He also published Amyot's French translation of Longus, adding to it the translation of the discovered passage. There is an English version of Longus by George Thorney, 1657.

LONI, (Alessandro,) a painter, was born at Florence in 1655, and was a disciple of Carlo Dolce. He was employed by the grand duke of Tuscany, who retained him in his service several years; and among the celebrated paintings in the Florentine collection is a picture by him, which, though of a very small size, contains nearly one hundred figures; all well disposed, judiciously grouped, and most delicately penciled and coloured. He died in 1702.

LONICER, (John,) a learned German, born at Orthern in 1499, and educated at Eisleben. He afterwards went to Wittemberg, attracted thither by the reputation of Luther. He next settled at Strasburg, where he became corrector of the press in the printing office of Wolph. Cephal, and there he edited the

Greek Testament, 1524-26, 8vo; and Homer, 1525, 2 vols, 8vo. He was professor of languages at Marburg, where he died in 1569. He compiled a Greek and Latin Lexicon, begun by Melancthon and Camerarius, and published Dioscorides, and other Greek writers, and a Greek Grammar and Rhetoric.

LONICER, (Adam,) a physician and writer on natural history, son of the preceding, was born at Marburg in 1528, and studied at his native place, and at Mentz. After taking the degree of doctor of physic in 1554, he settled at Frankfort, as public physician of that city. He exercised this office with great reputation for thirty-two years, and died in 1586. He is best known for his publication on natural history, entitled, Naturalis Historiæ Opus novum, quo tractantur de Natura Arborum, Fructuum, Herbarum, Animantiumque Terrestrium, Volatilium et Aquatilium, item Gemmarum, Metallorum, &c. Delectu et Usu, in two parts, fol. Frankf. 1551, 1555, both reprinted in 1660. His name has been perpetuated in that of *Lonicera*, given by Linnæus to a genus of plants in the class pentandria.

LOON, (Theodore van,) a painter, born at Brussels in 1630. He studied in Italy, and many of the historical pictures of his painting are still preserved in the churches and palaces at Rome and Venice. While in the former city he contracted an intimacy with Carlo Maratti, and was peculiarly fond of his manner. The two friends drew after the works of Raffaelle with an amicable competition, from whence each of them acquired those beauties which appear in their compositions. Two capital pictures by Loon are in a church at Mechlin; the subject of one is, the Wise Men's Offering; and that of the other, the Salutation of the Virgin. In the church of St. Gery, at Brussels, is a series of pictures representing the Passion. But his best works are seven pictures of the history of the Virgin. He died in 1678.

LOOS, (Cornelius,) who in some of his writings assumed the name of Cornelius Callidius Chrysopolitanus, was a Dutch Romanist divine in the sixteenth century, who pursued his studies at Louvain and Mentz, and afterwards obtained the canonry of Gouda. Being obliged to quit his country during the civil wars, he retired to Treves, and thence to Brussels, where he was appointed vicar of a parish, and spent the remainder of his life. He is entitled to notice for the boldness with which he exposed the prevailing superstitious notions relating to persons said to be possessed, whom he pronounced to be weak ignorant fools, or impudent impostors. This opinion he avowed in a treatise, De verâ et falsâ Magiâ. But the clergy took an alarm at the author's freedom, which threatened ruin to their gainful practice of exorcisms; and, having been denounced by the Jesuit Delzio, he was condemned to imprisonment, from which he was not liberated till he had retracted his opinion. He also wrote, Illustrium Germaniæ utriusque Scriptorum Catalogus; De Tumultuosâ Belgarum Rebellione sedandâ; Defensio Urbis et Orbis; Duellum Fidei et Rationis; Scopæ Latinæ, ad purgandam Linguam a Barbarie. He died in 1595.

LOPE DE VEGA. See VEGA.

LORENZETTI, (Ambrogio,) a painter, was born at Sienna in 1257, and is said to have been a disciple of Giotto. He painted in fresco, and gained a high reputation for the skilful management of his colours, and the grandeur of his taste in composition. Vasari mentions him as the first who attempted to describe storms of wind, tempests, and rain, which he represented with great success. He had also a taste for polite literature. He is reported to have finished thirteen hundred pictures before his death, in 1340.

LORENZINI, (Lawrence,) an eminent mathematician, born at Florence in 1652. He was the pupil of Viviani, and was recommended for his abilities to the service of Ferdinand, son of the grand duke Cosmo III.; but some unfortunate circumstance in his conduct procured his imprisonment in the Tower of Volterra. During his confinement of twenty years he devoted himself to his mathematical studies, and wrote his twelve books on Conical and Cylindrical Sections, in Latin. He died in 1721.

LORENZINI, or LAURENTINI, (Francis Maria,) an Italian poet, born at Rome in 1680. In 1700 he was received into the society of the Jesuits; but he left them soon after, and in 1705 he became a member, and in 1728, on the death of Crescimbeni, he became president, of the Academy of the Arcadi. He was patronized by the cardinal Borghese, in whose palace he resided till his death, in 1743. His Sacred Dramas, in Latin, were published at Rome; and his Italian poems are in many collections. He was called the Michael Angelo of Italian poets, on account of the boldness and energy of his expressions.

NATIONAL LIBRARY OF SCOTLAND

LORIT. See GLAREANUS.

LORME, (Philibert de,) an eminent French architect, was born at Lyons, in the early part of the sixteenth century. He went to Italy at the age of fourteen, to study the beauties of ancient art, when his zeal and assiduity attracted the notice of cardinal Cervino, afterwards Marcellus II., who took him into his palace. He returned to France in 1536, and to him is attributed the banishment of the Gothic taste from France, and the substitution of the Grecian. The cardinal du Bellay made him known to Henry II., for whom he planned the horse-shoe, a fortification, at Fontainebleau, and the chateaux of Anet and Meudon. After the death of that king, Catharine de Medicis made him intendant of her buildings. Under her direction he repaired and augmented several of the royal residences, and commenced the palace of the Tuileries. As a recompense for his services, he was presented in 1555 with two abbacies, and created counsellor and almoner in ordinary to the king. These favours are said to have made him arrogant; and the poet Ronsard conceived so much displeasure or jealousy against him, that he satirized him in a piece entitled, La Truelle Crossée. De Lorme in return shut the garden of the Tuileries against him; but the queen took the part of the poet, and reprimanded the architect. He died in 1577. De Lorme published, Neuf Livres d'Architecture, 1567; and, Nouvelles Inventions pour bien bâtir et à petits frais, fol. 1561, and 1576. The plan of saving expense consists chiefly in substituting fir for the usual building-timber, which he first proposed and practised in France. Some of his best edifices are at Lyons.

LORRAIN, (Robert le,) an eminent sculptor, born at Paris in 1666. Lemonnier, the artist, instructed him in the first principles of drawing; and at the age of eighteen he became a pupil of Girardon, who committed to him, in conjunction with Noulisson, the execution of the tomb of cardinal Richelieu in the Sorbonne, and of his own tomb at St. Landres, at Paris. In 1690 he went to Rome; and on his return he finished several pieces at Marseilles, which had been left imperfect by the death of Puget. He was received into the Academy of Sculpture in 1701, when he designed his Galatea, a work universally admired. He afterwards executed a Bacchus for the gardens at Versailles, a fawn for those at Marli, and several bronzes; among others, an Andromeda. The Academy elected him professor in 1717, and governor in 1737. The sculptures in the episcopal palace of Saverne, which are all executed by him, are much admired. He died, after several attacks of apoplexy, in June 1743.

LORRAINE, (Charles de,) cardinal and archbishop of Rheims, son of Claude de Lorraine, the first duke of Guise, was born in 1525. His great abilities were misapplied to the worst purposes of ambition—the love of power and of money. His influence in the reigns of Henry II. and of Francis II. was almost unlimited; and to his intrigues the war of Italy must be ascribed. He was a man of great eloquence, which he displayed at the Council of Trent, and at the conference at Poissy, where he disputed with Beza. He died in 1574, in the fiftieth year of his age.

LORRIS, (William de,) a French poet, who flourished about the middle of the thirteenth century, and was born at Lorris-on-the-Loire. He was the author of the Roman de la Rose, in imitation of Ovid's Art of Love. This poem was much in request in the middle ages, and is known in this country by Chaucer's translation of it. It was left unfinished by Lorris, and was completed, about forty years after his death, by John de Meung. Lorris died about 1240.

LORRY, (Anne Charles,) a learned French physician, was born at Crosne, near Paris, in 1726, and received his education under the care of the celebrated Rollin. In 1748 he was admitted doctor of the faculty of medicine at Paris, and became doctor-regent of the faculty. He published, Essai sur les Aliments, pour servir de Commentaire aux Livres diététiques d'Hippocrate, Paris, 1754, 12mo; the second part appeared in 1757; an edition of the Aphorisms of Hippocrates, Greek and Latin; a treatise, De Melancholiâ et Morbis Melancholicis; Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier; Sanctorii de Medicina Statica, with a commentary; and, Tractatus de Morbis Cutaneis. Lorry also published a Latin version of the works of Mead, and a French one of Barker's Dissertation on the Conformity of the Doctrines of Ancient and Modern Medicine. He died in 1783.

LORT, (Michael,) a learned divine, descended from an ancient family in Pembrokeshire, was born in 1725, and educated at Trinity college, Cambridge, whence he removed into the family of

Dr. Mead, to whom he was librarian until the death of that celebrated physician, in 1754. In 1749 he was elected fellow of his college; and in 1755 he was chosen a fellow of the Society of Antiquaries, of which he was many years vice-president. In 1759, on the resignation of Dr. Francklin, he was appointed Greek professor at Cambridge. In 1771 he was collated to the rectory of St. Matthew, Friday-street, in the city of London, on which he resigned his Greek professorship; and in August 1779 he was appointed chaplain to the archbishop of Canterbury, and in the same year commenced D.D. In April 1780 the archbishop gave him a prebend of St. Paul's. In 1785 he was appointed by archbishop Moore, librarian to the archiepiscopal library at Lambeth. He was also for some years librarian to the duke of Devonshire. In April 1789 he was presented by Dr. Porteus, bishop of London, to the rectory of Fulham, in Middlesex; and in the same year he was instituted to the rectory of Mile-end, near Colchester. He died in 1790. He wrote, A Short Commentary on the Lord's Prayer; in which an allusion to the principal circumstances of our Lord's temptation is attempted to be shown; and, Inquiry into the Author, or rather who was not the Author, of The Whole Duty of Man.

LOTEN, (John,) a landscape painter, born in Switzerland, according to some; others say that he was a native of Holland. About 1670 he settled in England. He always studied after nature, and had great success in romantic beauty, as well as in the variety of the scenes which he painted. He excelled in describing craggy rocks; cataracts and torrents dashing and foaming with the impetuosity of their fall; and land-storms, attended with rain. His touch is free and spirited, and the masses of light and shadow in his pictures are well managed. His works are mostly of a large size. He died in 1681.

LOTH, or LOTI, (Cavaliere Carlo,) a painter, was born at Munich in 1611, and after receiving some instruction from his father, who was also a painter, he went to Venice, where he became the scholar of Cavaliere Pietro Liberi. He was next invited to the imperial court at Vienna, where he painted the portrait of the emperor in an admirable style, which procured him considerable employment in that line; and during his residence at Vienna he produced several historical pieces for the palaces and cabinets of the most illustrious persons. In the church of the Lesser Hospital at Venice is a beautiful picture by Carlo Loti, representing a Dead Christ. In the Ducal Gallery at Florence is a picture of the Death of Abel, which is said to be one of his best works. He died in 1698.

LOTHAIRE I., third emperor of the West after Charlemagne, was the eldest son of Louis le Débonnaire, and was born about 795. He was associated by his father in the imperial dignity 31st of July, 817, and crowned king of Lombardy in 820. He revolted, with his two brothers, Pepin and Louis, against his father. But the subsequent union of his brothers obliged Lothaire to throw himself upon the clemency of his injured parent. On the death of Louis in 840, Lothaire succeeded to the imperial dignity, and immediately began to entertain ambitious designs of making himself master of all the dominions which his father had possessed, but which he had divided among his other sons. He first marched against his brother Louis of Bavaria, who compelled him to agree to a truce. He then advanced against his half-brother Charles the Bald, who had been made king of Aquitaine to the prejudice of young Pepin, the heir of his deceased father Pepin, the second of the brothers. After some military operations, succeeded by treacherous negotiations, Louis and Charles gave battle to Lothaire and young Pepin at Fontenai, in June 841. This combat, one of the most bloody recorded in the French annals, ended in a total defeat of Lothaire. The war was renewed; but at length a treaty of peace was settled between the contending powers at Verdun in 843. By it the French monarchy was divided into three shares, of which Lothaire, with the imperial dignity, retained Italy, with all the provinces situated between the Rhone, Rhine, Saone, Meuse, and Scheld; Louis had Germany, and the vast territories beyond the Rhine; and Charles had Neustria and Aquitaine. After this partition Lothaire passed some years, till disgust with the cares of the world and declining health induced him to abdicate his crown, and assume the monastic habit in the abbey of Prum, in Ardennes, where he died on the 28th of September, 855, at the age of sixty. He left three sons, Louis, Lothaire, and Charles; of whom the first inherited Italy, with the title of emperor; the second, the kingdom of Lorraine; and the third, that of Provence.

LOTHAIRE II., emperor of Germany, born in 1075, was the son of Gebhard,

comte d'Arnsberg, and became duke of Saxony by his marriage with Richeza, daughter and heiress of Henry le Gros. After the death of the emperor Henry V., in 1127, he was raised to the imperial throne. After he had appeased the troubles in Germany consequent upon his election, he espoused the cause of Innocent II. against the anti-pope Anacletus, and undertook an expedition into Italy to re-establish him in the papal chair. He was crowned by that pope in 1133, and took an oath of obedience to the holy see, of which the court of Rome afterwards availed itself to maintain that the empire was a fief of that see. Roger king of Sicily having in 1137 raised an army in favour of Anacletus, Innocent again claimed the assistance of the emperor, who, returning into Italy, not only recovered the papal dominions, but expelled Roger from his Italian provinces, and forced him to retire into Sicily. Upon his return from this expedition, he was seized with a disorder in the Tyrol, of which he died upon his journey, at Bretten, near Trent, on the 4th of December, 1137, after a prosperous reign of ten years, leaving no issue. He was succeeded by Conrad. It was in the reign of Lothaire that the celebrated diet of Magdeburg was assembled (1135), at which the first regulations of the German empire were framed. He is considered as the founder of the interior police of Germany, as far as it regards the privileges of bishoprics and abbeys, and the inheritance and customs of fiefs and secondary-fiefs.

LOTHAIRE, king of France, son of Louis d'Outremer and Gerberga of Saxony, was born at Laon in 941; and on the death of his father in 954, he succeeded peaceably to the crown. He made war against the emperor Otho II., and in 978 invaded Lorraine with a great army, and pushed on to Aix-la-Chapelle, where he burnt the imperial palace, and laid waste the country. Otho retaliated by an incursion into France, and advanced to the gates of Paris. On his retreat, his rear-guard was cut off at the passage of the Aisne, and he was pursued as far as the Ardennes; but Lothaire thought it advisable to make a peace with him, by which he was left in possession of Lorraine. On the death of Otho, Lothaire re-entered Lorraine, and took Verdun. His affairs were in a flourishing state, when he died at Rheims on the 2d of March, 986. It has been erroneously reported that he was poisoned by his wife Emma, daughter of Lothaire, king of Italy.

LOTICH, (Peter,) Lat. *Lotichius*, surnamed Secundus, a distinguished Latin poet, was born in 1528, at Schluchtern, in the county of Hanau. He had his first education at the convent of that place, under his uncle of the same name, who introduced Lutheranism into it. He afterwards pursued his studies at Frankfort, Marburg, and Wittemberg; at which last university he contracted an intimacy with Melancthon and Camerarius. During the war in Saxony he served a campaign in the Protestant army. In 1550 he visited France; and he afterwards made the tour of Italy. At Padua he took the degree of doctor of physic, and on his return to Germany was chosen professor in that science at Heidelberg, in 1557. He died in 1560. A collection of his Latin poems was published in 1561, with a dedicatory epistle by Joachim Camerarius. He is reckoned to excel particularly in elegy, and occupies the first rank among the Latin poets of Germany.—His younger brother, CHRISTIAN, was also an elegant scholar, and a poet. A collection of his poems, with those of Peter Lotich, was published in 1620.

LOUBERE, (Simon de la,) a French poet, born at Toulouse in 1642, and educated at the Jesuits' college. He was originally secretary of the embassy to M. de St. Romain, ambassador in Switzerland, and went to Siam, in 1687, as envoy extraordinary from Louis XIV. On his return to France, he was entrusted with a secret commission in Spain and Portugal; but his design transpiring, he was arrested at Madrid, and with difficulty obtained his liberty. He attached himself afterwards to the chancellor de Pontchartrain, and travelled with his son. He was admitted into the French Academy in 1693, and into that of the Belles-Lettres in 1694; and he retired at last to Toulouse, where he re-established the Floral Games, and died in 1729. His works are, Songs, Vaudevilles, Madrigals, Sonnets, Odes, and other poetical pieces; an account of his voyage to Siam, 2 vols, 12mo; and a treatise, De la Résolution des Equations, 1729, 4to, &c. Of his voyage to Siam there is an English translation, published in 1693, fol.

LOUDON, (John Claudius,) author of numerous useful and popular works on gardening, agriculture, and architecture, was born in 1783, at Cambuslang, in Lanarkshire, where his mother's only sister resided, herself the mother of the

NATIONAL LIBRARY OF SCOTLAND

Rev. Dr. Claudius Buchanan, afterwards celebrated for his philanthropic labours in India. He was brought up as a landscape-gardener, and began to practise in 1803, when he came to England with numerous letters of introduction to some of the first landed proprietors in the kingdom. He afterwards took a large farm in Oxfordshire. In 1813, and the two following years, he made the tour of northern Europe, traversing Sweden, Russia, Poland, and Austria; in 1819 he travelled through Italy; and in 1828 through France and Germany. He published, Observations on laying out Public Squares, in 1803, and on Plantations in 1804; a Treatise on Hothouses, in 1805, and on Country Residences, in 1806, both 4to; Hints on the Formation of Gardens, in 1812; and three works on Hothouses, in 1817 and 1818. In 1822 he published the Encyclopædia of Gardening, of which a second edition appeared in 1824; this was followed by The Greenhouse Companion; and, Observations on laying out Farms, fol. In 1825 he published his Encyclopædia of Agriculture; and in 1826 he commenced The Gardener's Magazine, being the first periodical ever devoted exclusively to horticultural subjects. The Magazine of Natural History, also the first of its kind, was begun by him in 1828; and in 1829 he published his Encyclopædia of Plants, which was speedily followed by the Hortus Britannicus. In 1832 he published his Encyclopædia of Cottage, Farm, and Villa Architecture. In 1838 he published his Arboretum Britannicum; this was followed by The Suburban Gardener, The Hortus Lignosus Londinensis, and his edition of Repton's Landscape-Gardening. In 1840 he accepted the editorship of the Gardener's Gazette, which he retained till November 1841; and in 1842 he published his Encyclopædia of Trees and Shrubs. In the same year he completed his Suburban Horticulturalist; and in 1843 he published his work on Cemeteries. He likewise contributed several papers to the Encyclopædia Britannica, and to Brande's Dictionary of Science. He died in December 1843.

LOUIS I., surnamed le Débonnaire, and the Pious, was the son of Charlemagne, by Hildegarde, his second wife, and was born in 778. He was made king of Aquitaine by his father at the age of three years, and in 814 was proclaimed king of France and emperor of the West. In 817 he divided his dominions between his three sons, Lothaire, Pepin, and Louis. The first he made his colleague in the empire, and king of Italy; he made the second king of Aquitaine, and the third king of Bavaria. A fourth son, Charles, whom he had by Judith of Bavaria, he made, in 829, king of Germany; and this occasioned a war between Louis and his three other sons. The emperor was dethroned by his son Lothaire, and confined in the monastery of St. Medard, at Soissons. He was afterwards restored to his throne by his two other sons, Pepin and Louis, and died the 20th June, 840.

LOUIS II., king of France, surnamed le Bègue (the Stammerer), son of Charles the Bald, was born the 1st November, 846, was created king of Aquitaine in 867, and succeeded his father on the throne of France in 877. A rebellion of the marquis of Languedoc caused him to take the field; but on his arrival at Autun he was attacked with a dangerous malady, and being removed to Compiègne, he died there in 879, after a reign of only eighteen months, and in the thirty-fifth year of his age. He left two sons—Louis and Carloman—by his first consort, Ansgarde, whom he had been obliged by his father to repudiate; and at his death his second wife, Adelaide, was pregnant of a son, who was called Charles the Simple.

LOUIS III., king of France, eldest son of the preceding, born in 860, was designed by his father for his sole successor; but the great lords of the kingdom thought it best to associate with him his brother Carloman. The division of territory was made in 880, when Louis had for his share France proper and Neustria; and Carloman, Burgundy and Aquitaine. Boson, duke of Pavia and Milan, seized for himself a considerable principality from the southern provinces of France, with the title of king of Provence. While the two brothers were engaged in the siege of Vienne, held by the consort of Boson, an irruption of the Normans into Picardy called Louis to its defence. He gave them battle near Saucour, and is said to have slain 9,000 of them, but with a loss on his part which prevented him from pursuing his victory. Louis died at the abbey of St. Denis, in August 882, in the twenty-second year of his age; and, as he had no children, his brother Carloman remained sole king of France.

LOUIS IV., king of France, surnamed d'Outremer, because his mother Ogiva had carried him over to England, where he was brought up, was the son of Charles the Simple. He remained in England till 936, when, upon the interregnum that

succeeded the death of Raoul, king of France, the nobility, at the instigation of Hugh the Great, duke of France, invited young Louis to return and ascend the throne. The king's attempt to recover Lorraine brought upon him the arms of Otho I., emperor of Germany. The death of William, duke of Normandy, in 943, occasioned an attempt by the king to reunite that duchy to the kingdom by treacherously getting possession of the person of his son Richard, then a child; and upon its failure he united with Hugh the Great in an open invasion of Normandy. Louis was totally defeated, and carried prisoner to Rouen, whence he was not released till he had consented to a treaty fully securing the independence of Normandy. Hugh afterwards held him a year longer in captivity, till he had procured for himself a grant of the city and territory of Laon. As Louis was travelling between Laon and Rheims, a wolf roused by chance led him to the chase; in the ardour of which he received a fall from his horse, and was so severely bruised that the consequences proved fatal in October 954. He died at Rheims, and was interred in its cathedral. He was succeeded by his son, Lothaire.

LOUIS V., surnamed le Fainéant (Do-nothing), son of Lothaire II., was associated by his father in the government, and succeeded him in 986, being then in his nineteenth year. He was preparing to march to the succour of the count of Barcelona against the Saracens, when he was taken off by poison, administered, it is said, by his wife Blanche, or Constance, in May 987. With him ended the race of French kings of the house of Charlemagne, called the Carlovingian line, which had sat on the throne for 237 years. He was succeeded by Hugh Capet, with whom the third dynasty commenced.

LOUIS VI., king of France, surnamed le Gros, son of Philip I., was born in 1078, and succeeded his father in 1108. The weakness to which the crown had been reduced caused him to experience much disturbance from his own immediate feudatories, and it was a considerable time before he could reduce them to obedience. Soon after, in 1110, he became engaged in a quarrel with Henry I. of England, who, as duke of Normandy, had taken possession of the fortress of Gisors, on the frontiers of France, and, upon his refusal to demolish it according to agreement, Louis marched an army against it, and was victorious. By a peace, concluded not long after, it was agreed that William, the son of Henry, should do homage to the king of France for the duchy of Normandy, which Henry himself had refused to do. War, however, was soon renewed, and each king endeavoured to raise up enemies to the other from his own vassals. Louis, sensible of the danger arising from the possession of Normandy by the king of England, to which he had himself formerly contributed, used all his efforts to deprive Henry of that dukedom, and transfer it to William, the son of Robert, Henry's unfortunate elder brother; but he was foiled by the superior policy and military talents of the English king. The emperor, afterwards, excited by Henry I., who was his father-in-law, invaded France; but the common danger induced the vassals of the crown to exert themselves with such effect, that Louis saw himself at the head of 200,000 men, and the emperor thought proper to retire. The vassels, however, refused to comply with the king's desire of marching into Normandy and conquering that duchy from Henry. It was at this muster of the national force that the famous oriflamme, or banner of the abbey of St. Denis, was displayed as the king's standard. [It was used for the last time at the battle of Agincourt.] The assassination of Charles, earl of Flanders, occasioned Louis to march with an army into that country, for the purpose of punishing the offenders, and conferring the vacant earldom upon William, son of Robert, the former duke of Normandy; but the death of that prince rendered his scheme abortive. An exuberance of fat (which gave him his surname) now brought Louis into a declining state of health, and he prepared for death by settling the affairs of his kingdom. Having some years before lost his eldest son, Philip, he caused his next son, Louis, to be solemnly crowned at a council of the nation. When he found his end approaching, he drew his signet from his finger, and put it upon that of his son, charging him at the same time to remember that the sovereign authority, of which this was the symbol, was a public trust, of which a strict account would be required in a future world. He died at Paris the 1st August, 1137, in the fifty-seventh year of his age. By his wife, Adelaide of Savoy, he left several sons, and one daughter. Scarcely any of the French kings have maintained a more irreproachable character than Louis VI. His reign is the era of the

NATIONAL CYCLOPEDIA

commencement in France of that balance to the power of the feudal lords which arose from the order of citizens. By the advice of his minister, the celebrated abbot Suger, he conferred new privileges on the towns within his domains, by what were entitled charters of community, and formed them into corporations or bodies politic, with the right of administering justice, levying taxes, and embodying a militia within their own districts. He also further restrained the authority of the nobles, by allowing appeal in various cases from the sentence of their officers to the royal judges. He was succeeded by his son, Louis VII.

LOUIS VII., king of France, surnamed le-Jeune (the Young), son of the preceding, was born in 1120. A short time before his father's death he had married Eleanora, the heiress of the duke of Guienne and count of Poitou; by which alliance an extensive country from the Loire to the Pyrenees was united to the crown of France. He succeeded to the throne in 1137. Thibaut, count of Champagne, an intriguing lord, who was perpetually fomenting disturbances, provoked Louis to make an inroad into Champagne; he sacked the town of Vitry, and set fire to a church, in which more than 1300 people perished. Struck with remorse at this cruel action, he made his peace with the archbishop and count, and resolved to expiate his fault by an expedition to the Holy Land. The second crusade was at this time preached up by St. Bernard; and although the wise abbot Suger, who continued to be the minister of the crown in this reign, endeavoured to persuade Louis to content himself with sending contributions of men and money for the enterprise, the eloquence of Bernard and the spirit of the age overthrew his counsels. At the great national assembly held at Vezelai in 1146, Louis was the first to take the cross; and his example was followed by the queen, and all the principal nobility. He set out in 1147, at the head of 80,000 men, on his march by land to Constantinople, where he was received with much respect by the emperor Manuel Comnenus. After recruiting his forces at Antioch he proceeded to Jerusalem, where it was resolved to undertake the siege of Damascus. This enterprise failed; and Louis, after several disasters, returned to France in 1149. His honour and domestic comfort were injured by the notorious gallantries of his queen Eleonora, who accompanied him to the East; and he now declared his intention of repudiating her. And though Suger, dreading the consequences of a restoration of her dowry, for a time diverted him from his purpose, yet, after the death of that minister, it was carried into effect, at a council held in 1152. The provinces of Aquitaine were thus again detached from the crown of France, and, what was worse, they were transferred to that of England, by Eleonora's marriage, six weeks after her divorce, to Henry Plantagenet, then duke of Normandy, and soon after king of England, under the name of Henry II. Louis married for a second wife Constantia, daughter of Alphonso, king of Castile. The pretension of Henry to the county of Toulouse in right of his wife produced a war between the two kings, which, after being carried on for several years, was terminated by a peace in 1176. In 1179 Louis was seized by an apoplectic attack, which left a palsy on one side, and having languished about a year under his malady, expired at Paris in September 1180, after a reign of forty-three years.

LOUIS VIII., king of France, surnamed Cœur-de-Lion, son of Philip Augustus and Elizabeth of Hainault, was born in 1187, and succeeded his father in 1223. Being urged by Henry III. of England to make restitution, according to his treaty, when prince of the provinces taken by his father from king John, he evaded the demand, and a war was the consequence. He made himself master of Rochelle; and at length the English were left in possession of nothing in France but the town of Bourdeaux, and the country beyond the Garonne. At the request of the pope he twice made war against the Albigenses. Receiving from Amauri de Montfort a cession of his pretensions to the estates of the count of Toulouse, he marched with a large army to the banks of the Rhone. The inhabitants of Avignon refused to admit him, upon which he laid siege to the place. He lay before it three months before it capitulated; and then, with an army much diminished, he proceeded into Languedoc. On his return to Paris he was seized with a disorder, which carried him off at Montpensier, in Auvergne, after a week's illness, in November 1226, in the thirty-ninth year of his age, and fourth of his reign. By his queen, Blanche of Castile, he had eleven children, of whom six survived him—five sons and a daughter. He was succeeded by his eldest son, Louis IX.

LOUIS IX., king of France, named Saint Louis, son of the preceding, was born in 1215, and succeeded his father in 1226, and he was, in the twelfth year of his age, placed under the guardianship of his mother, Blanche of Castile, who was also made regent of the kingdom. It was her great object in his education to excite in him an attachment to religion, and to preserve his morals untainted. A revolt of the count de la Marche in 1242, supported by Henry III. of England, gave occasion to Louis to display his courage and martial talents. He gained two victories in person, and constrained the count to submit to humiliating conditions of peace; and he also dispersed a confederacy of other malcontent nobles. In 1244 Louis was attacked with a dangerous disease, under the impression of which he made a vow, in case of recovery, to march at the head of an army against the Infidels. In 1248, having appointed his mother Blanche regent, Louis embarked at Aigues-Mortes, accompanied by his queen, his brothers, the counts of Artois and Anjou, and almost all the chivalry of France. In 1249 he arrived at the mouth of the Nile, and leaping into the sea sword in hand, gained the beach, and drove away the Saracens drawn up to defend it. Damietta yielded upon the first assault; but being defeated at Mansoura, Louis was taken prisoner, (April 1250,) and compelled to pay a heavy ransom, and to restore Damietta. He left the inauspicious shore with his queen and two brothers, carrying with him about 6,000 men, the sole remains of the flourishing army with which he had landed in Egypt. He then caused himself to be conveyed to the port of Acre, and spent four years in Palestine, forgetful of his own kingdom, and only attentive to secure that of Jerusalem from the hostilities of the Saracens. The death of his mother at length recalled him to France, and he returned thither in 1254. The best account of his expedition is by Joinville, who accompanied Louis, and whose Histoire de St. Louis was edited by Ducange, with notes, fol. 1668. (See JOINVILLE.) After his return, Louis displayed a seriousness approaching to melancholy; and by continuing to wear the cross on his upper garment, he gave a token of the passion which still predominated in his mind. He, however, applied to the government of his kingdom with the most exemplary diligence, and by his strict and impartial administration of justice, and the wholesome regulations which he established, promoted the happiness and prosperity of his people. He published several useful statutes, known by the title of Etablissemens de St. Louis; he established a police at Paris, at the head of which he placed a magistrate called prévôt; he classed the various trades into companies called confrairies: he established the college of theology, called Sorbonne, from the name of his confessor; he formed a navy, and made an advantageous treaty with the king of Arragon, by which the respective limits and jurisdictions of the two states were defined. With Henry III. of England he made a treaty, ceding to him Limousin, Perigord, Querci, and Agenois, on the condition of paying liege-homage for them to the kings of France; and it is affirmed that he was desirous of restoring Normandy also to the English kings, could he have obtained the consent of his peers. This scrupulous regard to equity, however, raised his character among foreigners, who gladly applied to him as arbiter of their differences. He also honourably enlarged his own kingdom by the acquisition of various places on the borders of the Low Countries. This useful and creditable course of conduct was at length fatally interrupted by that zeal for propagating his religion, which was Louis's ruling passion. The pope's legate easily engaged him in a project for a new crusade, against the advice of his best friends. The preparations for this enterprise were long, and proportioned to the greatness of the design, which was supposed to embrace the conquest of Egypt, or of the Holy Land. Its first object, however, proved to be Tunis, the petty king of which was supposed to have given some indications of becoming a Christian; and Louis testified his expectations by exclaiming, "What an honour to me, should I become godfather to a Mahometan king!" He disembarked with a powerful army on the African coast, in August 1270, took possession of Carthage, and prepared for the siege of Tunis, from the king of which he only received defiance. He had lain but a short time before it, when the heat of the climate, and bad provisions, produced a pestilence in his camp, by which, after seeing one of his sons perish, he was himself carried off on the 25th August, in the fifty-sixth year of his age, and forty-fourth of his reign. Boniface VIII. canonized him in 1297; and his descendant, Louis XIII., procured the day dedicated to his honour (25th August) to be

declared a general feast of the church. He was succeeded by his son, Philip le Hardi.

LOUIS X., king of France, surnamed Hutin, (an old word signifying Quarrelsome,) son of Philip le Bel, was born in 1289. In the right of his mother Joan, he was crowned king of Navarre during his father's life. He succeeded his father in 1314. Notwithstanding the surname given him, he was of a quiet disposition, and submitted to be governed by his uncle Charles of Valois, the chief minister of the preceding reign. In 1315 he put to death his wife, Margaret of Burgundy, on the ground of adultery, and then married Clementia, daughter of Charles, king of Hungary. The necessity of raising money for an intended expedition into Flanders suggested the expedient of a general enfranchisement in the king's domains. The inhabitants of the towns were already free; but those of the country were serfs, and few of them were willing to pay for that freedom which was forced upon them. Louis then made an unsuccessful campaign against Robert, count of Flanders, who had broken his treaty made with Philip. A sudden disorder, said to have been occasioned by drinking cold wine or water when he was heated, proved fatal to Louis, in June 1316, after a reign of a year and seven months. He left a posthumous son, who died in his cradle. His daughter by his first wife was set aside from the succession by the Salic law; and he was succeeded by his brother, Philip V.

LOUIS XI., king of France, son of Charles VII., was born in 1423, and succeded his father in 1461. He had revolted against his father in 1456, and being defeated, had taken refuge at the court of Philip the Good, duke of Burgundy, where he remained for six years, till he was called to the throne. He began his reign by dismissing his father's ministers, and liberating the duke of Alençon and the count of Armagnac, who had been imprisoned for their treasonable practices. It was the great object of his policy to reduce the formidable power of the house of Burgundy; and his first step was to redeem the towns on the Somme from duke Philip by the payment of a large sum of money, as he was entitled to do by treaty. Some disputes, however, ensued in the execution of this business; and soon after, Louis was suspected of a plot for the seizure of the persons of the duke and his son. The accession of Charles the Bold, count of Charolais, to the dukedom of Burgundy, on the death of his father in 1467, gave Louis much uneasiness. The fiery temper of that prince, and his declared enmity to the king, soon involved them in hostilities. An invasion of France by the duke's ally, Edward IV. of England, threatened great danger; but Louis, adhering to the maxim of rather diverting than confronting a storm, lavished his treasures upon the English ministers and generals, and allured Edward himself by a promised pension of 50,000 crowns for life, by which means a treaty between them was concluded at Pecquiny in 1475, before any hostilities had taken place. In 1477 he was delivered from his most dangerous and inveterate enemy, Charles the Bold, who fell before Nanci, (5th Jan.) Louis now sought to compel Mary of Burgundy, Charles's only daughter, to marry the young dauphin; but his hostile procedure had the effect of throwing her into the arms of Maximilian, archduke of Austria; an event which proved the fertile source of wars for centuries. Hostilities were the immediate consequence of this alliance, but mutual convenience soon brought about a suspension of arms. In 1479, however, war recommenced between Louis and the archduke, and the latter lost Franche-Comté in a single campaign. Hostilities continued till the death of Mary of Burgundy, in 1482; after which the people of Ghent obliged Maximilian to conclude the treaty of Arras with Louis. One of the last public events of his reign was the union of Provence to the crown of France, by the bequest of Charles, count of Maine, the last prince of the house of Anjou. The health of Louis now rapidly declined. The nearer he approached his end, the more he clung to life; and he endeavoured by superstitious practices to quiet the compunctions of a guilty conscience. Shut up in his castle of Plessis-les-Tours, he placed guards around its battlements, who kept at a distance all visitors, excepting a few who were admitted singly. He changed his domestics daily, sacrificed many to his suspicions, and felt more dread than he inspired. His devotional practices were of the most contemptible kind. He loaded himself with relics, and images of peculiar sanctity, and made donations to churches and monasteries. In the midst of such vain precautions against death, it surprised him the 31st of August, 1483, in the sixtieth year of his age, and twenty-third of his reign. Louis XI. has been transmitted to posterity in the blackest colours,

and has obtained the title of the Tiberius of France. He was a bad son, a bad husband, a bad father, a bad master, and a tyrannical sovereign. He had also much whimsical caprice in his temper, which derogated from the good sense he displayed on many occasions. He took such a pleasure in deceiving, that he often lost the fruit of it. His policy, however, was upon the whole highly useful to the nation, for he saw that his own interest and that of his people in general coincided. He depressed the nobility, and raised the lower orders, freely admitting merchants and men of talents to his table and conversation. He instituted the order of St. Michael, and was the first French king who bore the title of Most Christian, given him by the pope in 1469. The best account of this prince is given by his contemporary and confidant, Philip de Comines, in his well-known Memoirs. Louis XI. was succeeded by his son, Charles VIII.

LOUIS XII., king of France, surnamed le Père du Peuple, was born at Blois in 1462. He was son of Charles, duke of Orleans, descended from a younger son of Charles V., and succeeded, in 1498, Charles VIII., who had left no children. After his accession he married Anne of Brittany, the widow of his predecessor. Louis asserted his claims to the duchy of Milan, which were derived from his grandmother, Valentina Visconti, daughter of John Galeazzo, duke of Milan. His claims upon the Milanese now (1499) began to excite in him the ambition of conquest; and having taken due precaution to ensure peace in other quarters, he made an alliance with the Venetians, and, in conjunction with them, invaded the dominions of Ludovico Sforza, duke of Milan. The French generals made themselves masters of Milan, Genoa, and all the strong places in the country, within three weeks; and Louis passed the mountains, and entered Milan in triumph, while Sforza retired with his family and treasures to Inspruck. A sudden revolution caused the expulsion of the French and the return of Sforza; but the troops of Louis soon re-entered the Milanese, and got possession of the person of the duke, who was sent to France, where he died. Louis, emboldened by this success, next made a treaty with Ferdinand the Catholic for the partition of the kingdom of Naples between them. In 1501 this plan was successfully executed, and Frederic of Arragon, king of Naples, expelled from his dominions, put himself into the hands of Louis, who gave him the duchy of Anjou, and a pension for life. Ferdinand, meantime, was plotting to secure the whole of the spoils to himself; and by means of his famous captain, Gonzalvo de Cordova, he obtained possession in 1503 of the whole kingdom of Naples, after defeating the French at Seminara and Cerignola (April 1503). A revolt of Genoa in 1507 called Louis into Italy with a powerful army, which that city was unable to resist. In the next year he joined in the famous league of Cambray against the Venetians. Cardinal d'Amboise, who had a personal quarrel with the Venetians, induced the French king to become a party in the league, and prevailed upon Louis to head his army, attended by several nobles of the highest rank. In May 1509 he gained a complete victory at Aignadel. Julius II., whose haughty and ambitious spirit had chiefly contributed to the formation of the league, after his own purposes were answered by the recovery of Romagna, resolved to employ his efforts to expel all foreign powers from Italy. He made peace with the Venetians, and openly declared against the French, to whom he excited enemies in every quarter. By higher subsidies he bought off the mercenary Swiss; and he detached king Ferdinand, by granting him the investiture of the kingdom of Naples. A new league was now formed, of which the aged pontiff was the soul, and nothing could exceed his malignity against France. The military reputation of the French was well supported by Gaston de Foix, duke of Nemours, who in 1512 gained the battle of Ravenna, but fell in a rash pursuit of the enemy. Soon after the Milanese was overrun by the Swiss, and the French were expelled from Lombardy. It was recovered, and lost again; the French general, La Tremoille, being defeated at Novara by the Swiss (6th June, 1513). Henry VIII. of England, who had joined the papal league, invaded Picardy, and routed the French at Guinegate, in an action called, The Battle of the Spurs. The loss of Terouanne and Tournay followed this defeat, while the Swiss, on the other side, made an irruption into Burgundy. In 1514 the queen died; and Louis thereupon proposed marriage to Mary, sister of Henry VIII.; and his offers being accepted, a league offensive and defensive was formed between the two kings. The new queen, who was young and beautiful, was welcomed with great splendour and universal acclamations; and in the midst

of festivities, formidable preparations were made for renewing the war in Italy. But the king's constitution, which had been impaired by attacks of the gout, now gave way, and in the third month after his marriage he was carried off, on 1st January, 1515, in the fifty-third year of his age, and seventeenth of his reign. He left no male issue, and was succeeded by Francis I. The title of Father of his People was given him by the assembled states of the kingdom. He was naturally inclined to economy, and held as a principle, that "the justice of a prince obliged him to owe nothing, rather than his greatness to give much." And when his frugality was made a topic of public ridicule, he said, "I had rather see my courtiers laugh at my avarice, than my people weep at my extravagance." In his manners and conversation Louis XII. was affable, mild, and cheerful, prone to sallies of innocent pleasantry, and fond of literature. He assembled men of learning at his court, and employed them in public affairs. Greek was first taught at the French universities in his reign.

LOUIS XIII., king of France, surnamed the Just, son of Henry IV., by Mary de' Medici, was born at Fontainebleau, in September 1601, and succeeded his father in 1610, under the regency of his mother. Her weakness and attachment to favourites, together with the ambition and turbulence of the great nobles, rendered the kingdom for several years a scene of faction and civil commotion. The young king was declared of age in October 1614; and soon after the States-General were convoked, for the last time before the epoch of the French Revolution. In 1615 Louis married Anne of Austria. The tragical death of the queen's favourite, Concino Concini, maréchal d'Ancre, in 1617, was succeeded by the rise of Luynes, who had obtained an equal empire over the mind of the king, who was incapable of governing himself during the whole of his life. The principal events while Luynes possessed the sovereign power were quarrels with the queen-mother, who was sent to Blois under arrest, and a renewed war with the Calvinists, headed by the duke of Rohan. During the course of the war Luynes died; and soon after the Calvinists obtained an advantageous peace. In 1624 cardinal de Richelieu, who, while bishop of Luçon, had been gradually rising to political reputation, acquired the chief management of affairs, which he held with uncontrolled sway as long as he lived; and nothing less than great dexterity, joined with inexorable severity towards public delinquents, could have enabled him to maintain as he did the royal authority at home, and the political consequence of France abroad. War broke out again with the Calvinists, who complained that the conditions of the former treaty were not observed. The king again appeared in arms; but the chief honour was gained by Richelieu, who, after a long siege, took Rochelle (1st November, 1628). This conquest broke the power of that party. They were still allowed, however, a share of religious liberty. From Rochelle Louis marched to the assistance of the duke of Mantua, and by a successful campaign, and the treaty of Susa, 1631, he established him in the possession of his dominions. On his return to France Louis found himself exposed to the intrigues of his only brother, Gaston, duke of Orleans, who was jealous of the influence of Richelieu. But the projects of Gaston were defeated at the battle of Castelnaudary; and the duke de Montmorency, the governor of Languedoc, who had supported him, was tried, and beheaded at Toulouse, 30th October, 1632. In addition to the civil contentions a war with Spain broke out in 1635, which was at first unsuccessful on the part of France. The progress of the enemy in Picardy, where they took several towns, excited great alarm; but the spirit of the nation rising in proportion, the Spaniards were at length driven out of the country. The French gained several victories, and the intrigues of Richelieu proved very detrimental to the crown of Spain in its own dominions. The last of Louis's favourites was Cinqmars, a young man of an engaging figure, recommended to him by Richelieu, but who was led by his ambition to cabal against his patron. His ruin was the consequence, and Louis gave him up to execution with unfeeling indifference. But while Richelieu excited discontent and discord in Europe, more from views of ambition than to serve his master, a sudden attack of illness hurried him and Louis to the grave. The cardinal died on the 4th December, 1642; and the king himself, worn to a skeleton, and full of anxiety concerning the approaching regency, sunk under his malady in May 1643, in the forty-second year of his age, after an unquiet reign of thirty-three years. By his queen, Anne of Austria, sister to Philip IV. of Spain, who had passed twenty-three years of her wedded

life in sterility, he left two sons in the age of childhood. His son, Louis XIV., succeeded him.

LOUIS XIV., king of France, son of the preceding, was born the 16th September, 1638, and succeeded his father in 1643, under the regency of his mother, Anne of Austria, who was guided in all matters of state by her favourite, cardinal Mazarin, the pupil of Richelieu. The war was continued against the emperor and the Spaniards; and Louis saw his arms victorious at Rocroy, under the duke of Enghien, afterwards the great Condé; and in Catalonia, under La Mothe. The campaign of 1644 added Thionville, Barleimont, Philipsburg, Mayence, Worms, Manheim, and other towns to the French dominions; and in 1645 fresh conquests awaited Louis in Flanders, Artois, Lorraine, and Catalonia. The Swedish general, Torstenson, in alliance with France, defeated the Imperialists in Bohemia; Turenne took Treves; and D'Enghien, after the battle of Nortlingen, made himself master of Furnes, Dunkirk, and Ypres, and defeated the archduke in 1648 in the plains of Lens. These glorious events, crowned by the defeat of the Spanish fleet on the coast of Italy, were stopped by the peace of Munster, between France, the emperor, the Swedes, and the German states, and Louis saw added to his dominions by this treaty, Metz, Toul, Verdun, Alsace, Brisach, and Pignerol. But this calm was soon succeeded by the civil war of the Fronde, during which the royal family was obliged to leave the capital (January 1649), and wander like fugitives from province to province. The court returned to Paris in August in the same year. The war of the Fronde terminated in 1653 with the complete triumph of Mazarin. In the following year Louis made his first campaign in Flanders. In 1655 he concluded a treaty of alliance with Cromwell against Spain. Condé, who had joined the Spaniards, continued to maintain a kind of civil war on the frontiers, where he was held in check by his rival in glory, Turenne. In 1657 the death of the emperor Ferdinand III. opened visions of national glory to Mazarin, who used every effort to obtain the imperial dignity for Louis XIV.; and the success of his rival, Leopold of Austria, was the cause of that bitter animosity which Louis entertained against him, and which led to many long and bloody wars. In 1659 the peace of the Pyrenees advantageously concluded the long quarrel with Spain, by the treaty of Bidassoa. One of its conditions was, the marriage of the king with the infanta Maria Theresa, which took place in 1660. The king, during the life of Mazarin, interfered little in public affairs. After the death of the cardinal (nine days after he had concluded the treaty of Vincennes with Charles, duke of Lorraine), in 1661, Louis resolved to govern by himself, and thenceforth the post of prime minister became vacant. It was fortunate for him that able men in all the departments of state had been formed under the preceding administrations. Colbert (the successor of the unfortunate superintendent Fouquet, who had been banished for peculation) had been recommended to Louis by Mazarin, and to his genius was owing the revival of commerce and the marine, and all the splendid establishments of arts and manufactures which adorned the early period of this reign. It was he who, not learned himself, but capable of valuing literature, suggested to Louis that plan of pensioning all the eminent men of letters throughout Europe. The leading object of Louis XIV. was his personal grandeur. Absolute master of a rich and powerful country, he employed all its resources to surpass every competitor in all that could conduce to his glory. He completed the work begun by Richelieu; he changed the feudal monarchy of France into an absolute one. "L'état, c'est moi!" was his maxim and his favourite expression. He had several disputes with the court of Rome, in which he treated the pope with great asperity; twice he braved the pontiff, through his ambassador, in the middle of Rome; twice he seized upon Avignon; and twice he obliged the papal court to make him humble apologies. In his old age he became very devout, intolerant, and superstitious, and yet he mistrusted the papal court. In the war between England and Holland, Louis supported the cause of his allies, the Dutch, whom, however, he heartily disliked, and considered as mercantile plebeians, heretics, and republicans. But the peace of Breda, in 1667, restored tranquillity to the continent. On the death of Philip IV., father of his queen, Louis laid claim to his dominions, and especially to the Low Countries, which he invaded. The chief places of the Netherlands soon submitted to his arms: but the rapidity of his conquests alarmed the powers of Europe; and England, Sweden, and Holland, immediately formed an alliance against him. The

French war minister was Louvois, a man of talents and application, though haughty and unfeeling. The king in person took the field, having under him the great Turenne. Almost all Flanders was reduced in a campaign, and at the end of it all Franche-Comté was conquered. The peace of Aix-la-Chapelle, in 1668, restored Franche-Comté to Spain, but the conquests in Flanders were retained. Magnificent and useful plans of domestic improvement, together with court amusements, employed a few years of repose, till the ambition of Louis found a new object for his arms. Holland was at this time flourishing by her commerce and foreign possessions, and with prosperity had adopted a character of republican haughtiness. Louis, who could endure no pride in competition with his own, and who viewed the wealth of this country as a tempting prey, found a frivolous pretext of quarrel with it; and having engaged on his side the venal and unprincipled Charles II. of England, resolved to attempt its entire subjugation. In 1672, with a vast army thoroughly disciplined, and commanded by the ablest generals of the age, he burst upon the almost defenceless provinces, and Amsterdam was rescued from his grasp only by laying the whole of the surrounding country under water. At this juncture, William, prince of Orange, raised to the Stadtholdership, revived the drooping spirits of his countrymen; and the principal potentates of Europe, alarmed at the success and ambition of France, leagued against her, while Charles II. was compelled by his parliament to desert her alliance. Holland was evacuated as fast as it had been overrun. The French arms, again turned upon Franche-Comté, conquered it a second time, and it became inseparably annexed to the crown of France. War with Spain, the empire, and other powers, continued some years longer, chiefly to the advantage of France. It was terminated in 1678 by the peace of Nimeguen. Proud of his triumphs, and flattered by the title of Great, which his subjects had bestowed on him in 1680, Louis again directed his attention to the improvement of his kingdom; the canal of Languedoc was completed; the ports of Toulon, Brest, Dunkirk, Havre-de-Grace, and Rochefort, were enlarged and beautified; and by the establishment of cadets, the foundations of future military glory were laid. Algiers, whose corsairs had insulted the French commerce, was bombarded in 1684, by Du Quesne, and reduced to submission; and the Genoese, who had sold powder to the pirates and supported them, claimed forgiveness by sending their doge and four senators to Versailles. But these glorious measures were tarnished by the imprudence and cruelty of the monarch, who in a thoughtless hour revoked the Edict of Nantes (12th Oct. 1685), by which Henry IV. had granted toleration to his Protestant subjects; and thus by one stroke of the pen he banished 50,000 families from his kingdom into foreign countries, and with them the arts, the manufactures, and the treasures of France. The league of Augsburg in 1687 was formed between the duke of Savoy, the electors of Bavaria and Brandenburg, and the prince of Orange; to whom the emperor and the king of Spain were soon united. Though Louis opposed this formidable confederacy by a powerful army under the dauphin, his son, who took Philipsburg, and reduced every place between Basle and Coblentz, yet the enemy soon poured superior numbers into the field, and compelled the French to retreat. The campaign of 1690 was more successful for Louis. Marshal Luxembourg defeated the prince of Waldeck at Fleurus; Catinat conquered Nice, Susa, and Villefranche, and routed the troops of Savoy; and the following year Mons, Valencia, Carmagnole, and Montmelian, were added to the French conquests. The devastation of the Palatinate by the commanders of Louis was attended with circumstances of unparalleled atrocity in the annals of war. A district of more than thirty miles in length, with the towns of Heidelberg, Manheim, Spire, Oppenheim, Crutzenach, Frankenthal, Ingelheim, Bacharach, Sinzheim, and others, was ravaged, plundered, and burnt, in cold blood, under the pretence of forming a barrier between the French army and its enemies. A cry of indignation resounded throughout all Europe at the news. In 1692 the defeat of the French fleet under Tourville, off Cape la Hogue, by admiral Russel, was counterbalanced on land by the fall of Namur, which Louis took in person. In 1693 the unfortunate town of Heidelberg, which had been partly restored by the inhabitants, was taken again by the French marshal De Lorges, the churches were set on fire, and the inhabitants, 15,000 in number, were driven away from their homes. On this news a "Te Deum" was sung at Paris, and a coin struck, which represented the town in flames, with the inscription, "Rex dixit, et factum est!"

Luxembourg afterwards gained the battle of Steinkerque, and the next year that of Nerwinde. In 1695 Cassel fell, and the next year the duke of Savoy, tired of the war, and terrified at the approach of Catinat, who was only six miles from Turin, made peace with France; and the following year hostilities ceased among all the confederates, by the treaty of Ryswick, (1697.) By this treaty Louis gained nothing, acknowledged William III. as king of Great Britain, and restored the duke of Lorraine to his dominions. The death of Charles II. of Spain, without children, unhappily renewed hostilities; and when the duke of Anjou, grandson of the French monarch, assumed the title of king, agreeably to the will of the Spanish prince, under the name of Philip V., the powers of Europe rose to defend the claims of the archduke Charles to the vacant throne. Thus commenced the memorable War of the Spanish Succession. It began in 1701, and lasted thirteen years, convulsed all Europe, and was terminated by the peace of Utrecht in 1713. Eugene, at the head of the imperial forces in Italy in 1702, conquered the country between the Adige and the Adda; and in the North, Marlborough in 1704 gained the great battle of Hochstet, and totally cut in pieces the French army under Tallart and Marchin. In 1705 France conquered Nice and Villefranche, and defeated Eugene at Cassano; while, on the other hand, Barcelona and Gironne submitted to the allies. Villeroy lost the battle of Ramillies against Marlborough; and Ghent, Ostend, Antwerp, and other towns, were snatched from the French dominions. Success continued to attend the allies; Alcantara and Madrid fell into their hands, and the Milanese and Modena were subdued; but in 1707 the battle of Almanza was gained by the French, and the squadrons of Forbin and Duguay-Trouin were successful at sea. The campaigns of 1708 and 1709 were disastrous to the French arms; the victory of Oudenarde was followed by the fall of Tournay, and the battle of Malplaquet; and Louis, disheartened by his misfortunes, sued for peace, and even offered money to the allies to enable them to dethrone his grandson. The pride of the allies continued the war, and the success of Villars, who forced the camp of Denain, and the taking of Douay, Quesnoy, and Bouchain, reanimated the French monarch, whose spirits had been broken by domestic calamities, as well as by public disasters. The treaty of Utrecht was at last signed in 1713 with the allies, and proved more favourable to France than she expected; and the following year peace was concluded with the emperor at Radstadt. Louis, after lingering for about two years, died at Versailles the 1st September, 1715, in the seventy-seventh year of his age, and the seventy-second of his reign. By his first wife he had one son, the dauphin, who died in 1711, leaving three sons, Louis, Philip, and Gaston; and by his mistresses, among whom were De la Vallière, Montespan, Fontanges, and Maintenon, he had several natural children.

LOUIS XV., king of France, son of the duke of Burgundy, was born at Fontainebleau, the 15th February, 1710, and in September 1715 succeeded his great-grandfather, Louis XIV. Philip, duke of Orleans, was appointed his guardian, and he laboured earnestly to restore the impaired finances of the kingdom; but the schemes of Law, and the Mississippi projects, brought desolation and ruin upon above 100,000 families in France. In 1719 the duke of Orleans, provoked by the intrigues of Alberoni, minister of Philip V. of Spain, declared war against that kingdom; but peace was restored in the following year, and Alberoni was dismissed. In 1723 Louis was declared of age; and the affairs of the kingdom, after passing into the hands of the abbé Dubois, were entrusted, after Orleans' death, to the care of the duke de Bourbon Condé, as prime minister. In 1725 the king married Maria Leczinski, the daughter of Stanislaus, nominal king of Poland; and cardinal Fleury succeeded to the disgraced and unpopular Bourbon, in the management of public affairs. The death of Augustus, king of Poland, in 1733, was fatal to the peace of Europe; Louis supported the pretensions of his father-in-law, and was opposed by the emperor of Germany, who upheld the claims of the elector of Saxony. The French troops were successful in Italy. Don Carlos, son of Philip V., conquered the kingdom of Naples and Sicily, and thus a third Bourbon dynasty was founded in Europe. Peace was made in 1736, by which the duchy of Lorraine was given to Stanislaus for his life, to be united after his death to the crown of France. Francis, duke of Lorraine, had Tuscany in exchange. On the death of the emperor Charles VI. in 1740, new dissensions arose, and Louis, who had guaranteed the Pragmatic Sanction, and the succession of Maria Theresa, dishonourably united

with Prussia and Poland to place the duke of Bavaria, Charles Albert, on the imperial throne. Thus supported, the new monarch quickly seized Passau and Prague, and caused himself to be crowned king of Bohemia, and emperor. But his triumph was of short duration; the conquered towns were recaptured, and the battle of Dettingen, 27th June (1743), gained by the allies, shattered all his hopes. Though Louis appeared at the head of his armies in 1744, and took Courtray, Menin, Ypres, and Friburg, and witnessed the defeats of Fontenoy and Lawfeld, and the conquests of Ghent, Ostend, Brussels, Brabant, Bergen-op-Zoom, and other places, yet he met with reverses in Italy and Provence. His commerce was ruined by the English, and the peace of Aix-la-Chapelle in 1748 was welcomed by all the powers of Europe. In 1755 a new war was kindled between England and France about their possessions in Canada; and while Prussia supported the English, the emperor declared himself in favour of Louis. At first the French were successful. Portmahon surrendered to their arms; Galissonniere obtained some advantage over the English fleet; the duke of Cumberland was defeated at Hastenbeck; and the English army submitted to a disgraceful capitulation at Closterseven. The conquest of Hanover, however, was followed by the defeat of the French forces at Rosbach, by the king of Prussia, in 1757; and they experienced another loss at the battle of Crevelt in 1758; and another, still more severe, at Minden. The next year Broglie defeated the allies at Bergen, near Frankfort. But, after various disasters on both sides, the rival powers grew tired of the war; and though the famous Family Compact, joining in one bond of union all the branches of the house of Bourbon, seemed to promise much, it contributed little to the glory of France; and Spain lost Havannah, Cuba, and the Philippines. At last a treaty of peace was signed at Paris, in February 1763, by which France formally ceded to England Canada, Nova Scotia, and its other North American colonies, besides Granada, Dominica, and Tobago, in the West Indies. The succeeding years presented little interesting in the history of France, except the death of the dauphin (1765), the conquest of Corsica, and the final banishment of the Jesuits from the country. The king had now abandoned himself to gross licentiousness, and had become careless of state affairs. The attempt of Damiens made him still more alienated from his people. After the death of his mistress, the marchioness of Pompadour, an ambitious, intriguing woman, but who had still some elevation of mind, he became attached to madame Dubarri, a vulgar upstart; and at last he formed a regular harem, after the fashion of the Eastern sultans, but more odious from its contrast with European manners, which was called the Parc aux Cerfs, and upon which vast sums were squandered. The minister of foreign affairs, Choiseul, who had remonstrated with the king upon his degradation, was dismissed in 1770. In May 1774 Louis was attacked a second time by the small-pox, which carried him off at Versailles, on the 10th of that month, in the sixty-fifth year of his age, and fifty-ninth of his reign. Louis was a weak character, and though possessed of some good qualities, he suffered himself too patiently to be governed by his favourites and his mistresses. He had by his wife two sons, who died before him, and eight daughters.

LOUIS XVI., king of France, grandson of the preceding, and second son of the dauphin Louis and of Maria Josepha of Saxony, daughter of Frederic Augustus, king of Poland, was born at Versailles, on the 23d of August, 1754. He received at his birth the title of duc de Berri, which he exchanged in 1765, on the death of his father, for that of dauphin. Without any brilliancy of parts, he was well calculated for the acquisition of knowledge. He had a memory retentive of the minutest facts, a sound judgment, and great patience and application. He was humane, averse to flattery, simple in his tastes, and fond of retirement. Unstained by the vices of a dissolute court, he married on the 16th May, 1770, Marie-Antoinette of Austria, daughter of the empress-queen, Maria Theresa, and sister of the emperor Joseph. The nuptials were performed with unusual magnificence; but, owing to mismanagement in the exhibition of some fire-works, the public rejoicings on that occasion were clouded by the death of a great number of spectators; and this seemed to the public an augury of future misfortunes, while it painfully exercised the sensibility of the young married pair. Louis ascended the throne in May 1774, being then in his twentieth year. His first prime minister was the aged count de Maurepas, who had long occupied that station in the late reign. Vergennes took the charge of foreign affairs; Turgot was

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chosen minister of finance; Malesherbes became counsellor of state; and Sartine directed the marine. The first act of his reign endeared Louis to his people, and he nobly remitted the tribute which was expected on the accession of a new monarch; he abolished the corvées and the practice of torture; granted liberty of trade in corn in the interior of the kingdom between one province and another; made many reforms in the administration; established a system of economy and order, and gave the first example of it himself in his own household. He also granted toleration to the Protestants. But all these were little more than palliatives, and did not strike at the root of existing evils. The deficiency in the treasury, and the debt of four thousand millions of livres left by Louis XV., were the great stumbling-block of Louis's administration. But no step so much contributed to bring on a revolution in France as the part taken by that nation in the quarrel between England and her revolted colonies in America. Notwithstanding the danger of the example, the temptation of seizing the opportunity to humble a triumphant rival was too great to be resisted. The minister, M. de Vergennes, supported by the queen's party, prevailed, against the king's opinion, in causing a decided partiality to be shown to the Americans; and some young men of rank were suffered to go over and serve in their armies, though their zeal was excited by principles avowedly republican. The complaints of the English ministry on this head being disregarded, open war between the nations broke out in 1778. On the 6th February, a treaty of commerce and alliance was signed at Paris between the French cabinet and Franklin and Silas Deane, on behalf of the United States, by which the latter were acknowledged by France as an independent community. On the 10th July France declared war against England; and 40,000 men were assembled in Normandy for the invasion of this country, but the project was not carried into effect in consequence of the dispersion of the French and Spanish fleets by contrary winds. On the 12th of April, 1782, the French admiral, De Grasse, was completely defeated by Rodney off the island of Dominica; and in September of the same year, the assault of the French and Spaniards upon Gibraltar failed. On the American continent, however, the combined forces of the French and the revolted colonists were successful against the English troops. But, although, after a great variety of fortune, France and her allies succeeded in detaching America from the British crown, the expense of such widely-extended operations left the French finances in a state of aggravated disorder, while the event powerfully aided the progress of antimonarchical principles. In September 1783, peace was concluded at Versailles; England acknowledged the independence of the United States, and gave up to France Tobago and the coast of Senegal. Meanwhile the financial embarrassment of the French government went on increasing, although that department had been committed, since 1776, to the care of Necker, a wealthy Protestant banker of Geneva. This eminent minister had made many reforms, effected a new and more equitable assessment of the direct taxes, established provincial assemblies of notables, who apportioned the taxes, and put an end to the enormous gains of the fermiers-généraux. But in November 1783, Necker was forced by a court cabal to give place to the pliant and courtly Calonne, who, by some specious operations, restored an apparent prosperity, and gave free course to the profusion of the court; till at length the derangement in the revenue became so obvious and alarming, that it was necessary to lay the state of affairs before a national assembly. The States-General of the kingdom, as a body formidable to monarchical authority, had never been convoked since the year 1614; and it was now determined first to have recourse to an inferior kind of assembly, termed the Notables, selected by the king's nomination from the different orders of the state. Their first meeting, in February 1787, disclosed a deficiency in the revenue of no less than 110 millions of livres. Great taxes were proposed to make good the deficiency, which the parliament of Paris refused to register, and it was in consequence banished. Various measures, some harsh, some conciliatory, succeeded; all displaying the embarrassment of the court, and the progress of the public discontent. At length Calonne, being detected by the king in a falsehood, was dismissed. Necker was recalled; and, at last, after a third unavailing convocation of the Notables, it was resolved to adopt the dreaded expedient of calling together the States-General, which were accordingly convoked at Versailles on the 5th of May, 1789. The king had been persuaded by Necker to agree to the pro-

posal of making the number of representatives of the third estate, or commons, equal to that of the two others, the nobles and clergy, united. It remained for the popular party to carry the measure of the votes being taken, not by orders in three distinct houses, but by poll in one house. As this would infallibly throw the whole power into the hands of the third estate, it was vigorously opposed by the royalist and aristocratical parties. At length the third estate, thinking themselves sufficiently supported by the voice of the people, declared themselves the National Assembly (17th of May), and assumed the whole legislative authority. The obvious tendency of the popular measures to the subversion of all monarchical power, together with the urgent remonstrances of the queen and princes of the blood, induced Louis to give orders for the assembling of troops round the capital, and to venture upon the step of dismissing Necker, and commanding him instantly to quit the kingdom. Paris burst into a flame upon this event; commotions took place, in which the soldiers refused to employ their arms against their fellow-citizens; a vast body of national militia was organized, and forcibly supplied themselves with arms from the Arsenal of the Invalides; and on the 14th of July hostilities against the royal authority openly commenced by the storming of the Bastile. Resistance to the popular torrent was now unavailing; the king recalled Necker, who returned amid the acclamations of the nation, and resumed the reins. A scarcity of provisions, added to other causes of public agitation, inspired the populace with uncontrollable fury. On the night of the 5th of October a numerous armed mob marched to Versailles, broke into the palace, massacred some of the guards, and on the following day compelled the king, with the queen and family, to accompany them to Paris. On the latter day the famous club of the Jacobins began its meetings at Paris. The triumph of the popular party was followed by the emigration of some of the most zealous friends to royalty. The National Assembly meanwhile proceeded steadily in their plans for the formation of a new constitution on the basis of limited monarchy; and the king voluntarily repaired to their chamber, and made a solemn declaration of his resolution to adhere to and defend the new constitution to the last moment of his life. But the nobles and clergy who were most attached to royalty were almost universally disaffected to the innovations that were taking place. Emigration became more and more frequent, and comprehended the king's aunts and most of the princes of the blood; while troops were collected and openly formed into an army on the frontiers. The public suspicions were naturally kept awake by these circumstances, and popular ferments occasionally broke out in the capital and provinces. On the 18th of April, 1791, the king and his family, preparing to go to St. Cloud in order to spend the Easter holidays, were forcibly stopped by the national guard, who apprehended that he meant to quit the capital. On the 21st of June, however, Louis and his family secretly withdrew from the Tuileries, and under feigned names proceeded towards the frontiers, with the intention, it is said, of reaching Montmedy. But the royal fugitives were stopped at Varennes, whence they were brought back under a strong escort as prisoners. The king's eldest brother, and his consort, who took a different route, made their escape. The National Assembly proceeded to complete their labours, and in September presented to the king the constitutional act, which he solemnly accepted, and swore to maintain inviolate. They soon after dissolved themselves, and were succeeded (Oct. 1, 1791), by the Legislative Assembly, composed of much worse materials. The majority were hostile to the monarchical principle altogether; they were divided between Girondins and Jacobins. They began by sequestrating the property of the emigrants; they issued intolerant decrees against the priests who would not swear to the constitution, and by these means obliged them to flee from France; they treated the king with marked disrespect, dismissed his guards, provoked the war against Austria and Prussia, encouraged republican manifestations in various parts of the country, and even in the army; established extraordinary courts to judge the emigrants and other people disaffected to the new order of things; and issued an enormous quantity of paper money, under the name of Assignats, which, quickly becoming depreciated, added to the general misery. The king endeavoured, by the use of his 'veto,' to check this headlong career. An insurrection in June 1792 was the consequence; on the 20th of that month the palace of the Tuileries was assailed and entered by a ferocious mob, which treated the royal family with the greatest insolence, and threatened their lives. The king, undismayed, presented himself

to these assassins, and for two hours disarmed them of their murderous fury; till Péthion, mayor of Paris, with hypocritical marks of respect, came to liberate the monarch from his perilous situation. On the 10th of August the mob again attacked the Tuileries. Louis, by the advice of one of the civil functionaries, sought refuge in the Legislative Assembly. He repressed the ardour of his brave Swiss guards just at the moment when those devoted men were turning the tide of conflict in his favour, and commanded them to desist from firing upon his revolted subjects. This was the last act of authority that Louis ever exercised: it sealed his fate. The rebels once more became the assailants, and nothing could withstand them. The deputies, recovered from their alarm, pronounced the throne vacant, and three days after consigned Louis and his family to the prison of the Temple. They also convoked a National Convention, to exercise the sovereignty in the name of the people. In the first week of September the massacre of the political prisoners began. On the 22d the Convention abolished royalty in France, and shortly after proclaimed the necessity of bringing to trial their fallen monarch. The trial was opened in December. The principal heads of accusation were, his attempt to dissolve the States-General in 1789, his escape to Varennes, and other acts previous to his accepting the constitution of 1791. Though deprived of pen and paper, and of every means by which he might have prepared himself, he appeared with his usual serenity before this murderous tribunal, and his answers to interrogatories were simple, clear, precise, full of truth and dignity. An apparent show of candour in the Convention permitted his faithful ministers, Malesherbes, Tronchet, and Deseze, to appear at their bar as his defenders; but neither the tears nor the venerable appearance of these aged and illustrious men, nor the present misfortunes, the past greatness, and the well-known innocence, of Louis, could avail. The Girondins and the Jacobins united against him, and he was found guilty, by a majority of only five voices, of "treason, and conspiring against the nation." The sentence was pronounced on the 17th January, 1793. On the 21st of the same month he was taken in a coach to the Place Louis XV., where the guillotine was fixed. He appeared silent and resigned, and engrossed by religious thoughts. Having ascended the scaffold, he attempted to address the people, but Santerre, an officer of the national guards, ordered the drums to beat. Louis then gave up the attempt, took off his coat and cravat, and laid his head on the block. He was beheaded at ten o'clock in the morning, and his remains were conveyed to the churchyard of the Madeleine, where they were immediately consumed with quick lime. Louis died in the thirty-ninth year of his age, and in the nineteenth of his reign. In 1815 his ashes were removed to St. Denis, with those of his queen, Marie Antoinette, who had survived him only nine months, having been beheaded in October 1793. Louis XVI. left one son, styled Louis XVII., who died in 1795, and one daughter, Marie Thérèse Charlotte, who married her cousin, the duc d'Angoulême.

LOUIS XVII., king of France, second son of the preceding, was born at Versailles in 1785, and received the title of duke of Normandy, which he exchanged for that of the dauphin, after his elder brother's death, in 1789. He was detained in prison in the Temple after the death of his parents, and there he died of disease in consequence of ill-treatment and privation, on the 8th of June, 1795, in the tenth year of his age.

LOUIS XVIII., king of France, uncle of the preceding, and third son of the dauphin, son of Louis XV., was born at Versailles on the 17th of November, 1755, and received, with the names of Louis Stanislaus Xavier, the title of count of Provence. During the life of his elder brother, Louis XVI., he was also styled Monsieur. He evinced when young a bolder and more resolute spirit than his brother, and devoted himself with greater application to the study of polite literature. In May 1771, he married Marie Josephine of Savoy, by whom he had no children. At the first assembling of the Notables he voted for doubling the number of the representatives of the tiers état. He followed the king in the flight to Varennes, (21st June, 1791,) but was so fortunate as to escape beyond the French borders, and took up his residence at Coblentz. The following year he entered France with the Prussians, but was compelled to withdraw by the victory of Valmy. After the death of Louis XVI., he took the title of regent; and on the death of the dauphin (1795) styled Louis XVII., he assumed the title of king of France and Navarre, though he was then an exile at Verona, where he had passed two years in privacy under the name of the count de Lille. On the

approach of the French troops, under Buonaparte, in 1796, he was obliged to quit the Venetian territories. He resided successively in various parts of Germany, and at last settled at Warsaw; but in 1803 he removed to Mittau, in Courland, under the protection of Russia. By the peace of Tilsit (1807) he was obliged to leave the continent. He then repaired to England, and fixed his residence at Hartwell, in Buckinghamshire, till 1814, when events in France opened the way for his return to the throne of his ancestors. He landed at Calais on the 16th of April of that year, and proceeded to St. Ouen, whence he issued (2d May) a proclamation, acknowledging himself as a constitutional king; promising the speedy publication of a charter, a total oblivion of all the past, and guaranteeing all the possessors of what was called national property. On the 4th of June he laid before both the senate and legislative body a charter, which was unanimously accepted, and became the fundamental law of the kingdom. Buonaparte returned from Elba early in the following year; and on the night of the 19th of March, Louis, forsaken by all, retired to Ghent. The battle of Waterloo, 18th of June, 1815, opened again to Louis the way to Paris. The new Chamber of Deputies, which was elected under the excitement of this second restoration, proved ultra-royalist in principle, and went further than the sovereign. They banished all those who had voted in the convention for the death of Louis XVI., as well as those who had accepted office under Napoleon after his return from Elba. At last Louis himself saw the danger to which the violence of his pretended friends exposed him, and he dissolved the chamber. In the new elections the moderate constitutional party regained the ascendency, and the king, in 1818, appointed a liberal ministry, at the head of which was count Decazes. But the assassination of his nephew, the duke de Berri, by a fanatical republican, (13th of February, 1820,) again alarmed the court, and restored the influence of the ultra-royalists. Decazes was dismissed, and Villèle was placed at the head of the ministry. The law of election was altered, and the newspapers were placed under a censorship. In 1823 Louis, in concert with the northern powers, sent a force of 100,000 men into Spain, under the command of the duc d'Angoulême, to repress the insurrectionary movement that held Ferdinand VII. a prisoner in his capital, and to restore him to the full exercise of his authority. Louis, after suffering long from ill health, died on the 16th of September, 1824, in the sixty-eighth year of his age, and was succeeded by his younger brother, who took the title of Charles X.

LOUIS I., emperor. See Louis I. of France.

LOUIS II., emperor and king of Italy, surnamed the Young, was the eldest son of the emperor Lothaire I., who created him king of Italy in 844. In 855 Lothaire died, and by his will divided his dominions between his three sons, leaving to Louis only the title of emperor, with the kingdom of Italy. The Eastern emperor, Basil, excited Adelgise, duke of Benevento, to revolt from Louis, who was surprised and made prisoner by the duke, and not liberated till he had taken an oath never to re-enter the dukedom. From this oath he was absolved by the pope; and was crowned king of Lorraine by Adrian II. in 871. He died in 875.

LOUIS III., emperor, surnamed the Infant, was son of the emperor Arnulf, whom he succeeded in 900, being then in his seventh year. In the course of his reign Germany was desolated by the Hungarians, and torn asunder by civil discord. Louis was obliged to take refuge at Ratisbon, where he died in Jan. 912. His death forms an era in the Germanic history, as he was the last king or emperor of Germany of the lineage of Charlemagne.

LOUIS IV. (or V.), emperor, son of Louis, duke of Bavaria, and Matilda, daughter of the emperor Rodolph I., was born in 1286. His father dying when he was only twelve years of age, he was educated at Vienna under his mother's inspection, and distinguished himself beyond all the princes of the age in bodily and mental accomplishments. In 1314 he was chosen emperor at Frankfort by a part of the electors, while another part adhered to Frederic, son of Albert, emperor and duke of Austria. Louis was crowned at Aix-la-Chapelle by the archbishop of Mentz, while Frederic received a similar honour from the elector of Cologne. A civil war immediately ensued; and in 1316 an indecisive battle was fought between them, before Eslinguen, on the Neckar. In Italy the Ghilbelline faction espoused the cause of Louis, while the Guelphs supported that of Frederic, and the flames of war spread over Lombardy. In 1319 Louis obtained a victory at Muhldorf, in

Bavaria; and in 1322 he gave Frederic another defeat, and took him prisoner. Frederic then renounced the imperial dignity in favour of Louis, against whom John XXII. issued a bull, commanding him to desist from exercising the imperial functions. The emperor solemnly protested against this bull; and accordingly a sentence of excommunication was pronounced against him. Receiving an invitation from the Ghibelline party in Italy, he marched thither in 1327, and was crowned king of Italy at Milan by the bishop of Arezzo. In the next year, after reducing Pisa, he proceeded to Rome, where he was received with great honour, and with his empress was solemnly crowned at St. Peter's by the bishops of his party. He also created an antipope, and invested him with the papal office by the name of Nicholas V. A change of affairs, however, soon ensued, and Louis was obliged to return into Germany. John XXII. died in 1334, and was succeeded by Benedict XII., who also opposed the emperor. The overtures of Louis for terminating their disputes, in 1336, were defeated by the interference of Philip de Valois, king of France; and in return Louis made an alliance with Edward III., king of England, whom he created vicar of the empire. The princes of the empire, as well ecclesiastical as secular, assembling at Spire, declared the empire independent of the see of Rome, and pronounced Louis the lawful emperor; and Benedict having refused to give them satisfaction in this matter, a diet was convoked at Frankfort, in which a constitution, for ever establishing the independence of the empire, was passed into a law. In order to find the emperor employment at home, a competitor was set up against him in the person of Charles of Luxembourg, son of the king of Bohemia, who was crowned king of the Romans by the prelates and princes of his faction. Louis was preparing to defend his rights, when he was suddenly killed by a fall from his horse, in October 1347, at the age of sixty-three, after a reign of thirty-three years.

LOUIS I., called the Great, king of Hungary and Poland, born in 1326, succeeded his father, Charobert, on the throne of Hungary in 1342. He drove the Jews out of Hungary, and made war with success against the Turks, who had invaded Transylvania, against the Croatians, and against the Tartars, and Venetians. He was elected king of Poland in 1370, and died in 1382.

LOUIS II., king of Hungary, son of Ladislaus VI. or VII., born in 1506, succeeded his father in 1516. He was defeated by Selim, the Turkish sultan, in August 1526, at Mohacz, in Lower Hungary. He drowned himself in the river Carana immediately after that disastrous engagement, in the 20th year of his age.

LOUIS, dauphin of France, commonly called le Grand Dauphin, and Monseigneur, born at Fontainebleau in 1661, was the son of Louis XIV. and of Maria Theresa of Austria. He had the duc de Montausier for his governor, and the celebrated Bossuet for his preceptor. After distinguishing himself in the Rhenish and Flemish campaigns, he lived in privacy at Meudon, where he died in 1711. It was for him that the well-known edition of the Latin classics, Ad usum Delphini, was undertaken; with little effect, however, for the prince had an utter and invincible distaste for literature. He married Maria Christina of Bavaria, by whom he had three sons; the eldest, duc de Bourgogne, succeeded him in the title of Dauphin, and was the father of Louis XV. of France; the second was Philip, duke of Anjou, afterwards Philip V. of Spain; and the third was Charles, duke de Berri.

LOUIS, dauphin of France, son of Louis XV., and father of Louis XVI., of Louis XVIII., and of Charles X., was born at Versailles in 1729. He served in the campaign of 1745, and was at the battle of Fontenoy. He died in 1765, deeply regretted by the nation, and was buried in the cathedral of Sens, where a superb monument was erected to his memory.

LOUIS OF TARENTUM, second husband of Joan I., queen of Naples, reigned with her from 1347 to 1362. He was an active agent in the murder of Joan's first husband, the unhappy Andrew of Hungary. He died in 1362.

LOUIS, (Anthony,) an eminent French surgeon, was born at Metz in 1723, and commenced his studies under the Jesuits. He was consulting surgeon to the army, surgeon-major to the Hospital of la Charité, demonstrator and censor-royal, member and secretary of the Royal Academy of Surgery, and member of a great number of scientific societies in France and foreign countries. His works are numerous, and highly ingenious. He died in 1792; and his last moments are said to have been disturbed by the apprehension that his name would be connected with the new instrument of capital punish-

ment invented by Guillotin, and which Louis had been commissioned to render more complete.

LOUIS, (the abbé,) an able French minister of finance, born at Toul about 1755. He presided over the treasury under the empire, and placed the public credit upon a solid basis after the restoration of the Bourbons. He was dismissed in 1815, for refusing his consent to the payment of indemnities to the allied powers, but resumed his office in 1819. In 1827 he became a member of the Chamber of Deputies, and was one of the 221 who signed the address against the minister Polignac. In 1831 the mere circumstance of his being a member of the administration sufficed to calm the public mind during the financial panic of the time. He died in 1837.

LOUTHERBOURG, (Philip James de,) a painter, was born in 1740 at Strasburg, where his father was a miniature painter, and studied under Francesco Casanova at Paris, where in 1768 he was made a member of the Academy. Not long after this, he left France for Germany, Switzerland, and Italy, in which last country he did not confine his pencil to portrait or landscape, but painted with equal facility battles, sea-pieces, and still life. In 1771 he came to England, and immediately received employment from Mr. Garrick, as scene painter at Drury-lane. This led him to plan a series of moving pictures, which should unite the machinist and the painter, by giving natural action to perfect resemblance. The result was an exhibition, which he produced in 1782, under the name of the Eidophusikon, or a representation of nature, in a calm, moonlight, sunset, and a storm at sea; but, though music was called in to its assistance, the novelty soon ceased to attract spectators. In the same year Loutherbourg was admitted a member of the Royal Academy, of which he afterwards became a visitor, and one of the council. Besides a number of landscapes, he painted some pictures commemorative of public events, as the Review of Warley Camp, now in the royal collection; the Victory of Lord Howe (June 1794); and the Siege of Valenciennes. His excellence, however, lay in landscape, in which his scenery is fascinating, though the colouring is often too glaring. He also designed for Macklin's Bible the representation of the Angel destroying the Assyrian host, and the Deluge. He died in 1812.

LOUVET, (Peter,) an historian, born at Verderel, near Beauvais, in 1569 (or 1574). In 1614 he was made master of requests to queen Margaret. He died in 1646. He wrote, Coutumes de divers Bailliages, observées en Beauvaisis; Abrégé des Constitutions et Réglements pour les Etudes, et Réforme du Couvent des Jacobins de Beauvais; Nomenclatura et Chronologia Rerum Ecclesiasticarum Diœcesis Bellovacensis; Histoire de la Ville et Cité de Beauvais et des Antiquités du Pays de Beauvaisis; Anciennes Remarques de la Noblesse du Beauvaisis, et de plusieurs Familles de France, 1631, and 1640, 8vo.—There was another French historian of the same name, who was born at Beauvais in 1617, and studied physic at Montpellier. He afterwards became professor of history and geography at the college of Digne, where he made the acquaintance of Gassendi. He next settled at Marseilles, whence he returned to Montpellier, where he taught geography. He published several works from 1657 to 1680, respecting the history of Languedoc, Provence, &c., under the following titles: Remarques sur l'Histoire du Languedoc; Abrégé de l'Histoire d'Aquitaine, Guienne, et Gascogne, jusqu'à present; La France dans sa Splendeur; Abrégé de l'Histoire de Provence; Le Mercure Hollandais, ou, Conquête du Roi, depuis l'an 1672 jusqu'à la fin de 1679. He died about 1680.

LOUVIERS, (Charles James de,) was made in 1376 counsellor of state to Charles V., king of France; this honour is said to have been conferred upon him as a reward for the ability which he displayed in writing the celebrated treatise, entitled, Songe du Vergier, which discusses the claims of ecclesiastical and temporal authority, and boldly defends the liberties of the Gallican church. It is in the form of a dialogue between a priest and a knight, and is contained in two books. It was first printed in Latin at Paris, in 1516, in Gothic letters, under the title of, Aureus de utraque Potestate Libellus, temporali scilicet et spirituali, Somnium Viridarii vulgariter nuncupatum, &c. 4to. A French translation was published in 1591, in folio; and it is inserted in the collection of treatises On the Liberty of the Gallican Church, published in 1731, in 4 vols, fol.

LOUVILLE, (James Eugene d'Allonville, chevalier de,) a French mathematician and astronomer, was descended from an ancient and noble family, and born at the chateau de Louville, in the diocese of Chartres, in 1671. He re-

ceived an education intended to qualify him for assuming the naval or military profession; and, after serving for some time at sea, and afterwards on land, was made brigadier in the armies of Philip V. of Spain, and colonel of a regiment of dragoons. Being disbanded upon the peace of Utrecht, he devoted himself entirely to the study of the mathematics, and particularly of astronomy. In 1713 or 1714, he went to Marseilles, for the purpose of precisely ascertaining the latitude of that place, that his observations might correspond the more exactly with those of Pytheas, made almost two thousand years before that time. In 1714 he was admitted a member of the Academy of Sciences at Paris, and appointed astronomer at the Observatory. In 1715 he came to England, in order to observe the total eclipse of the sun in that year. He was soon after elected a fellow of the Royal Society. Upon his return to France, he fixed his residence near Orleans, where he applied himself assiduously to his astronomical studies. So intent was he in prosecuting them, that he became a philosophical recluse, who was never to be spoken with but during the time when he was at his meals, and who immediately afterwards withdrew into privacy. In 1732 he was attacked by a lethargic disorder; and upon his recovery, he seemed to consider that malady in the light of one of those physical phenomena, with which he had no other concern than that of thoroughly understanding its cause and effects. Soon afterwards a relapse proved fatal to him, when he was about the age of sixty-one. He was the author of a great number of curious Dissertations on physical and astronomical subjects, several of which are inserted in the Mémoires of the Academy of Sciences, and others in the French Mercury, after the year 1720.

LOUVOIS. See TELLIER.

LOVE, (Christopher,) a Presbyterian divine, was born at Cardiff, in Glamorganshire, in 1618, and educated at Oxford. After taking a bachelor's degree in arts, he went into holy orders, and preached frequently at St. Peter-in-the-Bayley; but his principles were so unacceptable, that after he had taken his master's degree, and had refused to subscribe the canons enjoined by archbishop Laud, relative to the prelates and the Book of Common Prayer, he was expelled. He then went to London, where his aversion to the hierarchy prevented his promotion to any living, and led to his being silenced. At length, when his wishes were accomplished, by the establishment of the Presbyterian government in England, he was ordained, according to their method, in Aldermanbury church, in London, in 1644. Next year he repaired to Uxbridge, when the commissioners for the treaty of peace were there, and preached with great violence against the king's commissioners, who complained of the insult to those of the parliament. He was, in consequence, sent for to London, and although acquitted by order of the House of Commons, yet, according to Neal, he was confined to his house during the treaty, and then discharged. He was next appointed one of the Assembly of Divines, and minister of St. Lawrence Jury, and is said also to have been chosen minister of St. Anne's, Aldersgate-street. He was one of the London ministers who signed a declaration against the king's death. He was afterwards engaged in a plot, which cost him his life, and was known at the time by the name of Love's plot. When he found that the Independents were gaining the ascendency, he united with various gentlemen and ministers of his own way of thinking to assist the Scotch (before whom Charles II. had taken the Covenant, and by whom he had been crowned,) in their endeavours to advance that sovereign to the crown of England. Cromwell, however, was too watchful for the success of such a design in London; and the chief conspirators being apprehended, Love and one Gibbons were tried, and executed, by beheading, on Tower-hill, Aug. 22, 1651. Love was accompanied at his death by the three eminent nonconformists, Simeon Ashe, Edmund Calamy, and Dr. Manton. The last preached a funeral sermon for him, in which he considers him, as the whole of his party did, in the light of a saint and martyr. The loyalists considered Love's death as an instance of retributive justice. Clarendon says that he "was guilty of as much treason as the pulpit could contain." His works consist of sermons and tracts, on various subjects, mostly printed after his death, and included in three volumes, 8vo.

LOVE, (James,) an actor and dramatic writer, assumed this name (from his wife's, De l'Amour) when he first attached himself to the stage. He was a son of Mr. Dance, the architect of the Mansion House, in London, and was educated at Westminster School, and at

Cambridge, which he left without taking any degree. About that time a severe poetical satire against Sir Robert Walpole, then minister, appeared under the title of, Are these things so? which, though written by Mr. Miller, was ascribed to Pope. To this Love immediately wrote a reply, called Yes, they are; what then? which proved so satisfactory to Walpole that he made him a handsome present, and gave him expectations of preferment, which were disappointed. He now became an actor, and made his first essays in strolling companies. He afterwards performed both at Dublin and Edinburgh, and at the latter place resided some years as manager. At length he received, in 1762, an invitation to Drury-lane theatre, where he continued till his death, in 1774. He wrote, Pamela, a comedy, and some other dramatic pieces of little note.

LOVELACE, (Richard,) an elegant poet, the eldest son of Sir William Lovelace, of Woolwich, in Kent, was born in that county about 1648, and was educated at the Charter-house, and at Gloucester Hall, Oxford. In 1636 he was created M.A., and, leaving the university, retired, as Wood phrases it, in great splendour to the court; where, being taken into the favour of Lord Goring, he became a soldier, and was first an ensign, and afterwards a captain. On the pacification at Berwick he returned to his native country, and took possession of his estate; and about the same time he was deputed by the county to deliver the Kentish petition to the House of Commons, which giving offence, he was confined in the Gate-house, whence he was released on giving bail of 40,000*l.* not to go beyond the lines of communication without a pass from the speaker. He expended his income in support of the royal cause; and in 1646 he formed a regiment for the service of the French king, and was wounded at Dunkirk. In 1648 he returned to England, and was committed to prison in London, where he remained till after the king's death. He died in indigence in Gunpowder-alley, near Shoelane, in 1658, and was buried at the west end of St. Bride's church. His poems were published under the name of Lucasta, in 2 vols, 8vo. He wrote also two plays, The Scholar, a comedy, and The Soldier, a tragedy.

LOVIBOND, (Edward,) a poet, whose father, a director of the East India Company, left him a considerable estate at Hampton, in Middlesex, where he died in 1775. When The World was conducted by Edward Moore, and his many noble and learned contributors, Lovibond furnished five papers; of which Nos. 93 and 94 contain some just remarks on the danger of extremes, and the impediments to conversation. In Nos. 132 and 134 he opposes the common erroneous notions on the subject of Providence with considerable force of argument, and concludes with some ironical remarks, not ill applied. In No. 82 he first published The Tears of Old May Day, the most favourite of all his poems. In his Mulberry Tree, the distinguishing features of Johnson's and Garrick's characters are admirably hit off—the frivolous enthusiasm of the one, and the solid and sturdy veneration of the other for our immortal bard, are depicted with exquisite humour. His Lines on Rural Sports contain some interesting pictures persuasive to a humane treatment of the brute creation. His poems were published in one volume.

LOW, (George,) a Scotch divine, and natural historian, was born at Edzal, in Forfarshire, in 1746, and educated at the colleges of Aberdeen and St. Andrew's. In 1774 he was ordained minister of Birsay and Haray, a parish in Pomona, or the mainland of Orkney. He employed his leisure chiefly in the study of nature, and undertook a Fauna Orcadensis, and a Flora Orcadensis, the first of which was published in 1813, 4to, but the Flora has not been discovered. He also made a translation of Torfæus's History of Orkney. He died in 1795.

LOWE, (Peter,) a Scotch surgeon of the sixteenth century, who practised in France and Flanders, and was surgeon-major to the Spanish regiment at Paris, and attended the king of France (Henry IV.) six years in his wars. He was doctor in the faculty of surgery at Paris, and ordinary surgeon to the king of France and Navarre. He then returned to his native country, and settled at Glasgow, where he published in 1612 his Discourse on the whole Art of Chirurgery, which reached a fourth edition in 1654. He wrote several other medical works. He died in 1612.

LOWENDAHL, (Ulric-Frederic Woldemar, marshal de,) a celebrated general, born at Hamburg in 1700. He began to bear arms in his thirteenth year as a private soldier; and he rose gradually to the rank of captain, and served with his company in Hungary at the battle of

Peterwaradin, and the siege of Temeswar. He acted as captain of grenadiers at the battle of Belgrade in 1718, and served in Naples, Sardinia, and Sicily. Returning to Poland in 1721, king Augustus gave him the command of his horse-guards and a regiment of infantry. He employed his leisure in the study of gunnery and the science of fortification, and in 1728 was made field-marshal and inspector-general of the Saxon infantry. After the death of Augustus in 1733, he distinguished himself in the defence of Cracow. In the campaigns of 1734 and 1735, he commanded the Saxon auxiliaries on the Rhine under prince Eugene. The czarina engaged him in her service in 1736, as lieutenant-general of artillery, in which station he commanded at the storming of Oczakov. The defence of the Ukraine was committed to his care; and in the war between Russia and Sweden he made two campaigns in Finland under general Lascy, at the head of a separate army. His great reputation now procured him overtures from the king of France, into whose service he entered as lieutenant-general in 1743. He acted with distinction at the sieges of Menin, Furnes, and Ypres, and received a dangerous wound in the trenches before Friburg. At the battle of Fontenoy he commanded the rear-guard, and greatly contributed to the victory by his attack on the English column. In the same year he took several towns in Flanders, and, after the campaign was over, was decorated by the king with the collar of his orders. In 1747 he attained the summit of his glory as a besieging general, by making a sweep of all the remaining strong towns of Flanders, concluding with that of Bergen-op-Zoom, which had been deemed impregnable. Marshal Saxe commanded in the field, and covered the sieges. Immediately after the capture of the last place, Lowendahl was declared a marshal of France. He died in 1755. Frederic, king of Prussia, had a high opinion of his talents; and in the course of the Seven Years' War, when the French envoy had enumerated to that monarch the extent of the resources of France, "All this may be very true," said the king, "but you have no longer either a Saxe or a Lowendahl."

LOWER, (Richard,) an eminent physician and anatomist, was born at Tremere, near Bodmin, in Cornwall, about 1631, and educated at Westminster School, and at Christ Church, Oxford, in 1649, where he studied medicine. The celebrated Dr. Willis employed him as coadjutor in his dissections, and introduced him into practice. In 1665 he took the degree of M.D.; and in the same year he published a defence of Dr. Willis's work on fevers, entitled, "Diatribæ Thomæ Willisii M.D. et Prof. Oxon. de Febribus Vindicatio adversus Edm. de Meara Ormondiensem Hibern. M.D. 8vo. This was followed, in 1669, by his Tractatus de Corde, item de Motu et Calore Sanguinis, et Chyli in eum transitu. This work attracted much notice, in consequence of the chapter on the transfusion of blood from the vessels of one living animal to those of another, which the author had first performed experimentally at Oxford, in 1665, and subsequently practised upon an insane person before the Royal Society. He removed to London soon after, and in 1667 was chosen a fellow of the Royal Society, and of the College of Physicians. He died in 1691. In addition to the writings above-mentioned, he communicated some papers containing accounts of anatomical experiments to the Royal Society; a small tract on Catarrh; and, a Letter on the state of medicine in England. He is said to have been the first discoverer of Astrop Wells, in Northamptonshire.

LOWER (Sir William,) related to the preceding, was a noted cavalier in the reign of Charles I., and was born at Tremere, in Cornwall. During the civil war he took refuge in Holland. He died in 1662. He wrote six plays: Phœnix in her Flames; Polyeuctes, or The Martyr; Horatius; Inchanted Lovers; Noble Ingratitude; and, Amorous Phantasm. He also translated, A Relation in form of a Journal of the Voyage and Residence of Charles II. in Holland, from May 25 to June 2, 1660, fol. with engravings.

LOWITZ, (George Maurice,) a learned astronomer, born in 1722, in the market-town of Fürth, near Nuremberg. He studied for some time at Altorf; but, neglecting classical learning for pursuits more congenial to his inclinations, he never attained to any great knowledge of the Latin language. By the force of application, however, he made very great progress in the mathematics and natural philosophy. In 1746 he married the sister of professor Franz, of Göttingen, who at that time had a half share of the office at Nuremberg for publishing maps, established by the celebrated Homann. After being employed some years in giving private lectures in natural philosophy, he was appointed, in 1752, pro-

fessor of mathematics and natural philosophy in the Egidian seminary at Nuremberg, in the room of Doppelmaïer. In 1762, after the death of Tobias Mayer, the Hanoverian government appointed Lowitz and Kästner conjoint directors of the observatory at Göttingen; but as Lowitz was resolved to hold the management alone, or to give up all concern with it, Kästner resigned his share in the appointment, and Lowitz retained the sole direction till 1764, when he voluntarily gave it up to Kästner. In 1766, at the invitation of the Academy of Sciences at Petersburg, he repaired to Gourief, in Russia, for the purpose of observing the transit of Venus, which was to take place in 1769. In September 1770, he proceeded on the Caspian sea to Astrakan; and having determined the geographical position of that city, he repaired with the like view to Kislar and Mordok, intending to reach Dmetriefsk about the end of the year 1770; but in this he was disappointed, as he did not get thither till the month of June 1771. After undergoing numerous hardships, he was barbarously slain by a party of rebels, headed by Pugatchef, on the 24th of August, 1774.—His son, Tobias, born at Göttingen in 1757, was professor of chemistry at Petersburg. He travelled on foot through Germany, Switzerland, Italy, and a part of England. On his return to Petersburg he was decorated with the order of St. Anne. He died in 1804.

LOWMAN, (Moses,) a learned Dissenting divine, was born in London in 1680. He was originally destined for the law, and in 1697 entered as a student in the Middle Temple; but in about two years he changed his purpose, and determined to study divinity. With this view he went over to Holland in 1699, and studied at Utrecht, and at Leyden. In 1710, after being admitted to the ministry, he settled as assistant preacher in a Dissenting congregation at Clapham, where he continued until his death, in 1752. He distinguished himself, from the period of his academical studies, in metaphysics and divinity; and he acquired an extraordinary stock of useful knowledge, particularly in Jewish learning and antiquities, to the study of which he was much devoted. His pen was first employed, in 1716, in a kind of periodical work, called Occasional Papers, to which he contributed a paper On Orthodoxy, and another On the Danger of the Church. In 1718 he wrote a treatise against Collins, entitled, The Argument from Prophecy, in proof that Jesus is the Messiah, vindicated, in some considerations on the prophecies of the Old Testament, as the grounds and reasons of the Christian Religion. It was not printed, however, until 1733. In 1735 he was one of the preachers at Salters' Hall, against Popery. His principal works are, A Dissertation on the Civil Government of the Hebrews, in answer to Morgan's Moral Philosopher; A Rationale of the Ritual of the Hebrew Worship, in which the design and usefulness of that ritual are explained and vindicated from objections; A Paraphrase and Notes upon the Revelation of St. John; and Three Tracts, on the Shechinah, the Logos, &c.

LOWRY, (Wilson,) an engraver, born at Whitehaven in 1762. In his eighteenth year he came to London, where he was employed by alderman Boydell. He afterwards studied anatomy with a view to the profession of surgery; but he soon returned to his first pursuit, and became a student in the Royal Academy, where he distinguished himself by his skill in drawing the human figure, and made a rapid progress in his art, to the improvement of which he afterwards contributed by a variety of useful inventions. Among these may be reckoned a new ruling machine, possessing the property of ruling successive lines, either equidistant or in just gradation, from the greatest required width, to the nearest possible approximation. Upon this instrument, originally invented in 1790, he some years after made considerable improvement, and constructed a new one, capable of drawing lines to a point, and of forming concentric circles. In 1798 he first introduced the use of diamond points for etching, an invention highly important, on account of the equality of tone produced by them, as well as of their durability. Many other useful improvements in engraving were also discovered by him, and he was the first who succeeded in what is technically termed "biting steel in" well, the secret of which was purchased from him by Mr. Heath. Having now attained to the highest rank in his peculiar line of art, he was employed on Rees's Cyclopædia, commenced in 1800, which for nearly twenty years occupied a considerable portion of his time; Wilkins's Vitruvius, and Magna Græcia; Nicholson's Architectural Dictionary; and, The Encyclopædia Metropolitana, on which he was employed till his death, in 1824. He was elected a fellow of the Royal

Society in 1812. He was a favourer of the Berkeleyan system. and published an ingenious letter on the Mosiac account of the Deluge in the Imperial Magazine, January 1820.

LOWTH, (Simon,) a divine, was born in Northamptonshire about 1630, and educated at Clare hall, Cambridge, where he took his degree in 1660. He was afterwards rector of St. Michael Harbledown, and vicar of St. Cosmus and Damian on the Blean, both in the county of Kent. In 1688 James II. nominated him to the deanery of Rochester, but he was refused institution by bishop Sprat; and in consequence of his refusing to take the oaths of allegiance, he was deprived of both his livings. He died in 1720. He published, *Letters between Dr. Gilbert Burnet and Mr. Simon Lowth*, 1684, 4to, respecting some opinions of the former in his History of the Reformation; The Subject of Church Power, in whom it resides; A Letter to Edward Stillingfleet, D.D., in answer to the Dedicatory Epistle before his Ordination Sermon, preached at St. Peter's, Cornhill, March 15, 1684, with Reflections on some of Dr. Burnet's Letters on the same subject; and, The Historical Collections concerning Deposing of Bishops.

LOWTH, (William,) a distinguished divine, the son of William Lowth, apothecary and citizen of London, was born in the parish of St. Martin's, Ludgate, in 1661, and educated at Merchant-Tailors' School, and at St. John's college, Oxford. His worth and learning recommended him to Dr. Mew, bishop of Winchester, who made him his chaplain, and in 1696 conferred upon him a prebend in the cathedral of Winchester, and in 1699 presented him to the rectory of Buriton, with the chapel of Petersfield, in Hampshire. His valuable notes on Clemens Alexandrinus are to be met with in Potter's edition of that father; and his remarks on Josephus, communicated to Hudson for his edition, are acknowledged in the preface; as are also those larger and more numerous annotations on the Ecclesiastical Historians, inserted in Reading's edition of them at Cambridge. He published, A Vindication of the Divine Authority and Inspiration of the Old and New Testament, 1692, 12mo; and a second edition with amendments, and a new preface, wherein the antiquity of the Pentateuch is asserted, and vindicated from some late objections, 1699; Directions for the Profitable Reading of the Holy Scriptures; together with some observations for confirming their Divine Authority, and illustrating the difficulties thereof, 1708,—this has gone through several editions; Two Sermons preached in the cathedral church of Winchester, at the assizes in 1714, entitled, Religion the distinguishing Character of Human Nature, on Job xxviii. 28, and, The Wisdom of acknowledging Divine Revelation, on Matthew xi. 10; A Commentary on the Prophet Isaiah; On Jeremiah; On Ezekiel; On Daniel, and the Minor Prophets,—these, originally published in 4to, were afterwards republished together, with additions, fol. as a continuation of bishop Patrick's Commentary; The Characters of an Apostolical Church fulfilled in the Church of England, and our Obligations to continue in the Communion of it; A Sermon preached in the Church of Petersfield, in the County of Southampton, 1752,—this drew him unwillingly into a controversy with John Norman, a Dissenter of Portsmouth. Dr. Lowth died in 1732.

LOWTH, (Robert,) second son of the preceding, was born at Winchester, in 1710, and educated at Winchester School, and at New college, Oxford, where he took his degree of M.A. in 1737, and in 1741 succeeded Mr. Spence in the professorship of poetry. In 1746 he published, An Ode to the People of Great Britain, in imitation of the sixth ode of the third book of Horace; this was afterwards inserted in Dodsley's Collection, and was followed by his Judgment of Hercules, inserted in Spence's Polymetis. His first preferment in the church was to the rectory of Ovington, in Hampshire, to which he was presented by bishop Hoadly. In 1748 he accompanied Mr. Legge, afterwards chancellor of the Exchequer, to Berlin. In the following year he attended lord George and lord Frederic Cavendish, brothers of the duke of Devonshire, on their travels. In 1750 bishop Hoadly conferred upon him the archdeaconry of Winchester, and in 1753, the rectory of East Woodhay, in Hampshire. In the last-mentioned year he published his De Sacra Poesi Hebræorum Prælectiones Academicæ, 4to, of which he gave the public an enlarged edition in 1763, 2 vols, 8vo. To the Prælections is subjoined a Short Confutation of Bishop Hare's System of Hebrew Metre, in which he shows it to be founded on false reasoning, on a *petitio principii*, that would equally prove a different and contrary system true. This produced the first and most creditable controversy in

which Mr. Lowth was engaged. The Harian metre was defended by Dr. Thomas Edwards, of Cambridge, who published a Latin letter to Mr. Lowth, to which the latter replied in a Larger Confutation, addressed to Dr. Edwards in 1766. In July 1754, the degree of D.D. was conferred upon him by the university of Oxford by diploma; and in 1755 he went to Ireland as chaplain to the marquis of Hartington, the lord lieutenant. In consequence of this appointment he had the offer of the bishopric of Limerick; but this he exchanged with Dr. Leslie, prebendary of Durham, and rector of Sedgefield, for those preferments, which were accordingly given to him by Dr. Trevor, bishop of Durham. In 1758 he published his Life of William of Wykeham, 8vo. In the dedication to bishop Hoadly, Dr. Lowth gives the sanction of his approbation to a decision which bishop Hoadly, as visitor, had recently made respecting the wardenship of Winchester college. This produced a sarcastic address to him, which he replied to in a pamphlet entitled, An Answer to an anonymous Letter to Dr. Lowth concerning the late Election of a Warden of Winchester College. In 1762 he published his Short Introduction to English Grammar, which has since gone through numerous editions. In 1765 he was elected a fellow of the Royal Societies of London and Göttingen; and in the same year he was involved in a controversy with bishop Warburton. Lowth had advanced in his Prælections an opinion respecting the Book of Job, which Warburton considered as aimed against his own peculiar opinions. This produced a private correspondence between them in 1756; and, after some explanations, the parties retired apparently well satisfied with each other. This, however, was not the case with Warburton, who, at the end of the last volume of a new edition of his Divine Legation, added, An Appendix concerning the Book of Job, in which he treated Dr. Lowth with very little respect. This occasioned a memorable reply from the latter, entitled, A Letter to the Right Rev. Author of the Divine Legation of Moses demonstrated, in answer to the Appendix to the fifth volume of that work; with an appendix, containing a former literary correspondence. By a late professor in the university of Oxford, 8vo. This was followed by Remarks on Dr. Lowth's Letter to the bishop of Gloucester, written by Mr. Towne, archdeacon of Stow, in Lincolnshire; to which is annexed, The second epistolary Correspondence between Warburton and Lowth, in which Warburton accuses Lowth of a breach of confidence in publishing the former correspondence. In June 1766 Dr. Lowth was promoted to the see of St. David's, from which, about four months afterwards, he was translated to that of Oxford. In 1777 he succeeded Dr. Terrick in the see of London. In 1778 he published the last and noblest of his literary labours, entitled, Isaiah: a new Translation, with a preliminary Dissertation, and Notes, critical, philological, and explanatory. On the death of archbishop Cornwallis the primacy was offered by George III. to bishop Lowth, which he declined on account of his infirmities, and the losses he had sustained in his family. In 1768 his eldest daughter, Mary, died; and in 1783 his second daughter, Frances, expired while presiding at the tea-table. His lordship's eldest son was also cut off suddenly in the prime of life. Bishop Lowth died at Fulham, November 3, 1787, in the seventy-seventh year of his age.

LOYER, (Peter le, sieur de la Brosse,) born at Huillé, in Anjou, in 1550, and educated at Paris and Toulouse. He is the author of a curious History of Spectres, 4to; Edom, or the Idumæan Colonies in Europe and Asia, 8vo; and other works, in verse and prose. He misapplied his vast knowledge of antiquities to the maintenance of the wildest fancies. He died at Angers, in 1634.

LOYOLA, (Ignatius de,) the founder of the order of Jesuits, and a saint in the Romish calendar, was born of a respectable family at Loyola, in the province of Guipuscoa, in Spain, in 1491. The early part of his life was spent in the military service; but when his leg was broken by a cannon ball at the siege of Pampeluna, in 1521, he made a vow to renounce the world, to make a pilgrimage to Jerusalem, and to devote himself to a religious life. He dedicated his arms to the Virgin at Montserrat, and hung them up near her altar, and began his career of devotion by the most severe mortifications. He embarked at Barcelona in 1523, and, after obtaining the pope's blessing at Rome, he proceeded to Jerusalem. After many extraordinary visions, and miraculous adventures, he returned to Barcelona, where, in 1524, he began to study the rudiments of Latin grammar; but the wise rules contained in the Enchiridion of Erasmus were soon laid aside for the reveries of Thomas à Kempis.

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In 1526 he went to the university of Alcala, where he studied philosophy and divinity. He now became so popular among his followers, that he was thrown into the prison of the Inquisition, and escaped only upon promise of not publishing his opinions for four years. He then repaired to Salamanca, where his zeal brought down upon him the resentment of the Dominican monks, who caused him to be again thrown into prison, whence he was liberated only on a like prohibition to that pronounced at Alcala. In 1528 he went to Paris, where he gained some converts. The number, however, of those who wished to bind themselves to the austerities of a new mode of life amounted at first only to seven; but they increased afterwards to ten. They agreed to meet together, from various quarters, at Venice, in January 1537, and there bound themselves to observe an uniform mode of life, under the following regulations: that they should lodge in hospitals, and subsist only upon alms; that where several of them were together, they should be superiors by turns, each in his week; lest their fervour should carry them too far, were they not to prescribe limits to one another in their penance and labours; that they should preach in public places, and in every other place where they could obtain permission, recommending the beauty and rewards of virtue, and pointing out the deformity and punishments of vice, and this in a simple evangelical manner, without the vain ornaments of eloquence; that they should instruct children in the Christian doctrine, and the principles of right conduct; and that they should receive no money for exercising their functions, but be governed in all their proceedings purely by a view to the glory of God. To these regulations they all consented; and as it might be expected that they would often be asked questions concerning their denomination, and their institute, Loyola instructed them to answer, that, having united to combat heresies and vices under the standard of Jesus Christ, they had no other name by which to distinguish themselves than that of "the company of Jesus." Upon the arrival of Loyola at Rome, towards the end of the year 1537, he was introduced to pope Paul III., who received him very favourably, and encouraged him to proceed with zeal and vigour in his plan for reformation. Soon afterwards Loyola projected the institution of a new religious order, and summoned his companions to Rome, from the different places in which they were dispersed, that he might consult with them on the subject. After several meetings, they acceded to the plan proposed by him; the outlines of which were, that, to the vows of poverty and chastity, which they had already taken, they should add that of obedience; that a superior general should be elected, to whom they must submit as to God himself; that they should readily and cheerfully undertake the missions to which he might appoint them, living upon alms, if he should so require; that the professed should possess nothing, either in particular or in common; but that in the universities they might have colleges, with revenues and rents for the subsistence of students. This plan Loyola laid before pope Paul III., and applied to him for the confirmation of the new society. The pope referred his petition to a committee of cardinals, who strongly opposed the establishment of such an order, representing it to be unnecessary as well as dangerous; in consequence of which Paul refused to grant his approbation of it. "At last," says Dr. Robertson, "Loyola removed all his scruples by an offer which it was impossible for any pope to resist. He proposed that besides the three vows, of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the popish system was attacked with so much violence and success; the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society; and appointed Loyola to be the first general of the order." The papal bull for the establishment of it, under the name of "The Society of Jesus," was granted in 1540, limiting the number of the professed to sixty; but by a second bull in 1543, the society was empowered to extend the number of members without any restriction, and to

enact particular statutes, or to alter the original ones, as circumstances might render it expedient. Loyola was created general of the order in the year 1541, and established his head-quarters at Rome, whence his companions were sent on missions into every part of the world. Soon after the accession of Julius III. in 1550, having obtained the confirmation of his order anew by that pontiff, Loyola was desirous of resigning his office of general; but the society would not consent to such a measure, and he retained it till his death, which took place in 1556, when he was in the sixty-sixth year of his age. Before that event he had seen his order spread over the greatest part of the old and new worlds, and in the short space of sixteen years forming twelve large provinces, containing at least a hundred colleges. Loyola was in person of a middle stature, and of an olive complexion, with a bald head, eyes full of fire, a large forehead, and an aquiline nose. In 1609 Paul V. beatified him; and in 1622 he was canonized by Gregory XV. Innocent X. gave orders that he should have an ecclesiastical office said in his honour throughout the world, under the semi-double rite, in 1644; and Clement IX. raised it to the double rite in 1667.

LUBBERT, (Sibrand,) a learned Dutch Calvinist divine, was born at Langoworde, in Friesland, about 1556, and educated at Bremen, and at Wittemberg, where he distinguished himself by his application and proficiency, particularly in his acquaintance with Hebrew. Afterwards he attended the lectures of Beza, Casaubon, and Francis Portus, at Geneva, whence he went to Newstadt, whither prince Casimir had removed the professors of the Reformed religion. Here he principally attended the lectures of Ursinus. He was afterwards invited to undertake the pastoral care by the Reformed church at Embden. In 1584 he was appointed preacher to the governor and to the deputies of the states of Friesland, and also professor of divinity in the new university of Franeker. On this occasion he went to Heidelberg, where he was admitted to the degree of D.D., and then returned to his professorship, which he occupied with reputation for nearly forty years, during which period he was often employed in important affairs. He was one of the deputies to the synod of Dort. He was afterwards appointed to the rectorship of the university of Franeker, where he died in 1625, about the age of sixty-nine. He was the author of several learned treatises against Bellarmine and Gretzer, in the controversies relating to the Scriptures, the pope, the Church, and the councils. He also published a work against Socinus, entitled, De Christo Salvatore; and he exerted his pen against Arminius, Vorstius, Grotius, and the other assertors of the cause of the Remonstrants. The last work which he published was, A Commentary on the Catechism of Heidelberg. Even Scaliger, who scarcely gave any person a good word, acknowledged that he was a learned man.

LUBIENIETZKI, (Stanislaus,) Lat. *Lubieniecius*, a Socinian divine, descended from a noble family, was born at Cracow in 1623, and educated at Thorn. Being appointed governor to the young count of Niemirycz, he travelled with him into Holland and France He was minister of a church at Lublin, until he was forced by the arm of power to flee in consequence of his opinions. He died in exile at Hamburg, in 1675, of poison administered to him in his food, to which two of his daughters also fell a sacrifice, while his wife, who had eaten very sparingly, narrowly escaped the same fate. The titles of his numerous works may be seen in Sandius's Bibliotheca Antitrinitariorum, p. 165, &c. The most considerable of his public works shows him to have been well skilled in astronomy, and is entitled, Theatrum Cometicum, &c. 2 vols, fol. Amsterdam, 1667. It is a most elaborate performance, and contains a minute account of every comet, which had been seen or recorded from the deluge to the year 1665. At the time of his death he was engaged in writing a History of the Reformation in Poland, of which all that was found among his papers was printed in Holland in 1685, in 8vo, with an account of the author's life prefixed.

LUBIN, (Eilhard,) a theologian and philologist, was born in 1565 at Westerstede, in the county of Oldenburg, where his father was minister, and educated at several German universities. He was appointed professor of poetry at Rostock in 1595, and of theology ten years afterwards. He died in 1621. He published, Antiquarius, sive Priscorum et minus Usitatorum Vocabulorum Brevis Interpretatio; Clavis Linguæ Græcæ, sive Vocabula Latino-Græca; editions of Anacreon, Juvenal, and Persius, with notes; Horace and Juvenal, with a paraphrase; the Anthologia, with a Latin

version; Epistolæ veterum Græcorum; The Dionysiacs of Nonnus, Gr. et Lat.; Commentaries on the Epistles of St. Paul; Monotessaron,—this is a harmony of the Evangelists. His Latin poems are printed in the third volume of the Deliciæ Poetarum Germanorum. The work, however, by which he obtained most fame, though now forgotten, was a treatise on the Origin of Evil, entitled, Phosphorus, de Prima Causa et Natura Mali, Tractatus Hypermetaphysicus. The hypothesis he proposed was that of two co-eternal principles, God and Nothing, of which the latter stood in the place of the evil principle of the Manicheans and other theorists.

LUBIN, (Augustine,) a learned Augustine monk, born at Paris in 1624. He distinguished himself by his proficiency, particularly in ancient and modern geography, and in sacred and profane history. He filled several posts in his order, and was geographer to the king. He died at Paris in 1695. He wrote, Martyrologium Romanum, cum Tabulis Geographicis et Notis Historicis; Tabulæ Sacræ Geographicæ, sive Notitia Antiqua, Medii Temporis, et Nova, Nominum utriusque Testamenti ad Geographiam pertinentium, a dictionary of all the places mentioned in the Bible, and commonly joined with the Latin Bible known under the name of Leonard; Geographical Tables, drawn up to illustrate Tallemant's translation of the Lives of Plutarch; Index Geographicus, sive in Annales Usserianos Tabulæ et Observationes Geographicæ, prefixed to an edition of Usher printed at Paris in 1673, fol.; The History of Lapland, translated from Scheffer, 4to, 1678; and, The Geographical Mercury, or the Guide to the Curious in Maps.

LUCA, (Giovanni Battista de,) a learned Neapolitan cardinal, born at Venozza, in the Basilicate, about 1617. He quitted the profession of the law for the Church, and became referendary of the two signatures, and afterwards auditor to Innocent XI., who nominated him cardinal in 1681. He wrote, Annotationes ad Concilium Tridentinum; Relatio Curiæ Romanæ; Il Dottor Volgare, treating on several legal topics; A Discourse in Favour of the Italian Language; and an immense compilation of ecclesiastical law, entitled, Theatrum Justitiæ et Veritatis, &c. in 21 vols, fol., the best edition of which is that of Rome. He died in 1683.

LUCANUS, (Marcus Annæus,) a celebrated Roman poet, was born at Cordubà (Cordova), in Spain, A.D. 38. His father, Annæus Mela, a Roman knight, was the youngest brother of Seneca the philosopher. His mother, Acilia, was daughter of Acilius Lucanus, an eminent orator. Lucan was brought to Rome at the age of eight months. He was early committed to the care of the ablest masters in grammar and rhetoric, and he studied philosophy under the Stoic Cornutus (also the preceptor of Persius). He is supposed to have completed his education at Athens. His uncle Seneca, then tutor to the emperor Nero, brought him into public life, and he obtained the office of quæstor before he was of the legal age to exercise it. He was admitted to the college of augurs, and was regarded as one in the favour of his prince. He married Polla Argentaria, the daughter of a Roman senator, whose merits have been celebrated by Statius and Martial. Lucan had at an early age given proofs of poetical talents, and had acquired reputation by several compositions. This excited the jealousy of Nero, who was ambitious of being regarded as the greatest poet of his time. He recited before a large assembly, at the festival of the Quinquennalia, a poem which he had composed on the story of Niobe. Notwithstanding the plaudits with which it was received, Lucan ventured to recite a poem on the fable of Orpheus, in competition with that of the emperor; and, strange to tell, the judges awarded to him the prize. From this period Nero looked upon Lucan with all the spite of a vanquished rival, and forbade him to repeat any of his verses in public. When the enormities of this imperial monster had excited a conspiracy against him of several persons of distinction, with Piso at their head, Lucan took part in it. The plot was discovered, and Lucan was apprehended among the other conspirators. Tacitus (Annal. xv. 55) expressly affirms that, overcome by a promise of pardon, he accused as an accomplice, among others, his own mother. This direct charge from so weighty an historian, who certainly was not inclined to calumniate the friends of freedom, can scarcely be set aside by the mere surmises which some defenders of Lucan have offered. If, however, the virtue of Lucan was betrayed by a moment of weakness, his mind recovered its firmness for the concluding scene. Being ordered to die, he chose the same death with his uncle Seneca, and had his veins opened. When he found himself growing cold and faint

through loss of blood, he repeated some of his own lines, describing a wounded soldier sinking in a similar manner, and these were the last words he uttered. He died A.D. 65, in the twenty-seventh year of his age. Of the various poems of Lucan, his Pharsalia only has come down to modern times. This is an unfinished piece, relating the causes and events of the civil war between Cæsar and Pompey. It is, indeed, not without great faults, such as harshness and obscurity of style, extravagant descriptions, turgid metaphors, and bombastic sentiments. But these are redeemed by a strain of moral sublimity superior to that of any other ancient, by a noble spirit of freedom, and by frequent instances of genuine poetry both in the thoughts and expressions. Of the editions of Lucan, the best are, the Variorum, Lugd. B. 8vo, 1669; Oudendorp's, with May's Supplement, Lugd. B. 4to, 1728; Burmann's, Lugd. B. 4to, 1740; Bentley's, Strawberry-hill, 4to, 1760; Weber's, 1831; and Weise's, 1835. He has been translated into French by Marmontel, and Brebeuf; and into English by May, and Rowe.

LUCAS, (Tudensis,) a celebrated Spanish prelate, who flourished in the thirteenth century, became first of all deacon, and afterwards bishop of Tuy, in Galicia. He made several voyages into the East, for the purpose of obtaining information concerning the religion and ceremonies of different nations; and during a visit to Rome he acquired the esteem of Gregory IX., who raised him to the episcopal rank. He was the author of a treatise, Against the Albigenses, in three Books, first published by John Mariana, at Ingolstadt, in 1612, 4to, and afterwards inserted with notes by Mariana, Gretzer, and Scot, in the twenty-fifth volume of the Bibl. Patr.; the Life of St. Isidore of Seville, given by Mabillon, under Sæc. Benedict. II. and by Bolland, under April, &c.; and he made considerable additions to the Chronicle of St. Isidore, bringing it down to the year 1236, which are inserted in Andrew Scot's Hispan. Illustrat. vol. iv.

LUCAS, (Francis,) surnamed Brugensis, a learned Flemish divine in the seventeenth century, was born at Bruges, and educated at Louvain, where he was admitted to the degree of doctor, and was made dean of the church of St. Omer. He died in 1619. He was profoundly skilled in the Greek, Hebrew, Syriac, and Chaldee languages, and was a judicious critic. He wrote, Notationes in Sacra Biblia, quibus variantia discrepantibus Loca exemplaribus summo Studio discutiuntur,—this is highly praised by father Simon; Commentaria in Evangelia, in 5 vols, fol.; Notæ ad varias Lectiones in Evangelia, Lib. II.; Itiner. Jesu Christi, ex IV. Evangel.; Apologia pro Chaldaico Paraphraste; Concordantiæ Latinorum Bibliorum Vulgatæ Editionis; Romanæ Correctionis in Latinis Bibliis, Editionis Vulgatæ jussu Sexti V., Pont. Max. recognitis Loca insigniora observata.

LUCAS, (Richard,) a learned divine, was born at Presteigne, in Radnorshire, in 1648, and educated at Jesus college, Oxford. He then entered into holy orders, and was for some time master of the free school at Abergavenny, in Monmouthshire, whence he removed to London, where his pulpit eloquence was much admired, and he became vicar of St. Stephen's, Coleman-street, and lecturer of St. Olave's, Southwark. In 1691 he took his degree of D.D., and he was installed prebendary of Westminster in 1696. About this time he had the misfortune to become totally blind. He died in 1715, about the age of 67. The most important of his works is his Enquiry after Happiness, in 2 vols, 8vo. It was composed by him after he had lost his sight, and it is to be regretted that he did not live to complete his design. He was also the author of Practical Christianity, or an Account of the Holiness which the Gospel enjoins, with the Motives to it, &c. 8vo.; The Morality of the Gospel, 8vo; Christian Thoughts for every Day in the Week, 8vo; A Guide to Heaven, 8vo; The Duty of Servants, 8vo; and Sermons, 5 vols, 8vo. He also translated into Latin The whole Duty of Man.

LUCAS, (Paul,) a celebrated traveller, born at Rouen, in 1664. He first travelled as a jeweller through the Levant, Egypt, Turkey, and other parts, and brought back, in 1696, a rich treasure of medals and other curiosities, for the king's cabinet, who, in 1714, nominated him one of his antiquaries. In 1723 he took another voyage to the Levant by order of Louis XV., and brought home several rare manuscripts and medals. After some years of repose, his passion for travelling revived, and in 1736 he visited Spain, and was well received by the king, who engaged him to arrange his cabinet of medals; but during this employment he was taken ill, and died

at Madrid in 1737, at the age of 72. His travels form seven volumes, 12mo. His first travels in 1699, with his second in 1704, were printed at Paris in 4 vols, 1712-14; these contain his voyage to the Levant, to Greece, Asia Minor, Macedonia, and Africa. His travels in 1714, in Turkey, Asia, Syria, Palestine, and Egypt, were published at Rouen, in 3 vols, 1719. They are accounted amusing and instructive, though not without a mixture of fiction.

LUCAS, (Charles,) an Irishman, who from an apothecary became a physician, and afterwards obtained a seat in the House of Commons, where he displayed his zeal in his opposition to the measures of government. He died in 1771, aged fifty-eight, and his remains were honoured by the attendance of the Dublin corporation, who liberally conferred a pension on his widow, and erected a statue to his memory in the Exchange. He published some Medical Tracts, &c.

LUCAS VAN LEYDEN. See JACOBS.

LUCCHESINI, (Giovanni Vincenzo,) a learned Italian, born at Lucca in 1660, and educated at Sienna, Pisa, and Rome. He devoted himself to the study of the Greek and Roman classics, and is said to have read the whole of Livy thirty times. He was appointed secretary to Clement XI., who gave him a canonry in the church of St. Peter; and the succeeding pontiff, Clement XII., made him secretary of briefs, which office he held till his death, in 1744. He published, Demosthenis Orationes de Republicâ ad Populum habitæ, Gr. Lat., cum notis criticis et historicis; and, Historiarum sui temporis à Noviomagensi Pace tomi tres.

LUCENA, (Joam de,) a Portuguese Jesuit, born at Trancoso in 1550. He became professor in cardinal Henrique's university of Evora. He wrote the History of the Life of S. Francisco de Xavier, and of what the other Religious of the Company of Jesus have done in India, Lisbon, 1600. An Italian version appeared at Rome in 1613, and a Spanish one at Seville in 1619. It was re-edited at Lisbon in 1788, by Bento Joze de Souza Farinha. He died in 1600.

LUCIAN, a celebrated Greek writer, was born at Samosata, a city on the west bank of the Euphrates, in the Syrian province of Commagene; the time of his birth is uncertain, though generally fixed in the reign of Trajan. His origin was mean; and his father, not being able to give him any education, placed him with his maternal uncle, a sculptor, in order to learn his art; but taking a dislike to the business, he applied himself to the study of polite learning and philosophy, with a view to the practice of the law, to which he was encouraged by a dream, related in the beginning of his works. But being unsuccessful, and disliking the wrangling oratory of the bar, he adopted the profession of a rhetorician, in which character he settled first at Antioch; and passing thence into Asia Minor, he travelled into Gaul and Italy, and returned at length into his own country by way of Macedonia. The greater part of his time, however, was passed at Athens, where he lived on terms of the greatest intimacy with Demonax, a celebrated philosopher, and where, probably, most of his works were written. Long after this the emperor Commodus bestowed upon him the lucrative office of register to the Roman governor of Alexandria. He tells us himself that when he entered upon this office he was in extreme old age, and had one leg in Charon's boat. He died in the reign of Aurelius Commodus, or shortly after the close of it. The works of Lucian, which are numerous, and written in the Attic dialect, consist partly of dialogues, in which he introduces different characters with much dramatic propriety. His style is easy, simple, and animated, and he has stored his compositions with many lively sentiments, and much of the elegant Attic humour, in which, perhaps, he excels all the ancients. He also wrote the life of Sostrates, a philosopher of Bœotia, and that of the philosopher Demonax. Some have erroneously attributed to him the life of Apollonius Tyaneus. The best editions of Lucian's works are by Hemsterhuis, who only edited part of the first volume, and Reitz (4 vols, 8vo), by Lehmann (Leipsic, 9 vols, 8vo), and the edition published by the Bipont Society; the best translation of Lucian in German is by Wieland (6 vols, 8vo); there are French versions by Belin de Ballu, Courier, and Morellet; there is an Italian one by Gozzi; and there are English translations by Spence, Mayne, Hickes, Carr, Franklin, and Tooke.

LUCIAN, (St.) presbyter of Antioch, said to have been born at Samosata; he suffered martyrdom during the reign of Diocletian, A.D. 312. He is frequently mentioned by ecclesiastical writers as a man of great learning and piety. Jerome says, that "Lucian was so laborious in the study of the Scriptures, that in his

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own time some copies of the Scriptures were known by the name of Lucian;" and we learn from another part of his works, that Lucian's revision of the Septuagint version of the Old Testament was generally used by the churches from Constantinople to Antioch. Lucian also made a revision of the New Testament, which Jerome considered inferior to his edition of the Septuagint. What the opinion of Lucian was on the subject of the Trinity has been much questioned; and though the evidence is very strong in favour of his having maintained the same sentiments with Arius, or Paul of Samosata, yet the accounts concerning him are so difficult to be reconciled, that this is a point which cannot be easily decided.

LUCIFER, bishop of Cagliari, or Calaris, the metropolis of Sardinia, refused to allow the decree made in the council of Alexandria, A.D. 352, for receiving the Arian bishops who openly acknowledged their errors. This he opposed so resolutely, that, rather than yield, he chose to separate himself from the communion of the rest, and to form a new schism, which bore his name, and soon gained a considerable footing, especially in the West. He was also one of the deputies sent by pope Liberius to the council of Milan, in 354. As Lucifer is honoured by the church of Rome as a saint, Baronius pretends that he abandoned his schism, and returned to the communion of the church, before his death. But his contemporary, Ruffinus, who probably knew him, assures us that he died in the schism which he had formed, A.D. 370. His works were published at Paris by John Till, bishop of Meaux, in 1568, and at Venice about 1780, in fol. with additions.

LUCILIUS, (Caius,) an ancient Latin poet, and a Roman knight, was born at Suessa Aurunca, in Campania, about B.C. 148. He served under Scipio Africanus in the war with the Numantines, and was much esteemed by him and Lælius. He wrote thirty books of Satires; and if he was not the inventor of that kind of poem, he certainly was the first considerable satirist among the Romans. He is said to have died at Naples about, B.C. 103, in the forty-sixth year of his age. But this is probably a mistake, as Horace speaks of him as an old man. (Sat. ii. 1, 34). There is nothing extant of all his works, but some fragments of his Satires, which were first collected by Francis Douza, Leyden, 1597, 4to, reprinted by the Vulpii, Padua, 1735, 8vo. He is commended by Cicero, Quintilian, Aulus Gellius, and Pliny.

LUCIUS I., pope and saint, was elected 252, after Cornelius, and the next year suffered martyrdom. He was succeeded by Stephen I.

LUCIUS II. (Gerard de Caccianemici,) a native of Bologna, elected pope after Celestinus II. in 1144. He died 25th February in the next year, in consequence of a blow from a stone in a popular commotion. He was succeeded by Eugenius III.

LUCIUS III. (Cardinal Hubaldo, or Ubaldo,) a native of Lucca, succeeded Alexander III. in 1181. He was obliged in a popular tumult to fly from Rome to Verona; but he afterwards returned, supported by the princes of Italy, and he punished the seditious disturbers of the public peace. Another commotion occasioned his flight once more, and he died at Verona on the 24th of December, 1185. He established with the emperor Frederic I. constitutions for the punishment of heresies, which may be considered as the origin of the Inquisition. He was succeeded by Urban III.

LUCRETIA, a Roman lady of distinguished virtue, wife of Collatinus. Violence was offered to her person by Sextus, the son of Tarquin, and in consequence of this she stabbed herself, after she had related the indignity to her father and husband. Her death was avenged by the expulsion of the Tarquins from Rome, and the establishment of the consular government, A.U.C. 244.

LUCRETIUS (Titus Lucretius Carus,) an eminent Latin poet, born probably at Rome, about B.C. 96. It is supposed that he was sent to Athens when young, and there studied philosophy under Zeno the Sidonian, a celebrated Epicurean, and Phædrus. It is said that he died by his own hand, in the forty-fourth year of his age. The poem of Lucretius in six books, entitled, De Rerum Natura, was the first accurate statement of the Epicurean philosophy in the Latin tongue. His language and versification partake of the rudeness of an early period of literature; and in the argumentative parts of his book the poet is frequently scarce discernible. But where the subject admits of elevated sentiment, or descriptive beauty, no poet, at least no Roman poet, has taken a loftier flight, or exhibited more spirit and sublimity. In the first three books he develops the Epicurean

NATIONAL LIBRARY OF INDIA

tenets respecting the formation of all things from atoms which existed from all eternity; and also maintains the materiality of the soul, which he supposes to be compounded of different kinds of air inhaled from the atmosphere; in the fourth book he inquires into the origin of sense and perception, and the nature and origin of dreams, which leads to a long digression on the folly and miseries of unlawful love; in the fifth he gives an account of the origin and laws of the world, and describes the gradual progress of mankind from a state of nature to civilization, as well as the origin and progress of the arts and sciences; and in the sixth he attempts to account for a number of extraordinary phenomena, such as waterspouts, hurricanes, earthquakes, volcanoes, and pestilential diseases. The De Rerum Natura has been frequently attacked on account of its philosophical doctrines; particularly by the cardinal Polignac, in his Anti-Lucretius, sive de Deo et Natura, a Latin poem, in nine books, addressed to Quintius, an atheist. The best editions of Lucretius are by Lambinus, whose commentary is very useful, 1563, 1570; Havercamp, 1725; Wakefield, 1796-97; Eichstädt, 1801; and Forbiger, 1828. His poem has been translated into English by Creech, and by Mason Good; into French by Lagrange; into German by Meinecke, and Knebel; and into Italian by Marchetti.

LUCULLUS, (Lucius Licinius,) an eminent commander, descended from a distinguished Roman family, was born about B.C. 115. He served with credit, under Sylla, in the Marsian war, and was created ædile in his absence. When Sylla was engaged in the siege of Athens, he sent Lucullus into Egypt and Lybia, to procure a supply of ships. Though received with great respect by king Ptolemy, he was unable to induce him to send succours to Sylla; he was, however, successful in other places, and collected a fleet, with which he gave two defeats to that of Mithridates, and convoyed Sylla's troops from the Thracian Chersonesus. Sylla, at his death, made him guardian to his son. In B.C. 74 Lucullus was elected consul, and the conduct of the war with Mithridates was unanimously assigned to him. He defeated Mithridates at Cyzicum, on the Propontis, and at Cabiri, on the borders of Pontus and Armenia. He afterwards (B. C. 69) defeated Tigranes, the son-in-law of Mithridates, at Tigranocerta, in Armenia. The severity of Lucullus, and the haughtiness of his commands, offended his soldiers, and displeased his adherents at Rome. Pompey was soon after (B.C. 66) sent to supplant him. He was permitted to retire to Rome, where he was received with coldness, and he obtained with difficulty a triumph, which was deservedly claimed by his victories. He dedicated his time to the expensive indulgence of a refined taste for the arts of painting and sculpture, to studious pursuits, and to literary conversation. His house was enriched with a valuable library, which was opened for the service of the curious, and of the learned. He fell into a delirium at the close of his life, and died in the 67th or 68th year of his age. He has been admired for his many accomplishments, but he has been censured for his severity and extravagance. The expenses of his meals were immoderate; his halls were distinguished by the different names of the gods; and when Cicero and Pompey attempted to surprise him, they were astonished at the costliness of a supper which had been prepared upon the word of Lucullus, who had merely said to his servant, that he would sup in the hall of Apollo. In his retirement Lucullus was fond of artificial variety; subterraneous caves and passages were dug under the hills on the coast of Campania; and the sea water was conveyed round the house and pleasure grounds, whither the fishes flocked in abundance. He was a perfect master of the Greek and Latin languages, and he employed himself for some time in writing a concise history of the Marsic war in Greek hexameters. Cicero has inscribed the fourth book of his Academical Questions with the name of Lucullus.

LUDIUS, a celebrated Roman painter, who flourished in the reign of Augustus, and excelled in large compositions. He was the first who executed mural paintings in a species of fresco, instead of employing the encaustic process that had been previously in use.

LUDLOW (Edmund,) a republican chief in the civil wars, was born at Maiden Bradley, in Wiltshire, about 1620, and educated at Trinity college, Oxford, whence he removed to the Temple. On the breaking out of the civil war he became, by the advice of his father, who was representative in the long parliament for Wiltshire, a volunteer in lord Essex's life-guards. He distinguished himself at the battle of Edge-hill (1642), and in the siege of Wardour Castle, of which he was

made governor; and afterwards he was made by the parliament high sheriff of his native county. He was at the second battle of Newbury, and in 1645 he was chosen representative for Wiltshire. But while he opposed, on the one hand, the designs of Cromwell, he on the other voted for the abolition of royalty, and for the establishment of a pure commonwealth. He was one of the king's judges, and he concurred in voting the House of Peers not only useless, but dangerous. He was employed by Cromwell (who probably wished to keep him out of his way) as lieutenant-general of horse in Ireland (1650), and on Ireton's death, he succeeded him in the chief command of the island. The elevation of Cromwell to the protectorate was particularly displeasing to him, but his attempts to oppose it rendered him suspected by the tyrant, who at last insured his own tranquillity, by seizing Ludlow's person, and then obliging him to give a security not to act against the government. He now retired into Essex, where he remained till the death of the usurper, and then, under Richard Cromwell, he again appeared in parliament, and was active in the Committee of Safety. By the influence of the Wallingford House party, he was prevailed upon to resume the chief command in Ireland; but here he met with some opposition; and on his return to England soon after, he found himself accused of various misdemeanours. Sensible that the nation, and the army headed by Monk, had determined to restore Charles II., he left the kingdom, by the advice of his friends, and retired to Dieppe, (September 1660,) thence he fled to Geneva, and at last settled at Vevay. At the revolution he ventured to return to London; but though he was regarded as a proper person to recover Ireland from the power of the Papists, some of the Commons moved an address to William III. to seize him, in consequence of which he retired again to Vevay, where he died in 1693, aged 73. In 1698 appeared his Memoirs, in two volumes, 8vo, to which another was added in the following year. This work is curious and valuable; and in communicating important particulars concerning the civil wars, it exhibits the author as a sturdy republican.

LUDOLPH, or LEUTHOLF, (Job,) a celebrated orientalist, was born at Erfurt in 1624, and educated at Leyden, where he studied the Oriental languages under Erpenius, Golius, and other eminent teachers, and likewise maintained some disputations in law. After residing here above a year, he was appointed tutor, at Paris, to the sons of the baron de Rosenhahn, the Swedish ambassador. He had before this visited Bochart, at Caen, and received from him some instruction in the Ethiopic language. In 1649 he visited Rome, where, by his conversation with four Abyssinians, he perfected himself in the knowledge of Ethiopic. In 1652, Ernest duke of Saxe-Gotha sent for him to his court, and made him his aulic counsellor, and governor to the princes his sons, and employed him in various political negotiations. In 1678 he went to Frankfort, where he had a commission from the dukes of Saxony to act in their names in the conferences held there in 1681 and 1682, in order to settle a pacification between the emperor, the empire, and France. The elector palatine likewise gave him the direction of some of his revenues; and the electors of Saxony honoured him with the titles of their counsellor and resident. In 1690 he was appointed president of an academy of history. He died in 1704. He wrote, Historia Æthiopica, sive Descriptio Regni Habessinorum, quod vulgo male Presbyteri Johannis vocatur, Frankfort, 1681; Ad Historiam Æthiopicam Commentarius, Frankfort, 1691; Relatio Nova de hodierno Habessiniæ statu ex India nuper allata, Frankfort, 1693; Appendix Secunda ad Historiam Æthiopicam, continens Dissertationem de Locustis, Frankfort, 1694; Epistola Æthiopice ad universam Habessinorum gentem scripta, Frankfort, 1683; Epistolæ Samaritanæ Sichemitarum ad Ludolphum, with a Latin translation and notes, 1688; and, a translation of the Psalms into Ethiopic, Frankfort, 1701. He published in London, in 1661, an Ethiopic Dictionary and Grammar; of the former, a much improved edition appeared at Frankfort in 1698, and of the latter in 1702. He also published in 1698 a Dictionary and Grammar of the Amharic language.

LUDOLPH, (Henry William,) nephew of the preceding, who had some share in the care of his education, and the regulation of his studies, was born at Erfurt, in 1655. He was secretary to Mr. Lenthe, envoy from Christiern V., king of Denmark, to the court of Great Britain; and he afterwards filled the same office to prince George of Denmark, who married queen Anne. He visited Russia, and on his return to England wrote a Russian grammar,

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which was printed at the Oxford university press in 1696. In 1698 he went to the East, to inform himself of the state of the Christian churches in the Levant; and after his return he undertook the impression of the New Testament into modern Greek, with the ancient Greek in the opposite column, and to make a present of it to the Greek church. He printed it in 12mo, from a copy in two volumes which had been published several years before in Holland. He died in 1710. He wrote, besides the Russian grammar already mentioned, Meditations on Retirement from the World; Meditations upon divers Subjects tending to promote the inward Life of Faith, &c.; Considerations on the Interest of the Church Universal; A Proposal for promoting the Cause of Religion in the Churches of the Levant; Reflections on the present State of the Christian Church; and, A Homily of Macarius, translated from the Greek.

LUDWIG, (John Peter,) an eminent German jurist, was born in 1670, at the castle of Hohenhard, and educated at Tübingen, and at Halle, where he was appointed, in 1695, professor of speculative philosophy. In 1703 Cellarius resigned to him the chair of history; and in the next year he obtained the degree of doctor of laws, and was nominated historiographer to the king, on which account he was entrusted with the archives of Magdeburg. In 1705 he was nominated professor of law, and in 1718 was made a privy-counsellor. In 1722 the king of Prussia gave him the chancellorship of Halle; and in 1729 he was ennobled. He died in 1743. His principal works are, The Writers of the Bishopric of Wurzburg, with a preface; Scriptores Rerum Germanicarum; Opuscula Miscellanea; A complete Illustration of the Golden Bull; Tractatus de Matrimonio principum per Procurationem; Vita Justiniani et Theodoræ Augustorum; Reliquiæ Manuscriptorum omnis Ævi diplomatum ac monumentorum ineditorum; Jus Feudorum Romani Imperii atque Germaniæ Principis; De Scholis Christianorum Clausis sub Juliano Imperatore; Lotharingia vindicata adversus Regem Galliæ. His library consisted of thirteen thousand printed volumes, and eight hundred manuscripts. When sold, a catalogue of it was drawn up by J. D. Michaelis, and printed in four volumes octavo, 1745, with a preface by the celebrated Wolf.

LUDWIG, (Christian Theophilus,) a botanist, born in Silesia in 1709. He was appointed to accompany Hebenstreit in his expedition to the north of Africa, and soon after his return, in 1733, became professor of medicine at Leipsic. In 1737 he published a Programma in support of the doctrine of the sexes of plants, from his own observations upon the date palm; but two years afterwards he advanced some objections to the Linnæan system, under the title of Observationes in Methodum Plantarum Sexualem Cel. Linnæi, in which he unjustly attempts to deprive him of the merit of originality, by insinuating that this system had been indicated by others. He published also, Definitiones Plantarum; Aphorismi Botanici; Institutiones Historico-Physicæ Regni Vegetabilis; and, Ectypa Vegetabilium. He died in 1773.—His son, CHRISTIAN FREDERIC, born in 1751, became professor of natural history in the university of Leipsic, and wrote various tracts on botany, anatomy, and physiology.

LUGO, (John,) a Spanish Jesuit and cardinal, was born at Madrid in 1583, and educated at Salamanca, Pampeluna, and Seville. He taught philosophy for five years at Medina del Campo; and afterwards he was appointed professor of divinity at Valladolid. In 1621 he was sent by his superiors to fill their divinity chair at Rome, where he occupied his post with distinction for twenty years. He published his works in seven folio volumes, the fourth of which he dedicated to Urban VIII., who made him a cardinal, in December 1643, without any previous notice or solicitation. To this promotion, however, he is said to have shown the greatest repugnance. He died in 1660, leaving his whole estate to the Jesuits' college at Rome, and was interred, by his own directions, at the feet of Ignatius Loyola, the founder of his order. While he was cardinal he was very charitable, and bestowed the Jesuits' bark, which then sold for its weight in gold, very liberally to persons afflicted with agues. He was the first that brought this febrifuge into France, in 1650, when it was called cardinal de Lugo's powder.

LUGO, (Francis,) elder brother of the preceding, was born at Madrid in 1580, and became a Jesuit at Salamanca in 1600, where he first employed himself in teaching the rudiments of grammar; but he afterwards was professor of philosophy, and was sent to America. There he filled the divinity chair at Mexico, and also at Santa Fe. He subsequently returned to Spain, was employed on eccle-

siastical affairs at Rome, and was finally appointed rector of two colleges in his own country. He died in 1652. He wrote, Commentarii in primam Partem S. Thomæ de Deo, Trinitate, et Angelis; De Sacramentis in genere, &c.; Discursus prævius ad Theologiam moralem, &c.; and, Quæstiones morales de Sacramentis.

LUISINO, or LUISINI, (Francesco,) an eminent scholar, born in 1523, at Udina, in the Venetian territory. He was employed in teaching Greek and Latin at Reggio; and he was afterwards secretary to the duke of Parma. He died in 1568. He wrote, Parergon Libri tres, inserted in the third volume of Gruter's Fax Critica; this consists of illustrations of various obscure passages in ancient authors; A Latin Commentary on Horace's Art of Poetry; and, A Treatise de Componendis Animi Affectibus.

LUISINO, (Luigi,) a physician, probably a relation of the preceding, was born at Udina, and was not less distinguished by his acquisitions in literature, than by his medical skill. He wrote, Aphorismi Hippocratis Hexametro Carmine conscripti; De compescendis Animi Affectibus per moralem Philosophiam et medendi Artem Tractatus, in tres Libros divisus; Aphrodisiacus, sive de Lue Venerea, in duos Tomos bipartitus, continens omnia quæcumque hactenus de hac Re sunt ab omnibus Medicis conscripta.

LUITPRAND. See LIUTPRAND.

LULLI, or LULLY, (John Baptist,) the father of French dramatic music, was born at Florence in 1633, of obscure parents; but an ecclesiastic, discovering his propensity to music, taught him the practice of the guitar. At twelve years of age he was brought to Paris by the chevalier de Guise, in order to be a page of Mad. de Montpensier, niece of Louis XIV. Being for some offence dismissed from the princess's service, he got himself entered among the king's twenty-four violins; and in a little time he became able to compose. Some of his airs were noticed with admiration by the king, who, in 1660, created a new band, called, Les Petits Violons, and placed Lulli at the head of it. He was afterwards appointed sur-intendant de la musique de la chambre du roy; and upon this associated himself with Quinault, who was appointed to write the operas. In 1686 the king was seized with an indisposition which threatened his life; but recovering from it, Lulli was required to compose a Te Deum upon the occasion, and produced one not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the composition of the music, and the preparations for the execution of it, and, the better to demonstrate his zeal, he himself beat the time; but with the cane he used for this purpose he struck his foot a violent blow; and this ending in a gangrene, which baffled all the skill of his surgeons, put an end to his life, 22d March, 1687. He was buried in the church des Petits Pères, where his widow erected a splendid monument to his memory, with a Latin inscription by Santeul. Lulli is deservedly regarded as the master who brought French music to perfection. Handel has acknowledged his obligations to him; and Purcell profited by many hints afforded by his operas. He composed the music for Moliere's Bourgeois Gentilhomme, Pourceaugnac, L'Amour Médecin, Amants Magnifiques, Psyché, La Princesse d'Elide, and, Le Malade Imaginaire. In his private character Lulli was a witty and facetious companion, and many amusing anecdotes are recorded of him.

LULLY, (Raymond,) a celebrated philosopher, styled Doctor Illuminatus, born in 1235 at Palma, the chief town in the island of Majorca. In his youth he bore arms, and led the life of a man of pleasure. Falling in love with a young maid, who obstinately rejected his addresses, she at length, to free herself from his importunities, displayed to him her breast consumed with a cancerous ulcer. The spectacle had such an effect upon him, that he plunged into religious retirement, and devoted the rest of his days to pious pursuits. Others, however, say that it inspired him with the resolution of seeking a remedy for her disease, and was the motive for the chemical studies for which he became famous. It appears certain that he undertook a course of travels into Africa and the East, for the purpose of converting the Mahometans to the Christian faith, where he incurred great hardships and dangers. He was so much inflamed with zeal for this object, that, not succeeding in his application to various Christian princes for assistance, he entered into the Franciscan order, and returned to Africa with the hope of obtaining the crown of martyrdom. When he was again found in that country, from which he had been permitted to depart only on condition of not returning, he was thrown into prison, and after suffering much torture, was

freed through the interest of some Genoese traders, who took him on board their ship to convey him home. On the passage, when just in sight of his native land, he died, in 1315. He is celebrated in a two-fold capacity—that of a scholastic metaphysician, and that of an experienced chemist. In the first department he was the inventor of the Ars Magna Lulli, or the Lullian Art, which found a few admirers, who styled themselves Lullists, after its inventor, and was subsequently revived and improved by the celebrated Giordano Bruno. A complete edition of all the works attributed to Lully was published by Salzinger, in 10 vols, fol. Mayence, 1721-42.

LUMISDEN, (Andrew,) an antiquarian, born in Aberdeen in 1720. Early in life he visited Italy, and during a long sojourn at Rome he wrote a work entitled, Remarks on the Antiquities of Rome and its environs. He died in 1801.

LUMLEY, (Joanna lady,) eldest daughter of Henry Fitz-Allan, earl of Arundel, and wife of John lord Lumley. She translated into Latin three of the orations of Isocrates, of which the MS. is still preserved in Westminster library. She also translated into English, Euripides' Iphigenia. She died in 1620.

LUNA, (Alvaro, or Alvarez, de,) born in 1388, was the favourite minister of John II. of Castile, over whom he exercised such unbounded and mischievous influence, as excited popular indignation against him, which was at length appeased by his decapitation.

LUNEAU DE BOISJERMAIN, (Peter Joseph Francis,) a voluminous French writer, born at Issoudon in 1732, and educated at Bourges among the Jesuits, whom he soon quitted, and settled at Paris, where he died in 1801. He published several interlineary translations, after the plan of Dumarsais. He wrote, a Course of History and Geography; True Principles of Reading and Orthography; Course of the Italian Language; Course of the English Language; Racine's Works, edited in 7 vols, 8vo; Musical Almanac, &c.

LUPSET, (Thomas,) an eminent scholar, was born in London in 1498, and educated at St. Paul's School, under the celebrated Lily, at Pembroke hall, Cambridge, and at Paris. On his return to England he settled, about 1519, in Corpus Christi college, Oxford, and succeeded John Clement in the place of lecturer in rhetoric, founded by cardinal Wolsey. When Richard Pace was sent agent to Italy, Lupset accompanied him as his secretary, and in the course of his travels became acquainted with many of the most learned men of the time, particularly Pole, afterwards cardinal, Sir Thomas More, and Erasmus. He was afterwards sent to France by cardinal Wolsey, as tutor to his natural son, Thomas Winter. In 1529 he was presented to the living of St. Martin's, Ludgate, and in 1530 was made prebend of Salisbury. He died in 1532, having scarcely completed his thirty-sixth year. He wrote, A Treatise of Charity; An Exhortation to Young Men; A Treatise teaching how to die well; Epistolæ variæ, dated from Corpus Christi college, and printed in, Epist. aliquot eruditorum Virorum, Basle, 1520. He also translated into English a homily of St. Chrysostom, another of St. Cyprian, Picus of Mirandula's Rules for a Godly Life, and the Councils of Isidorus, London, 1560, 8vo.

LUPTON, (Donald,) one of the earliest publishers of biographical collections in English; but with his own history we are almost totally unacquainted. He published, The History of the Moderne Protestant Divines, &c., faithfully translated out of Latin, London, 1637, a small 12mo; The Glory of their Times, or the Lives of the Primitive Fathers; London and the Countrey carbonadoed and quartered into several Characters; Objectorum Reductio, or daily Employment for the Soule; Emblems of Rarities, or choice Observations out of worthy Histories, &c., 1636, 18mo; and, England's Command of the Seas, or the English Seas guarded.

LUPTON, (William,) a divine, educated at Lincoln college, Oxford, of which he became fellow. He was successively vicar of Richmond, in Yorkshire, lecturer of St. Dunstan's-in-the-West, in London, preacher at Lincoln's-inn, and prebendary of Durham. He published a sermon against archbishop Tillotson, on hell torments; and after his death, in 1726, a volume of his discourses was printed.

LUPUS, (Servatus,) a French abbot in the ninth century, celebrated for his learning, eloquence, and piety. After having received a learned education, he embraced the ecclesiastical life in the abbey of Ferrieres. About 828 he went to the abbey of Fulda, in Germany, where he studied the Scriptures under the celebrated Rabanus, who at his request composed his Commentaries upon the Epistles of St. Paul. In 844 he assisted at the council of Verneuil, and was selected to draw up the canons of the council. He

also assisted at other assemblies of the French bishops, particularly at the council of Soissons, in 853. Charles the Bald commissioned him, jointly with the celebrated Prudentius, to reform all the monasteries in France. These two illustrious characters were zealous defenders of St. Augustine's doctrine of grace. The time of his death is uncertain. His Letters, which are written with solidity, correctness, and elegance, and throw considerable light on the history of the period in which he lived, were first published by Papirius Masson in 1588, 8vo, and afterwards, in a much more correct state, by Andrew Du Chesne, in the third volume of his Collection of French Historians. There are also still extant, by Lupus, A Book of the three Questions, relating to free will, predestination, and the redemption by the blood of Christ, written against Godeschalc; two Letters, one to Charles the Bald, and another to Hincmar, bishop of Rheims, first published by father Sirmond in 1648. In 1664, M. Baluze printed a neat edition of all the works of Lupus, 8vo, enriched with learned and curious notes, and some additional fragments at the end of the volume, which is inserted in the fourteenth volume of the Bibl. Patr.

LUPUS, or WOLF, (Christian,) a learned monk, was born at Ypres in 1612, and at the early age of fifteen joined the society of the hermits of St. Augustine. Having afterwards studied at Cologne, he was sent to Louvain to teach philosophy, in which he acquired such celebrity as to secure the particular esteem of the learned Fabio Chigi, then the papal nuncio in Germany, afterwards pope Alexander VII. In 1655, Lupus was one of the deputies sent to Rome by the university of Louvain, on some matters of importance with the papal court; and on his return was appointed professor of divinity at Louvain. He died in 1681. He was a very learned man, and is said to have devoted fifteen hours a day to study. Of his numerous Latin works the principal are, Commentaries on the History and Canons of the Councils; Treatise on Appeals to the Holy See; Treatise on Contrition; Letters and Memorials respecting the Councils of Ephesus and Chalcedon; Dissertations on various subjects; A Commentary on Tertullian's Prescriptions; The Life and Letters of St. Thomas of Canterbury, &c. All the above were republished at Venice, in 6 vols, fol. 1724—1729.

LUSIGNAN, (Guy de,) a French warrior, who distinguished himself during the crusades. He espoused, in the Holy Land, Sibylla, daughter of Amaury, king of Jerusalem, whom he succeeded in the kingdom. He afterwards resigned his regal honours to Richard I. of England, and assumed, in return, the title of king of Cyprus. He died in 1194.

LUSSAN, (Margaret de,) a French novelist, was born at Paris in 1682. Her parents were a celebrated fortune-teller named Fleury, and a coachman; but she received an education beyond what might be expected from her birth. It is said that the learned Huet, becoming acquainted with the vivacity of her genius, encouraged her to write romances. She likewise derived great advantage in the formation of her taste from her connexion with La Serre de Langlade, an unfortunate author, but a good critic. With him she always lived upon the most intimate terms, and he was supposed to be married to her; but although her sentiments for him are said to have passed the bounds of friendship, it does not appear that the flame was mutual. Indeed her charms were exclusively mental; for she is described as being excessively brown, with a cast in her eye, and in voice and air totally unfeminine. Yet she was generous, humane, constant in friendship, and, though subject to anger, free from malignity. She died in 1758. She wrote, L'Histoire de la Comtesse de Gondès; Anecdotes de la Cour de Philippe Auguste,—this was the most successful of her publications; Mémoires Secrets et Intrigues de la Cour de France sous Charles VIII.; Histoire de Marie d'Angleterre; Annales galantes de la Cour de Henri II.; La Vie du brave Crillon; and, Histoire de la dernière Révolution de Naples.

LUTHER, (Martin,) was born on the 10th of November, 1483, at Eisleben, a small town in the county of Mansfeld, and electorate of Saxony. His father, Hans Luther, Luder, or Lother, a native of Eisenach, was a miner and worker in metals, and had raised himself, by his intelligence and integrity, to property and respectability, and held the office of a local magistrate. To his mother, Margaret Lindeman, a woman of piety and virtue, Luther chiefly attributed his early ardour for devotion. At Eisleben he was placed under the tuition of George Æmilius, a learned man. At the age of fourteen he was sent to a school at Magdeburg, from which, after a year, he was transferred to a distinguished semi-

nary at Eisenach, under the care of the Franciscans, where he remained for four years, and distinguished himself by his knowledge of the abstruse grammar of the day, and by the ease and spirit of his Latin versification. In 1502 he went to the university of Erfurt, where he made himself master of the Aristotelic logic, and studied the Latin classics, then becoming popular through the authority of Erasmus. In 1503 he took the degree of M.A., and afterwards read lectures on Aristotle's Physics, on Ethics, and on other branches of philosophy. It was now time to think of a profession; and his family urged him to apply himself to the study of the law, as the surest and most eminent road to fortune. His own inclinations pointed to theology; but, moved by the authority of his parents, he reluctantly commenced the study of jurisprudence. A singular accident changed the course of his life. In 1505, while walking out in the fields one day with Alexius, a young friend, he was overtaken with a thunderstorm, and saw with terror his companion struck dead by his side. This solemn warning of the uncertainty of life affected Luther deeply, and upon the spot he made a vow to abjure the world, and take the cowl. The consent of his parents was slowly and unwillingly given. To his younger friends he revealed his determination in a way that was at once singular and characteristic. Like most of his countrymen, he was fond of music; he sang and performed with skill. He summoned his youthful associates to an evening entertainment, gave them music, and at the close announced to them his inflexible resolution to bid farewell to the business and vanities of the world. On the 17th of July in the same year he entered the Augustine monastery at Erfurt, carrying with him only a Virgil and a Plautus. He commenced his career with that fulness of determination which formed so striking a feature in his life. He sent back his lay habits to his father's house, returned his Master of Arts' ring, and declared his intention of changing his Christian name for that of Augustine. He soon became remarkable for his mortifications, his fastings, and his prayer. He submitted to the meanest drudgery; he was compelled to stand porter at the gate; he was sent through the town with a bag at his back to beg for the monastery. This irksome labour Luther sought earnestly to exchange for pursuits more congenial to his alert and inquiring mind; and he divulged his disquietude to Staupitz, the provincial of his order, and a man of sense and feeling, who released him from his distaseful occupations. He now applied himself closely to the study of divinity, as laid down in the writings of the schoolmen. But he was soon illumined by the sudden effulgence of a brighter and a steadier light. In 1505, just after he had taken orders, he accidentally laid his hands upon a neglected Latin copy of the Scriptures, lying in the library of his monastery. The first glance upon the inspired page rivetted his attention to the volume. He suffered no text to escape him without the most eager effort to explore its meaning. The strong discordance between his habitual conceptions and the teaching of the Scriptures disturbed him, and there were periods when he fell into such despondency as to feel himself ready to expire. He has been known to hurry away from a dispute on doctrine, and, overpowered by his mental struggles, to fling himself upon his bed in an agony of supplication, repeating the words of the apostle:—"He hath concluded all in unbelief, that he might have mercy upon all." He sought relief in a more rigorous observance of personal mortification. The remedy aggravated the disorder. He fell ill: an old brother of the order, who attended his sick bed, discoursed with him on the remission of sins, and finally brought him to the conviction that "Justification was of grace, by faith." Staupitz also gave him wholesome advice, and urged him to make himself an able "textualis et localis,"—a master of the leading doctrines, and alert in the citation of Scripture language. A wider field was now preparing for Luther. In 1495 the impulse which the invention of printing had given to the study of ancient literature was felt at Worms, where the German electors passed a resolution in favour of the erection of universities in the several states. Frederic, elector of Saxony, justly named The Sage, lost no time in acting upon this resolution, and founded the far-famed university of Wittemberg. Staupitz was applied to for his recommendation of a scholar of his order, and he named Luther, who was appointed to the professorship of logic in 1508, at the age of twenty-five. Here he read lectures in philosophy, to crowded audiences, for three years, and was deservedly regarded as the chief ornament of the university. In 1510 the monks of seven of the Augustine convents in Saxony, being embroiled in some disputes with their

vicar-general, respecting discipline, deputed Luther to proceed to Rome, for the purpose of defending their cause at the papal court; an employment for which his well-known abilities, and intrepid spirit, peculiarly qualified him. While in that city he made his observations on the pope, and the government of the Romish church; he also examined the manners of the clergy, which he severely censures, and particularly condemns the haste and indifference with which they discharged the public duties of their sacred function. "I had not been long at Rome," says he, "before I performed mass: and I frequently saw it performed by others; but in such an indecent manner, that I can never think of it without horror." Of the effects produced on his mind by the observations which he made in this journey he afterwards often spoke with emphasis: "I would not have missed," said he, "for a thousand florins the lesson given me by my journey to Rome." As soon as he had accomplished the object of his mission, he returned to Wittemberg, where, in 1512, he had the degree of doctor of divinity conferred on him, at the expense of Frederic, elector of Saxony. Luther now applied himself with the greatest diligence to the duties of his divinity chair. He read lectures on the books of Scripture. He explained the Epistle to the Romans, and afterwards the Psalms. He also boldly opposed, both in his lectures and in his sermons, many erroneous notions which had been received in the church and in the schools, renouncing all other tests of their truth but the Scriptures. While Luther was thus active in propagating knowledge by his lectures and sermons, he was a rigid exactor of discipline among the students, and was himself an example of strict obedience to the laws of the university, of indefatigable application, and of unimpeachable morals. By these means he acquired vast credit and authority, and contributed to raise the university of Wittemberg to a height of reputation, which amply gratified the elector for his munificence in founding it. In these circumstances a general sale of Indulgences, published by Leo X., proved the first link in a chain of causes which produced a revolution in the sentiments of mankind, the greatest as well as the most beneficial that has happened since the first publication of Christianity. When Leo was raised to the papal throne, he found the revenues of the church exhausted by the vast projects of his two ambitious predecessors, Alexander VI. and Julius II. His own temper, naturally liberal and enterprising, rendered him incapable of that severe and patient economy which the situation of his finances required. On the contrary, his schemes for aggrandizing the family of Medici, his love of splendour, his taste for pleasure, and his munificence in rewarding men of genius, involved him daily in new expenses; in order to provide a fund for which, he tried every device that the fertile invention of priests had suggested, to drain the credulous multitude of their wealth. Among others, he had recourse to a sale of Indulgences, which pretended to convey to the possessor either the pardon of his own sins, or the release of any one in whose happiness he was interested, from the pains of purgatory. They were first invented in 1100 by Urban II. as a recompense for those who went in person to join the armies of the crusaders in the Holy Land. Afterwards they were granted to those who hired a soldier for that purpose; and in process of time they were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. Julius II. had bestowed Indulgences on all who contributed towards building the church of St. Peter at Rome; and as Leo was carrying on that expensive fabric, his grant was founded on the same pretence. The right of promulgating these Indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, elector of Mentz and archbishop of Magdeburg; who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. Luther beheld with the utmost concern the artifices of those who sold those Indulgences, and the simplicity of those who bought them. Boldly rejecting the opinions of the schoolmen, on which the practice was founded, and finding that it derived no countenance from the Scriptures, he determined openly to protest against such a scandalous imposition on his deluded countrymen. Accordingly, in 1517, from the pulpit in the great church at Wittemberg, he inveighed bitterly against the irregularities and vices of the monks who distributed Indulgences; tried the doctrines which they taught by the test of Scripture; and pointed out to the people the danger of relying for salvation on any other means than those appointed by God in his word.

He also wrote to Albert, elector of Mentz and archbishop of Magdeburg, entreating him to exercise the authority vested in him in correcting these evils; and apologizing for the freedom which he had taken in his letter, influenced solely by a sense of duty, and no want of submission to ecclesiastical authority. To this letter the archbishop paid no attention. He paid equal disregard to the propositions containing Luther's sentiments concerning Indulgences, which he transmitted on this occasion to that prelate. These propositions, which were ninety-five in number, he proposed as subjects of inquiry and disputation, and publicly fixed them up in a church at Wittemberg, with a challenge to the learned to oppose them on a day which he appointed, either in person or by writing; and to the whole he added a solemn protestation of his profound respect for the apostolic see, and implicit submission to its authority. On the day fixed, no person appeared to contest Luther's theses, which rapidly spread all over Germany, and excited universal admiration of the boldness which he discovered in venturing to call in question the plenitude of papal power, and to attack the Dominicans, armed as they were with all the terrors of inquisitorial authority. In opposition to Luther's theses, Tetzel published counter-theses, at Frankfort-on-the-Oder; and, in his character of Inquisitor, he burnt Luther's theses publicly in that city. This insult the students of Wittemberg retaliated upon the theses of Tetzel, by committing them to the flames in the public market-place.

In 1518, two famous Dominicans, Prierias, master of the sacred palace, and inquisitor-general, and James Hogstrat, rose up also against the adventurous reformer, and attacked him at Cologne with the utmost vehemence and ardour. Their example was soon followed by another formidable champion, the celebrated Eckius, professor of divinity at Ingolstadt, and one of the most zealous supporters of the Dominican order. At the same time Luther addressed himself by letters, written in the most submissive and respectful terms, to the Roman pontiff and to several of the bishops, showing them the uprightness of his intentions, as well as the justice of his cause, and declaring his readiness to change his sentiments, as soon as he should see them fairly proved to be erroneous. Leo directed a summons to be issued, citing Luther to appear at Rome within sixty days, and give an account of the doctrines which he had maintained. The professors of the university of Wittemberg, however, wrote to the pope, excusing Luther from going to Rome, under various pretexts, and praying that some persons of learning and authority might be commissioned to decide on his doctrines in that country. The elector of Saxony also desired the same thing of the pope's legate at the diet of Augsburg. At the same time Luther himself, who had not then the most distant intention of questioning the papal authority, wrote a most submissive letter to Leo, in which he promised an unreserved compliance with his will. Influenced by these letters and applications, the pope empowered his legate in Germany, cardinal Cajetan, a Dominican, and consequently a declared enemy of Luther, and friend of Tetzel, to hear and determine the cause. Luther, nevertheless, having obtained the emperor's safe conduct, repaired to Augsburg, in the month of October, 1518. But the overbearing arrogance of the papal legate soon satisfied Luther that a fair discussion was not to be looked for, and that his personal safety was threatened, notwithstanding the emperor's safe conduct. He determined, therefore, by the advice of his friends, to withdraw secretly from Augsburg; but, before his departure, he prepared a formal and solemn appeal to the pope. Luther's sudden departure from Augsburg, and the publication of his appeal, enraged the papal legate, who wrote to the elector of Saxony, complaining of both. The elector, however, gave assurances to Luther that he would not desert him. Thus supported, the reformer continued to vindicate his own opinions, and to inveigh against those of his adversaries, with more freedom and vehemence than ever; and he gave a challenge to all the inquisitors to come and dispute with him at Wittemberg. In the mean time Leo issued a bull, in November 1518, by which he attempted, by his own decision, to put an end to the dispute about Indulgences, commanding all Christians to assent to what he delivered as the doctrine of the Catholic church, under the penalty of the heaviest ecclesiastical censures. No sooner did Luther receive information of this than he boldly appealed from the pontiff to a general council. The death of the emperor Maximilian, in January 1519, rendered it expedient for the court of Rome to suspend any direct proceedings against Luther, who, during the interregnum which preceded the election of the em-

peror Charles V., enjoyed undisturbed tranquillity. Leo, who was much interested in the succession to the empire, that he might avoid irritating a prince who had such influence in the electoral college as Frederic, thought it expedient to have recourse to negotiation, that he might bring Luther back to submission. For this purpose he sent Charles Miltitz, a Saxon knight, who belonged to his court, as his legate into Saxony, to present to Frederic a golden consecrated rose, such as the popes had been accustomed to bestow, as a peculiar mark of distinction, on those princes for whom they professed an uncommon friendship and esteem; and also to treat with Luther about the means of reconciling him to the court of Rome. Miltitz entered into a particular conference with Luther at Altenburg (January 1519), and, by the concessions which he made, his soothing language, and his pathetic expostulations in favour of union and concord in an afflicted and divided church, produced a considerable impression on the mind of Luther, who wrote an humble and submissive letter (March 13th, 1519) to the pope, acknowledging that he had carried his zeal and animosity too far; and he even consented to publish a circular letter, exhorting all his followers to reverence and obey the dictates of the holy Roman church. Miltitz, however, taking for granted that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgment; and it was agreed between them that the elector of Treves should be the judge, and Coblentz the place of conference; but this came to nothing; for Luther afterwards gave some reasons for not going to Coblentz, and the pope would not refer the matter to the elector of Treves. During all these treaties the doctrine of Luther rapidly spread; and he himself received great encouragement at home and abroad. The Bohemians sent him a book of John Huss's, and wrote to exhort him to constancy and perseverance. Many great and learned men had joined themselves to him: among the rest Philip Melancthon, whom Frederic had invited to the university of Wittemberg in August 1518, and Andrew Carolostadius, or Carlostadt, archdeacon of the church of All Saints in that town, and a great linguist. They desired, but in vain, to draw over Erasmus to their party. In June 1519 Luther had a famous controversy at Leipsic with Eckius. This dispute originated in a challenge from Eckius to Carlostadt, Luther's colleague and companion, to a public discussion concerning the freedom of the will, and a challenge to Luther also to enter the lists with him, while he defended the authority and supremacy of the Roman pontiff. The challenge was accepted; and on the appointed day the three champions appeared in the field. The form of this famous disputation displayed the ancient pomp of the schools. The entrance of the Reformers into Leipsic was triumphal. Carlostadt, in a chariot and alone, led the way. The prince of Pomerania came next, with Luther and Melancthon on either side of him. A train of the students of Luther's university, wearing armour, followed, and closed a procession emblematic of that singular mixture of religion and the sword which was so soon to convulse the civilized world. The assembly which met to witness the contest was numerous and splendid, and comprehended all the leading individuals of the city and province—the duke's counsellors, the doctors and graduates of the university, and the magistrates of Leipsic; with a crowd of important personages, who flocked from every part where the great controversy had excited an interest. The argument was conducted with the solemnity of a contest between the two faiths. Scribes were appointed to take down the discussion; and the whole proceeding was formally opened by an oration from Moselanus, a scholar of distinguished name. Yet this controversy, ushered in with such formidable preparation, came to nothing; and after eleven days of continued discussion, the debate closed on the 15th of July (1519). Hoffman, who was at that time rector of the university of Leipsic, and who had been appointed judge of the arguments alleged on both sides, refused to declare to whom the victory belonged. The decision of the matter was then left to the universities of Paris and Erfurt. Luther, however, had soon afterwards the satisfaction of seeing a vigorous auxiliary arise in Switzerland, in the person of Ulric Zwingle, a canon of Zurich, whose extensive learning and uncommon sagacity were accompanied with the most heroic intrepidity and resolution. In this year the opinions of Luther concerning Indulgences were censured by the universities of Cologne and Louvain; against whose decrees he immediately wrote, with his usual spirit and intrepidity. While such was the state of

NATIONAL ARCHIVES OF INDIA

things in Germany, Eckius repaired to Rome, intent on accomplishing the ruin of Luther. There he entered into a league with the Dominicans, who were in high credit at the papal court, and more especially with their two zealous patrons, Prierias and Cajetan; supported by whom, he earnestly solicited Leo to condemn Luther, and to exclude him from the communion of the Church. At length Leo determined to comply with their request, and on the 15th of June, 1520, he issued his bull, in which forty-one propositions, extracted from Luther's works, were condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, on pain of excommunication; those who possessed any of them were commanded to commit them to the flames; he himself, if he did not within sixty days publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered unto Satan for the destruction of his flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved. After renewing his appeal to a general council, Luther now came to the bold determination of renouncing the communion of the Church of Rome. He began by publishing severe remarks upon the bull of excommunication; and being now persuaded that Leo had been guilty both of impiety and injustice in his proceedings against him, he declared the pope to be that Man of Sin, or Antichrist, whose appearance is foretold in the New Testament. Nor did he confine his expressions of contempt for the papal power to words alone. As Leo, in the execution of the bull, had condemned Luther's books to be burnt at Rome, he, by way of retaliation, assembled all the professors and students in the university of Wittemberg, and, with great pomp, in the presence of a prodigious multitude of people of all ranks and orders, committed to the flames the pope's bull, and the decretals and canons relating to his supreme jurisdiction (December 10th, 1520). Within less than a month after this important step had been taken by the Saxon reformer, a second bull was issued against him (6th of January, 1521), by which he was expelled from the communion of the Church. Hitherto no secular prince had openly embraced his opinions; no change in the established forms of worship had been introduced; no encroachments had been made upon the possessions or jurisdiction of the clergy; and the controversy, though conducted with great heat and passion on both sides, was still carried on with theses, disputations, and replies. A deep impression, however, was made upon the minds of the people; their reverence for ancient institutions and doctrines was shaken; and the materials were already scattered, which kindled into the combustion that soon spread over all Germany. Students crowded from every part of the empire to Wittemberg, and, under Luther, Melancthon, Carlostadt, and other masters then reckoned eminent, imbibed opinions, which, on their return, they propagated among their countrymen. In this state of things the emperor Charles V. arrived in Germany; and the first act of his administration after he had been crowned at Aix-la-Chapelle (21st Oct. 1520), was to appoint a diet of the empire to be held at Worms. Previously to the meeting of the diet the pope caused a brief to be presented to the elector of Saxony, by which he gave him notice of the decree which he had made against the opinions of Luther; and he accompanied it with a request that he would cause all Luther's books to be burnt, and that he would either put him to death, or imprison him, or send him to Rome. He also sent a brief to the university of Wittemberg, exhorting them to put his bull into execution against Luther. But to these briefs and exhortations neither the elector nor the university paid any regard. The diet having assembled at Worms at the time appointed, the emperor resolved that Luther should be called before it, and that he should be publicly heard before any final sentence should be pronounced against him. For his protection against the violence of his enemies, not only the emperor, but all the princes through whose territories he had to pass, granted him a safe conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or ill treatment. This letter and safe conduct were delivered to Luther by an officer, who was sent to accompany him to Worms, and were no sooner received by him, than, without a moment's hesitation, he prepared to obey the summons. Many of his friends, however, were greatly against his going to the diet, observing that from the late burning of his books he might anticipate the sentence which would be passed

on himself. Others reminded him of the fate of Huss, under similar circumstances, and implored him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply: "I am lawfully called to appear in that city, and thither will I go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me." Luther arrived at Worms on the 16th of April (1521), and was met by multitudes outside the town. On entering he began singing the hymn, "Our God is a strong citadel," which became known as Luther's hymn, and the inspiring song of the Reformation. While he continued in that city his apartments were daily filled by princes and personages of the highest rank. On the 17th and 18th of the same month he pleaded his cause. On the latter day he concluded his speech of two hours' length with these words: "Let me, then, be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God! Amen." Irritated at his unbending spirit, some of the ecclesiastics present had the baseness to propose that they should imitate the example of the council of Constance, and avail themselves of the opportunity of having the enemy in their power, to deliver the Church at once from such a pestilent heretic. But the members of the diet refusing to expose the German integrity to a fresh reproach by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart. A few days after he had left Worms an edict was published in the emperor's name, and by the authority of the diet, in which he was declared a member cut off from the Church, a schismatic, a notorious and obstinate heretic, deprived of all the privileges which he enjoyed as a subject of the empire; the severest punishments were denounced against those who should receive, entertain, or countenance him, either by acts of hospitality, by conversation, or writing; and all were required to concur in seizing his person, as soon as the term of his safe conduct expired. Some days before the publication of this edict the elector of Saxony had employed a prudent precaution, which effectually secured Luther from the storm; for, in consequence of a preconcerted plan, and, as some have imagined upon probable grounds, not without the knowledge of the emperor, as Luther on his return from Worms was passing along the border of the Thuringian forest, he was seized, near the village of Schweina, by a party of horsemen in masks, and thence hurried back through the forest to the castle of Wartburg, an old residence of the Thuringian landgraves, standing among the mountains near Issenach. Here neither the proscription of the emperor, nor the excommunication of the pope, could disturb him. In this solitude, which he frequently called his Patmos, he translated a great part of the New Testament into German; published several treatises in defence of his doctrines, or in confutation of his adversaries, which revived and animated the spirit of his followers; and wrote numerous letters to his friends, to comfort them during his absence. His writings spread and produced a wonderful effect in Saxony. Hundreds of monks quitted their convents, and married. The Austin friars of Wittemberg abolished the mass. Carlostadt, a disciple of Luther, but more impetuous than his master, accompanied by a band of reformers, demolished the images in the church of All Saints at Wittemberg, and next proposed to banish all books from the university except the Bible. He also affected to obey to the letter the sentence pronounced on Adam, by going to work in the fields for some hours daily. Even the polished Melancthon followed the example, and went to work in a baker's shop. Luther, in his retirement, heard of these follies; he perceived that fanaticism was spoiling his cause, and he resolved immediately, without the knowledge of his patron and protector, Frederic, and without heeding his own danger, to return to Wittemberg (March 6th, 1522). He condemned in strong terms the conduct to which Carlostadt's impetuosity and rashness had given rise. Carlostadt and his fanatical followers, awed by his rebuke, submitted at once. It was now that Henry VIII. of England, jealous of fame in every form, undertook the hazardous task of breaking a lance with the professor of Wittemberg. Henry's answer to Luther's book on The Babylonish Captivity of the Church, entitled, Defence of the Seven Sacraments, was accepted in full conclave at Rome, and the title of Defender of the Faith was conferred to swell for ever the

honours of the British diadem. Luther's reply to his royal antagonist is learned and argumentative, but, for what reason it is now difficult to discover, his style is singularly contemptuous. Luther now applied himself with redoubled industry and zeal to the completion of his German version of the New Testament, with the assistance of Melancthon and others. The publication (Sept. 1522) of this performance, which was gradually followed by translations of the other parts of Scripture, produced sudden and incredible effects. About this time Nuremberg, Frankfort, Hamburg, and several other imperial cities in Germany, abolished the mass and the other superstitious rites of Popery, and openly embraced the reformed religion. The elector of Brandenburg, likewise, together with the dukes of Brunswick and Luneburg, and the prince of Anhalt, became avowed patrons of Luther's opinions, and countenanced the preaching of them in their territories. In this year Leo X. died, and was succeeded by Adrian VI., who had formerly been preceptor to the emperor. He sent Francis Cheregato, his legate, to the diet which was assembled at Nuremberg in November 1522; and, in the brief which he addressed to that assembly, he condemned Luther's opinions with great asperity. The diet passed an edict, on the 6th of March, 1523, prohibiting all innovations in religious matters, until a general council should decide what was to be done. Luther still went on successfully in laying the foundations of a new church in direct opposition to that of Rome. Among other subjects which now employed his pen, were, those of the monastic life, and vows of celibacy, against which he directed not only the force of weighty arguments, but the weapons of satire. One of the earliest effects of his labours on these points was the elopement of nine nuns, among whom was Catharine Bora, or de Bohren, from the nunnery of Nimptschen, who were led to Wittemberg. In 1524 Luther threw off his monastic habit. About this time, too, the insurrection of the *wiedertaüfer*, or anabaptists, led by a fanatic named Muntzer, which assumed the character of a peasant war against all property and law, gave great concern to Luther. He preached against the fanatics, he tried to mediate, he besought the peasants to lay down their arms, and at the same time he told the princes to redress the grievances of the poor; but the insurgents were too far gone in their brutal career of bloodshed and devastation, and nothing but the sword could put a stop to it. About this time also the difference became public between Luther and Carlostadt on the subject of the eucharist. Luther, though he had renounced the popish doctrine of transubstantiation, according to which the bread and wine are held to be changed by consecration into the body and blood of Christ, was yet of opinion, that the partakers of the Lord's supper received, along with the bread and wine, the real body and blood of Christ. This doctrine, equally mysterious and incomprehensible with the former, is commonly known by the name of consubstantiation. Carlostadt, who was Luther's colleague, and whose doctrine was afterwards illustrated and confirmed by Zwingle, maintained, on the contrary, that the body and blood of Christ were not *really* present in the eucharist; and that the bread and wine were no more than external signs, or *symbols*, designed to excite in the minds of Christians the remembrance of the sufferings and death of Christ, and of the benefits which arise from them. This opinion was entertained by all the friends of the Reformation in Switzerland, and by a considerable number of its votaries in Germany. While such was the state of affairs in Germany, Luther suddenly married Catharine Bora, already mentioned. This step was far from meeting with the approbation of his friends; and his enemies took occasion from it to be profuse in their censures, and in their calumnious misrepresentations. Indeed, Luther himself was sensible of the impression which it had made to his disadvantage, as appears from his declaration in one of his letters, that "it had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils." But if he was at first so much affected by this circumstance, as to need the consolation of Melancthon, he soon recovered his self-possession, and, being satisfied with the motives of his conduct, bore the censures of his friends, and the reproaches of his adversaries, with his usual fortitude. In the same year, Frederic, elector of Saxony, and the first protector of the Reformation, died; but the blow was the less sensibly felt, as he was succeeded by his brother John, a more avowed and zealous, but less able patron of Luther and his doctrines. The new elector, without hesitation or delay, assumed to himself the supremacy in ecclesiastical matters, and established a church in his

dominions, totally different from the church of Rome, in doctrine, discipline, and government. He also ordered a body of laws, relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, and other matters of that nature, to be drawn up by Luther and Melancthon, which he afterwards promulgated throughout his dominions. The example of this elector was soon followed by all the princes and states of Germany who had renounced the papal supremacy and jurisdiction. In June 1526, the diet of the empire assembled at Spire, at which Ferdinand, the emperor's brother, presided; Charles being fully occupied with the troubled state of his dominions in Spain and Italy. The emperor's ambassadors used their utmost endeavours to obtain a resolution, that all disputes about religion should be suppressed, and that the sentence which had been pronounced at Worms against Luther and his followers should be put into execution. This was opposed by the greater part of the German princes, who maintained that they could not execute that sentence, nor come to any determination with respect to the doctrines by which it had been occasioned, before the whole matter was submitted to the cognizance of a general council, lawfully assembled. In March 1529, another diet of the empire was held at Spire, at which the archduke Ferdinand presided, and, after several long debates, had the address to procure a majority of voices approving a decree, which revoked the resolution of the former diet of Spire, and declared unlawful every change which should be introduced into the doctrine, discipline, or worship of the established religion, before the determination of a general council was known. This decree was justly considered to be iniquitous and intolerable by the elector of Saxony, the marquis of Brandenburg, the landgrave of Hesse, the duke of Luneburg, the prince of Anhalt, together with the deputies of fourteen imperial cities; who, when they found that all their arguments and remonstrances made no impression upon Ferdinand, and the abettors of the Romish church, entered their solemn protest against it, on the 19th of April, and appealed to the emperor, and a future council. On that account they were distinguished by the name of PROTESTANTS. Among the circumstances that promoted animosity and discord between the friends of the Reformation, the principal one was the difference in opinion of the divines of Saxony and Switzerland concerning the manner of Christ's presence in the eucharist. With the hope of terminating this controversy, Philip, landgrave of Hesse, in 1529, invited to a conference at Marburg, Luther and Zwingle, together with some of the most eminent doctors who adhered to their respective parties. The divines who were assembled for this pacific purpose disputed, during four days, in presence of the landgrave. The principal champions in these debates were Luther, who attacked Œcolampadius, and Melancthon, who disputed against Zwingle. But neither of the contending parties could be persuaded to abandon, or even to modify, their difference in opinion concerning the manner of Christ's presence in the eucharist.

While the Protestants were preparing a new embassy to the emperor, they received an account that he was determined to come into Germany, with a view to terminate, in a diet which he had already appointed to be held at Augsburg, in June 1530, the religious disputes which had produced such animosities and divisions in the empire. In order that the emperor might be able to form a clear idea of the matters in debate, the elector of Saxony ordered Luther, and other eminent divines, to commit to writing the chief articles of their religious system, and the principal points in which they differed from the church of Rome. In compliance with this order, Luther delivered to the elector at Torgau the seventeen articles, hence called the Articles of Torgau. It was judged proper, however, to enlarge them, and, by a judicious detail, to give perspicuity to their arguments, and thereby strength to their cause. For this purpose the Protestant princes employed the pen of Melancthon, who, with a due regard to the counsels of Luther, expressed his sentiments and doctrine with the greatest elegance and perspicuity, and in terms as little offensive to the Roman Catholics as a regard for truth would permit. Such was the origin of the famous creed, known by the name of The Confession of Augsburg. On the 25th of the same month the chancellor of Saxony read, in the German language, in presence of the emperor and the assembled princes, the confession above mentioned, which was presented to the emperor, signed by the princes and deputies of the Lutheran party. At the same time the Protestants

who had adopted the opinions of Zwingle delivered in their confession, drawn up by Martin Bucer. By the emperor's express order, on the 19th of November, during the absence of the Hessian and Saxon princes, the diet issued a severe decree, condemning most of the peculiar tenets held by the Protestants; forbidding any person to protect or tolerate such as taught them; enjoining a strict observance of the established rites; and prohibiting any further innovation under severe penalties. This decree, which was considered as a prelude to the most violent persecution, convinced the Protestants that the emperor was resolved on their destruction. Persuaded that their own safety, as well as the success of their cause, depended on union, they assembled in 1531, and the year following, first at Smalkalden, and afterwards at Frankfort, and formed a solemn alliance and confederacy, with the resolution of defending vigorously their religion and liberties against the dangers and encroachments with which they were threatened by the edict of Augsburg. Into this confederacy they invited the kings of England, France, and Denmark; and by their negotiations they secured powerful foreign protection and assistance, in case of necessity. The emperor now plainly saw that the imprudent precipitation with which he had already proceeded, in compliance with the pope's inclinations, had forced the Protestants into a formidable union, which put them into a capacity of setting the head of the empire at defiance. He saw the Turks preparing to enter Austria with immense forces, and stood in need of succours, which the Protestant princes refused to grant so long as the edicts of Worms and Augsburg remained in force. Negotiations were, accordingly, carried on by his direction with the confederates of Smalkalden, and, after many delays and difficulties, terms of pacification were agreed upon at Nuremberg, and ratified solemnly in the diet at Ratisbon, August 3, 1532. By this treaty, the Protestant princes engaged to assist the emperor with all their forces in resisting the invasion of the Turks; and it was stipulated, that universal peace should be established in Germany. Henceforth the Protestants of Germany, who had hitherto been viewed only as a religious sect, came to be considered as a political body of no small consequence. Luther had the satisfaction of seeing his doctrines spread farther and farther through Germany, throughout Saxony and Brandenburg, to Moravia and Bohemia, Denmark and Sweden. He also effected a reconciliation with the so-called Sacramentarians of Strasburg, Ulm, and other towns, by means of Bucer, so that all reformed Germany was united under one banner. The Helvetic reformed churches, however, continued separate from his. In 1534, Luther first printed in a collective form the detached parts of his German version of the Bible, as appears from the old privilege, dated at Bibliopolis, under the elector's own hand; and it was published in the following year. This translation is much admired for its elegance, force and precision; it has become a standard work, and has contributed to fix the German language, inasmuch as it is the basis of all the German dictionaries and grammars that have followed, till the time of Adelung. In February 1537, an assembly of the German Protestants was held at Smalkalden, to draw up a summary of their doctrine; to this meeting Luther and Melancthon were called. In this year the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected, therefore, to think, that though Luther had indeed carried things to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming show of moderation; and Pius III., who succeeded Clement VII., proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. This farce Luther detected and exposed in a German treatise addressed to his countrymen, to which a picture was prefixed, representing the pope sitting on a high throne, and surrounded by cardinals, who with foxes' tails, at the end of long poles, were brushing off the dust on all sides. For some time before his death Luther felt his strength declining, his constitution being worn out by incessant and anxious labours. However, in the beginning of the year 1546, he was able to pay a visit to his native country, accompanied by Melancthon, and returned in safety to Wittemberg. Soon afterwards he was induced to pay a second visit to Eisleben, on the invitation of the counts of Mansfeld, in order to compose a dissension which had arisen among them respecting the boundaries of their territories. Though he had not been accustomed to meddle in such affairs, yet, as he was

born at Eisleben, which was dependent on those counts, he could not refuse the service which he might be able to render, by his advice or authority, in accommodating their differences. On this occasion he met with a splendid reception from the counts, and afterwards made use of his best endeavours to settle the matters in dispute. He also preached four times in the church, where he likewise administered the sacrament. While he was thus engaged he was seized with a violent inflammation in the stomach, which threatened a speedy and a fatal issue. On the morning of the 17th of February, 1546, he was awakened from sleep by his disorder. He grew worse towards evening, and was attended by count Albrecht of Mansfeld, and his countess, and several medical men. That evening he calmly expired, in the full possession of his faculties, and in a firm reliance upon the merits of his Redeemer, in the sixty-third year of his age. The counts of Mansfeld were desirous that his remains might be buried in their territories; but by the express order of the elector of Saxony they were conveyed to Wittemberg, where they were interred with extraordinary pomp. The funeral ceremony was begun by an oration of Pomeranus, a celebrated divine, and closed by a pathetic sermon from Melancthon. Luther's picture was afterwards hung up in the hall of the university. His works, partly in Latin and partly in German, have been repeatedly published. The last edition is that of Erlangen, 26 vols, 12mo, 1826-33. Among his works, those of most interest to the general reader are his Table Talk, Tischreden, his familiar letters, and his sermons. Schroeck, Melancthon, and others, have written biographies of Luther, and Michelet has extracted a kind of autobiography from numerous passages of his works: Mémoires de Luther, écrits par lui-même, traduits et mis en ordre, 2 vols, 8vo, Paris 1835. There is also a Life of Luther, written in Greek hexameters, by Rhodomann.

LUTI, or LUTTI, (Benedetto,) an Italian artist, was born at Florence in 1666, and studied at first under Dominico Gabbiani, and afterwards at Rome, under the patronage of the grand duke. His works became much valued in England, France, and Germany; the emperor knighted him; and the elector of Mentz sent him, with his patent of knighthood, a cross set with diamonds. Clement XI. conferred on him the order of the Cross. There were three much-admired public works of his at Rome, viz., a Magdalene in the church of St. Catharine of Sienna, at Monte Magna Napoli; the prophet Isaiah, in an oval, at St. John de Lateran; and St. Anthony of Padua, in the church of the Holy Apostles; and at the palace Albani was a miracle of St. Pio, which some reckon his master-piece. There is a portrait of Luti by himself in the gallery at Florence, where he is regarded as the last painter of the Florentine school. He died at Rome in 1724. He was principal of the academy of St. Luke.

LUXEMBOURG, (Francis Henry de Montmorenci, duc de,) a celebrated maréchal of France, born in 1628, was a posthumous son of the count de Bouteville, who was beheaded in the reign of Louis XIII. for fighting a duel. In 1643 he was at the battle of Rocroi, under the great Condé, whose pupil he was, and whom he followed in all his fortunes. He also resembled that great man in many of his eminent qualities, in acuteness of perception, thirst for knowledge, promptness in action, and ardour of genius. These qualities he displayed in the conquest of Franche-Comté in 1668, where he served as lieutenant-general. He served also in the Dutch campaign of 1672, took many towns, and gained some trophies in the field. He closed this expedition by a retreat more famous than his victories, which he accomplished with an army of 20,000 men, against the opposition of 70,000. After distinguishing himself in another expedition in Franche-Comté, he was advanced in 1675 to the dignity of maréchal of France. In the second war of Louis XIV. against the allied powers in 1690, he defeated prince Waldeck at Fleurus. In 1691 he gained the battles of Lufen and Steinkirk; and, continuing to be opposed to William III. of England, he was again successful in the battle of Nerwinde, where there fell on the two sides nearly 20,000 men. It was said in France that on this occasion they should not sing *Te Deum*, but *De profundis*, the mass for the dead. The duke of Luxembourg is said to have had an ordinary countenance and a deformed figure, in consequence of which William III., whose constant antagonist he was, is reported to have said once with some impatience, "What! shall I never beat this hump-backed fellow?" "Hump-backed fellow!" said the duke; "what does he know of my back? he never saw it." The last great action of

the duke's life was a second famous retreat in the presence of superior forces, through a considerable extent of country, to Tournay. This was in 1694, and he died the following year, January 4, at the age of sixty-seven. He had some powerful enemies, particularly the minister Louvois, who once had him confined very unjustly in the Bastile. Groundless as the accusations against him were, they cost him a confinement of fourteen months, and he had no subsequent redress.

LUXEMBOURG, (Charles Francis de Montmorenci,) grand-nephew of the preceding, was born in 1702. He was aide-de-camp to Louis XV., and distinguished himself in Germany, and especially in Bohemia, and the Low Countries. He was the friend of Rousseau, who resided for some time at his seat at Montmorenci. He died in 1764.

LUXEMBOURG, (Madeleine Angelique de Neufoille Villeroi, duchess de,) wife of the preceding, born in 1707, was one of the most celebrated ladies of the court of Louis XV. She invited Rousseau to the chateau of Montmorenci, where the duke assigned him a villa in his park. She died in 1787, leaving one of the finest libraries in Paris.

LUYKEN, (John,) a Dutch engraver, was born at Amsterdam in 1649, and was a pupil of Martin Zaagmoelen. His plates, illustrative of Mortier's edition of the Bible, in 2 vols, and a Theatre of Martyrs, are, among the rest of his works, greatly admired. He died in 1712.

LUYNES, (Charles d'Albert, duc de,) was born at Pont St. Esprit, in 1578, and was godson to Henry IV. of France, who made him his page, and soon after gave him an appointment in the household of the dauphin. Louis XIII. made him prime minister soon after the death of Concini. He was afterwards appointed constable of France. He died in 1621, some say of poison, others say of chagrin at the defeat of the French arms at Montauban.

LYCOPHRON, a Greek grammarian and poet, was a native of Chalcis in Eubœa. He appears to have attained a considerable degree of poetical reputation, as his name occurs among the seven who formed what is called the Pleias at the court of Ptolemy Philadelphus, which flourished from B.C. 280 to B.C. 250. Suidas has preserved the titles of twenty tragedies composed by him; but the only work of Lycophron which has come down to us is a very singular poem, entitled, "Alexandra," or "Cassandra," the subject of which is a series of predictions feigned by him to have been uttered by that daughter of Priam. Ovid, who terms Lycophron "cothurnatus," mentions that he is recorded to have been slain by an arrow. The "Cassandra" of Lycophron, which is written in iambic verse, and the style of which is very obscure, has been frequently edited. The best editions are by Potter, Oxf. 1697, 1702; by Reichard, Leip. 1788; by Sebastian, Rome, 1804; and by Bachmann, Leip. 1833. The commentary of Tzetzes, who lived in the 12th century, has been published with most of the editions of the "Cassandra;" and has also appeared in a separate form under the superintendence of C. G. Müller, Leip. 1812. The "Cassandra" has been translated into English by Lord Royston.

LYCOSTHENES, or WOLFFHART, (Conrad,) was born at Ruffach, in Upper Alsace, in 1518, and educated at Heidelberg. In 1542 he became professor of grammar and rhetoric at Basle. He attended the convention of divines at Ratisbon in 1541. He wrote, Compendium Bibliothecæ Gesneri; De Mulierum præclare dictis et factis; De Priscis Romanorum Legibus; Calendarium Historicum; and, Apophthegmata Virorum illustrium. He also wrote notes to Justin and Valerius Maximus. He died in 1561.

LYCURGUS, the celebrated lawgiver of Sparta, flourished about B.C. 898. When the sceptre devolved to him by the death of his brother Polydectes, the widow of that prince was pregnant. He was no sooner assured of this, than he determined to hold the sovereign power in trust only, in case the child should prove a son, and took the title of Protector, instead of that of king. It is added, that he had the virtue to resist the offers of the queen, who would have married him, with the dreadful promise that no son born of her should intercept his views. A son at length was born, and was publicly presented by him to the people, from whose joy on the occasion he named the infant Charilaus. When his nephew ascended the throne, Lycurgus set out on his travels, and visited Crete, to study attentively the laws and institutions which had been established by Minos; and here he contracted a friendship with Thales, whom he persuaded to settle at Sparta. Thence he passed over to Asia Minor, where he

NATIONAL ARCHIVES OF INDIA

met with the poems of Homer, with the manly and heroic strain of which he was so much captivated, that he collected and transcribed them, and was the first who made them fully known in Greece. During the popular tumults which agitated his country, where the monarchs and the people each aspired to unlimited power, he was called upon by the general voice to establish a system of laws to restrain the violence of each order of the state. After the institution of his salutary but severe laws, Lycurgus retired from Sparta, and is supposed to have died in Crete B.C. 870.

LYCURGUS, an Athenian orator, son of Lycophron, flourished in the time of Philip of Macedon, about B.C. 400. He studied philosophy under Plato, and oratory under Isocrates, and, attaching himself to a political life, rose to public employments. He was one of those Athenian ambassadors who successfully counteracted (B.C. 343) the designs of Philip against Ambracia and Peloponnesus. The superintendence of the public revenue was entrusted to him, in which office he conducted himself with great ability, and strict integrity. He erected several public buildings, and completed the docks, the armoury, the theatre of Bacchus, and the Panathenaic course. He banished from the city all persons of dissolute character, and made a number of useful regulations. Persuaded of the utility of the higher kinds of poetry to the public morals, he favoured dramatic exhibitions, and caused statues to be erected in honour of the principal tragedians. He kept an exact register of all the acts of his administration, which, after the period of his office, he fixed to a column, that all the citizens might make their remarks upon it. After the battle of Chæronea (B.C. 336) he conducted the accusation against Lysicles. He was also one of the thirty orators whom the Athenians refused to deliver up to Alexander. He was buried in the Academia, a bronze statue of him was set up in the Ceramicus, and the representative of his family was allowed the privilege of dining in the Prytanæum. Of fifteen orations which he published, only one has come down to us. It was delivered B.C. 330, and is an accusation of Leocrates, an Athenian citizen, for abandoning Athens after the battle of Chæronea. His eloquence is greatly praised by Diodorus Siculus. The best editions of the only remaining oration of Lycurgus are those of Taylor, who published it with the Oration of Demosthenes against Midias, Cambridge, 1743; Bekker, 1821; Pinzger, 1824; Blume, 1827; and Baiter and Saupp, 1834. There are Latin versions of Lycurgus by Melancthon, Lonicer, and Canter; and there is a French one by Auger.

LYDGATE, (John,) an early English poet, one of the immediate successors of Chaucer, flourished in the beginning of the 15th century. He was ordained a sub-deacon in 1389, a deacon in 1393, and a priest in 1397: whence it has been supposed that he was born about 1375. There is a note of Wanley's in the Harleian Catalogue (2251, 3,) which implies that he did not die till 1482. This Dr. Percy thinks too long a date; he was, however, living in 1446, since in his "Philomela" he mentions the death of Henry duke of Warwick, who died in that year. Some authorities place his death in 1461. He was a monk of the Benedictine abbey of Bury St. Edmund's, in Suffolk. After a short education at Oxford, he travelled into France and Italy, and returned a complete master of the language and the literature of both countries. He chiefly studied the Italian and French poets, particularly Dante, Boccaccio, and Alain Chartier; and he opened a school in his monastery, for teaching the sons of the nobility the arts of versification, and the elegancies of composition. He was not only a poet and a rhetorician, but a geometrician, an astronomer, a theologist, and a disputant. Lydgate's pieces are very numerous. His most esteemed works are his Story of Thebes, his Fall of Princes, and his History, Siege, and Destruction of Troy. The first is printed by Spight in his edition of Chaucer; the second, the Fall of Princes, or the Boke of Johan Bochas (first printed by Pynson in 1494, and several times since), is a translation from Boccaccio, or rather from a French paraphrase of his work, De Casibus Virorum et Feminarum illustrium. The History, &c., of Troy, was first printed by Pynson in 1513, but more correctly by Marshe in 1555. This was once the most popular of his works. Lydgate may be reckoned among those who contributed to the improvement of the English language and versification. That he composed with great facility is evident from the number and variety of his poems. There are splendid MS. copies of his verses in the British Museum,

LYDIAT, (Thomas,) a learned English divine, and eminent mathematician and

chronologer, was born at Alkrington, or Okerton, near Banbury, in Oxfordshire, in 1572, and educated at Winchester School, and at New college, Oxford, of which he was chosen probationer fellow in 1591, and two years after he was admitted fellow. He applied himself with great assiduity to the study of the languages, philosophy, astronomy, the mathematics, and divinity. In 1609 he published his Emendatio Temporum ab Initio Mundi huc usque Compendio facta, contra Scaligerum et alios, which he dedicated to Henry prince of Wales, who entertained a great regard for him, and appointed him his chronographer and cosmographer. In the same year he became acquainted with Dr. Usher, afterwards archbishop of Armagh, who carried him with him to Ireland, and placed him at Trinity college, Dublin, where he continued about two years. Soon after his return to England, in 1612, he accepted the rectory of Okerton, which he had formerly refused, when fellow of New college, in consequence of a difficulty of utterance. Here in the course of less than twelve years he wrote more than six hundred sermons on the Harmony of the Gospels. Having unwarily become responsible for the debts of a near relation, which he was unable to pay, in the year 1629 or 1630, he was arrested, and thrown into prison at Oxford, and afterwards into the King's Bench. Here he remained in confinement till Dr. Laud, Sir William Boswell, Dr. Pink, warden of New college, and Dr. Usher, released him by discharging the debt. Soon after he had obtained his liberty, influenced by an ardent zeal for promoting the interests of learning, and the honour of his country, he delivered a petition to Charles I., praying to be permitted to travel into Turkey, Abyssinia, and other distant countries, for the purpose of collecting MSS. This petition, however, owing perhaps to the circumstances of the times, appears to have been neglected. Notwithstanding this disappointment, when the civil wars commenced in 1624, he adhered steadily to the cause of the king, and was a considerable sufferer for his loyalty. After living for several years at Okerton, in great indigence and obscurity, he died there in 1646. Wood says, that he was "a person of small stature, but of great parts, and of a public soul; and though a poor and contemptible priest to look upon (for he was so held by the vulgar) yet he not only puzzled Christopher Clavius, and the whole college of mathematicians, but also that great Goliath of literature, Joseph Scaliger." He wrote, besides his Emendatio Temporum, already noticed, Tractatus de variis Annorum Formis; Prælectio astronomica de Naturâ Cœli et Conditionibus Elementorum; Disquisitio Physiologica de Origine Fontium; Defensio Tractatus de variis Annorum Formis, contra Jos. Scaligeri Obtrectationem, 1607, 8vo; together with Examen Canonum Chronologiæ Isagogicorum; Explicatio et Additamentum Argumentorum in Libello Emendationis Temporum Compendio factæ, de Nativitate Christi, et Ministerio in Terris; Solis et Lunæ Periodus, seu Annus magnus; De Anni Solaris mensurâ Epistola astronomica, ad Henricum Savilium; Numerus Aureus melioribus Lapillis insignis, factusque Gemmeus, è Thesauro Anni magni, sive Solis et Lunæ Periodi Octodesexcentenariæ, &c.; Canones Chronologici, necnon Series Summorum magistratuum et Triumphorum Romanorum; this was printed after the author's death, in 1675, 8vo; and, Notæ in Marmora Arundelliana, published by Dr. Humphrey Prideaux, in his edition of the Marmora Oxoniensia ex Arundellianis, Seldianis, &c. 1676, folio. He also left behind him a great number of MSS. His hard lot is referred to by Dr. Johnson, in the well-known lines:—

"If dreams yet flatter, once again attend;
Hear Lydiat's life, and Galileo's end."

LYDIUS, (Balthazar,) the son of a German Protestant minister in the Palatinate, who took refuge from persecution in the United Provinces, and became professor of divinity in Franeker. He began the exercise of the ministerial functions at Dort about 1603, and died in 1629. He wrote, Waldensia, id est, Conservatio veræ Ecclesiæ demonstrata ex Confessionibus Taboritarum et Bohemiorum; Facula accensa Historiæ Valdensium; and, Novus Orbis, seu Navigationes primæ in Americam.—His younger brother, JOHN, was minister at Oudewater, in Holland, and published a work of Prateolus, entitled, Concilia Ecclesiæ Christianæ, with his own remarks, 1610; an edition of Nicol. de Clemangis de Corrupto Ecclesiæ Statu, with notes, and a glossary, 1613; and, The Lives of the Popes, by Robert Barnes and John Bale, with a continuation to his own time by himself.

LYDIUS, (James,) son of the preceding, and like him a minister at Dort, was

distinguished for his acquaintance with criticism and polite literature, as well as divinity. He wrote, besides several poems in Dutch, Sermonum convivalium Libri duo, quibus variarum Gentium Mores et Ritus in Uxore expectanda, Sponsalibus contrahendis, Nuptiisque faciendis et perficiendis enarrantur; Agonistica Sacra, sive Syntagma Vocum et Phrasium Agonisticarum, quæ in S. Scriptura, imprimis vero in Epistolis S. Pauli Apostoli, occurrunt; Belgium gloriosum; a dialogue, De Cœna Domini; and, Syntagma sacrum de Re militari; necnon de Jurejurando Dissertatio philologica; multa Eruditione commendatum, cum Figuris Æneis elegantissime incisis, &c.; this last is a posthumous publication, edited by professor Van Till, of Dort.

LYDUS, (Joannes Laurentius,) a writer on Greek and Roman antiquities, born at Philadelphia, in Lydia, about A.D. 490. At the age of twenty-one he repaired to Constantinople, and was employed for forty years in various official duties at the court of the emperor. He died about the latter end of Justinian's reign. Three of his works are extant: On the Magistrates of the Roman Republic, edited by Hase, Paris, 1812; On the Months, published by Schow, Leipsic, 1794, and since edited by Röther, Leipsic, 1827; and, On Omens and Prodigies, also published by Hase. There is a good edition of Lydus by Bekker, Bonn, 1837, which forms a part of the Corpus Scriptorum Historiæ Byzantinæ.

LYE, (Edward,) a learned antiquary and great master of the Gothic and Saxon language and literature, was born in 1694, at Totnes, in Devonshire, (where his father kept a school,) and educated at home, and at Hertford college, Oxford. He took orders in 1719, and was presented to the living of Haughton-parva, in Northamptonshire, where he devoted himself to the study of Anglo-Saxon. His first publication was an edition of the Etymologicum Anglicanum of Francis Junius, from the author's MS. in the Bodleian library. To this he prefixed an Anglo-Saxon Grammar. In 1750 he was made a member of the Society of Antiquaries, and was presented by the earl of Northampton to the vicarage of Yardley Hastings, when he resigned his other living. His next publication was an edition of Ulphilas's version of the Gospels, at the request of Eric Benzelius, bishop of Upsal. This was printed at the University Press of Oxford, with a Gothic grammar prefixed. The great labour of the latter part of his life was his Anglo-Saxon and Gothic dictionary, which he had just finished at his death, in 1767. About thirty sheets were then printed, and it was his dying request to his friend, the Rev. Owen Manning, that he should undertake the charge of seeing it brought to publication. This was effected in 1772, when the work appeared with the title of Dictionarium Saxonico et Gothico-Latinum, auctore Edwardo Lye, A.M. 2 vols, fol. There are added to it some fragments of the Ulphilian version, and other pieces in the Anglo-Saxon; and a Grammar of both languages is prefixed.

LYFORD, (William,) a pious divine, was born about 1598, at Peysmere, near Newbury, in Berkshire, of which place his father was rector. In 1611 he became a commoner at Magdalen hall, and Magdalen college, Oxford, of which he became fellow. In 1631 he was admitted to the reading of the sentences, and, having taken orders, was presented to the living of Sherborne, in Dorsetshire, by the earl of Bristol. Although he is said to have inclined to the Presbyterian party, and was chosen one of the Assembly of Divines, he never sat among them, but remained on his living, employed in preaching, catechizing, &c., until his death, in 1653. Fuller and Wood unite in their praises of his character, and in their opinion of his writings, which, says Wood, "savour much of piety, zeal, and sincerity, but show him to have been a zealous Calvinist." He bequeathed the sum of 120*l.* to Magdalen college. He wrote, Cases of Conscience propounded in the Time of Rebellion; Principles of Faith and of a good Conscience; An Apology for our public Ministry and Infant Baptism; The plain Man's Senses exercised to discern both good and evil, or a Discovery of the Errors, Heresies, and Blasphemies of these Times, 1655, 4to.

LYLLY. See LILLY.

LYNAR, (Roch Frederic, count de,) a Danish statesman and scholar, was born in 1708, at the castle of Lubbenau, and educated at Jena and Halle. After travelling in various parts of Europe, and visiting England in 1732, he obtained an appointment at the court of Denmark, and in 1735 he was appointed ambassador extraordinary to the court of Stockholm, and some time after ambassador extraordinary to Petersburg. On his return in 1752 he was appointed governor of the counties of Oldenburg

and Delmanhorst, to which he retired with his family, and where he spent his time in the composition of literary works, the first of which was a translation of Seneca de Beneficiis, with notes, 1753. This was followed by a paraphrase on The Epistles of St. Paul. In 1757 he took part in the famous convention of Closterseven, entered into between the maréchal de Richelieu, commander of the French forces, and the duke of Cumberland, then at the head of the allied army. He died in 1781. He published, besides the works already noticed, a translation of Seneca on the Shortness of Life; Der Sonderling, or the Singular Man; Historical, Political, and Moral Miscellanies; The real State of Europe in the year 1737; and, several articles in Büsching's Magazine for History and Geography.

LYNDE, (Sir Humphrey,) a learned English gentleman, descended from a family in Dorsetshire, was born in 1579, and educated at Westminster School, and at Christ Church, Oxford. He was made a justice of peace, and knighted by James I. in 1613. He obtained a seat in the House of Commons in several parliaments. He died in 1636. He wrote, Ancient Characters of the visible Church; Via Tuta, The Safe Way, &c., reprinted several times, and translated into Latin, Dutch, and French, printed at Paris, 1647, from the sixth edition published in 1636, 12mo, under the title of Popery confuted by Papists; Via Devia, The By-Way; a Case for the Spectacles, or, a Defence of the Via Tuta, in answer to a book written by J. R. called, A Pair of Spectacles, &c., with a supplement in vindication of Sir Humphrey, by the publisher, Dr. Daniel Featly; (a book entitled, A Pair of Spectacles for Sir Humphrey Lynde, was printed at Rouen, 1631, in 8vo, by Robert Jenison, or Frevil, a Jesuit;) An Account of Bertram, with Observations concerning the Censures upon his Tract De Corpore et Sanguine Christi.

LYONNET, (Peter,) an eminent naturalist, born of Protestant parents, at Maestricht, in 1707. In his early years he displayed uncommon activity both of body and mind, with a memory so prompt, that he acquired a knowledge of nine languages, ancient and modern, and, in the farther pursuit of his academical studies at Leyden, made great progress in logic, philosophy, geometry, and algebra. He relinquished the study of divinity for that of the law, and was appointed secretary, translator of the Latin and French languages, and patent-master, to the States-General. He afterwards turned his attention to natural history, especially to entomology, and undertook an historical description of such insects as are found about the Hague; and he enriched his work with a great number of fine plates. He afterwards executed drawings of the fresh water polypes for Trembley's beautiful work, in 1744. Wandelaar had engraved the first five plates of this work, and being rather dilatory in producing the rest, Lyonnet took a single lesson in engraving, and ably executed the others himself. In 1748 his reputation procured him the honour of being elected a member of the Royal Society of London, as he was afterwards of other learned societies in Europe. In 1764 appeared his magnificent work on the Caterpillar, Traité anatomique de la Chenille qui ronge le Bois de Saule. He died in 1789, leaving some other works on entomology unfinished, one of the most extensive collections of shells in Europe, and a fine cabinet of pictures.

LYONS, (Israel,) a mathematician and botanist, the son of a Polish Jew, who was a silversmith, and teacher of Hebrew at Cambridge, was born there in 1739. In 1758 he published a treatise on Fluxions, dedicated to his patron, Dr. Smith, master of Trinity college; and in 1763 a work entitled, Fasciculus Plantarum circà Cantabrigiam nascentium, quæ post Raium observatæ fuere, 8vo. Mr., afterwards Sir Joseph Banks, whom he first instructed in this science, invited him to Oxford, about 1762 or 1763, to read lectures there. He had a salary of 100*l.* per annum for calculating the Nautical Almanac; and he received several presents for his inventions from the Board of Longitude, which in 1773 appointed him to go with captain Phipps (afterwards lord Mulgrave) to the north pole; and he made the astronomical and other mathematical calculations, printed in the account of that voyage. He died 1775. He was then engaged in publishing a complete edition of the works of Dr. Halley. His Calculations in Spherical Trigonometry abridged, were printed in the Philosophical Transactions, vol. lxi.—His father, who resided for nearly forty years at Cambridge, was the author of, The Scholar's Instructor, or Hebrew Grammar, by Israel Lyons, Teacher of the Hebrew Tongue in the University of Cambridge; the second edition, with many Additions and Emendations, which the Author has found necessary in his

long course of teaching Hebrew, Cambridge, 1757, 8vo; and of a treatise printed at the Cambridge Press, under the title of, Observations and Enquiries relating to various Parts of Scripture History, 1761. He died in 1770.

LYRA, (Nicholas de,) Lat. *Lyranus*, a learned French Franciscan monk and Scripture commentator in the thirteenth and former part of the fourteenth century, was a native of Lyre, a small town in the diocese of Evreux, in Normandy, whence he took his surname. He was descended from Jewish parents, who taught him the Hebrew language; but becoming afterwards a convert to Christianity, he embraced the religious life in a monastery of Friars Minors at Verneuil in 1291. He was afterwards sent to Paris, where he was admitted to the degree of doctor. For several years he read lectures on the Holy Scriptures in the great Franciscan convent in that city; and his merit raised him to the principal offices in his order, and secured him the regard of queen Joan, countess of Burgundy, and consort of Philip V., who appointed him one of the executors of her will, when he was provincial of his order in Burgundy. He died at Paris in 1340. He wrote, Postills, or a compendious commentary on the whole Bible. In this work he discovers a better acquaintance with the literal sense of Scripture than any preceding commentator had shown, and has availed himself of his intimate knowledge of the Hebrew to select the most valuable comments of the most learned rabbies. His slender acquaintance with the Greek language, however, renders him less happy in his exposition of the New Testament than of the Old. The first edition of this work was published at Rome in 1472, in 7 vols, fol., and it has since been frequently reprinted at Basle, Lyons, Douay, Antwerp, and other places, of which the best is that of Antwerp, 1634, in 6 vols, folio. It is also inserted in the Parisian Biblia Maxima, published by father de la Haye. De Lyra also wrote, Moral Commentaries upon the Scriptures; A Disputation against the Jews; a Commentary on the Sentences; and, Sermons.

LYSANDER, an eminent Spartan commander, was the son of Aristoclitus, a descendant of the Heraclidæ, but not of the royal race. He was modest in his demeanour, supple and insinuating, ever intent upon his advancement, and restrained by no sentiments of honour or justice. He was at little pains to conceal his principles, for it is recorded as a saying of his, that children were to be cheated by toys, and men by oaths. His abilities, however, caused him to rise in the Spartan state, which was now engaged in the Peloponnesian war against the Athenians, who, notwithstanding many disasters, were still superior at sea. Lysander was made the naval commander of the Lacedemonians B.C. 407. Alcibiades was at this time the Athenian commander, and by his influence with Tissaphernes, the Persian satrap, had almost entirely deprived the Spartans of the assistance which they were by treaty to have received from the king of Persia. Lysander apprised the young prince Cyrus of this treachery, and obtained from him a sum of money, which he employed in raising the pay of his sailors, and thereby causing a great number to come over to join him from the enemy's fleet. During an occasional absence of Alcibiades he engaged the Athenians and defeated them, which produced the dismission of that able commander from the Athenian service. Lysander was soon after superseded by Callicratidas; after whose fall in the naval action at Arginusæ, Cyrus and the allies of the Spartans were urgent that Lysander should again take the command. As it was contrary to the laws of Sparta that the same person should twice be appointed admiral, that station was nominally given to another, but the supreme power was committed to Lysander. His influence greatly contributed to the abolition of the democratical government in many of the Greek towns of Asia, and the substitution of the aristocratical, in effecting which he scrupled no measures of treacherous policy, as it was a maxim with him that "where the lion's skin falls short, it should be lengthened with the fox's." As a naval commander he displayed great skill and activity. He pillaged Ægina and Salamis, took Lampsacus, and eluded the Athenian fleet which chased him, till they came in presence of each other at Ægos-Potamos, in the Thracian Chersonesus. In this decisive engagement, which closed the Peloponnesian war, after practising various arts to throw the Athenians off their guard, Lysander suddenly attacked them by sea and land, and totally destroyed their navy, with the exception of eight ships, with which Conon made his escape. Lysander, in the mean time, sailed to the maritime towns of Greece, every where abolishing the democracy, and putting the authority

into the hands of creatures of his own, which rendered him in a manner the master of all Greece. Athens was obliged through famine to submit to the conqueror (B.C. 404). Its long walls were demolished, its ships reduced to the number of twelve, and thirty archons, with a Spartan garrison, were left to keep it in subjection. The restless Athenians, however, soon after breaking out into new tumults, Lysander's severe policy recovered credit at Sparta; and it was mainly through his interest that Agesilaus, on the death of king Agis, obtained the crown in preference to his nephew Leotychidas. When, in consequence of the war declared against the Lacedemonians by the king of Persia, Agesilaus was sent into Asia with a powerful army as general of all Greece, Lysander accompanied him as his principal counsellor. His great influence in Asia excited the jealousy of Agesilaus, who took every occasion to mortify him, and degraded him by a mean office. He remonstrated against this treatment, and obtained the post of deputy to the states of the Helespont, the duty of which he faithfully discharged. When his commission was expired, he returned in much displeasure to Sparta, and laid a deep scheme for overturning the constitution of his country, of which, as it was never carried into effect, only a confused account remains. It appears, however, that a part of his design was to open the succession to the crown, now vested in two families only, to all the Heraclidæ, or even to all the citizens of Sparta. For this purpose he had procured a spirited oration to be composed, had attempted to suborn oracles, and had prepared a singular piece of religious imposture, which miscarried through the cowardice of the principal actor. In the mean time the disturbances took place between the Spartans and Thebans which produced the Bœotian war, and Lysander solicited a command in it. He marched with his troops into Phocis, and directed the other commander, Pausanias, to meet him at Haliartus. His message was intercepted; and when he arrived at that city the inhabitants and their allies were prepared to receive him. As he approached the walls they sallied out, and charged the Spartans with so much vigour, that they routed them, and Lysander was slain on the spot, about B.C. 395.

LYSERUS, (Polycarp,) a learned German Lutheran divine, was the son of the minister and superintendent at Winenden, in the duchy of Wirtemberg, where he was born in 1552. When he was but two years old his father died; and his mother afterwards married the famous Luke Osiander, who took the greatest care of his education, which was completed at the university of Tübingen. In 1573 he was received into the office of the ministry, and appointed pastor of the church of Gellersdorff, in the Austrian territory. In 1576 he took his degree of D.D. at Tübingen; and in the following year Augustus, elector of Saxony, induced by the fame of his pulpit talents, appointed him a minister of the church of Wittemberg. He had not been long settled in this situation before he was created a professor of divinity in that university; and he was afterwards nominated superintendent of the district, and assessor of the consistory. He was in the number of those Lutheran doctors who subscribed to the famous Form of Concord. In 1594 he was appointed minister of the court at Dresden, where he continued till his death in 1601. He was the author of, Commentariorum in Genesim Tom. VI. 1694—1699, in 6 vols, 4to; Historia Passionis Dominicæ secundum IV. Evangelia; Historia Resurrectionis et Ascensionis Dominicæ, et Missionis Spiritus Sancti, Homiliis aliquot explicata; Schola Babylonica ex cap. i. Daniel, quam subsequuntur Colossus Babylonicus; Harmoniæ Evangelicæ, a Martino Chemnitzio inchoatæ, continuatio, seu Vitæ J. Christ. secundum IV. Evangel. expositæ Lib. III.; Comment. in Epist. ad Hebræos; prefaces to Hasenmuller's History of the Jesuits; and several Disputations, controversial treatises, &c.

LYSERUS, (John,) a Lutheran divine, of the same family with the preceding, and a native of Saxony in the seventeenth century. Being possessed of the notion that polygamy was a doctrine sanctioned both by reason and Scripture, he spent his fortune and his life in endeavours to maintain and propagate it. "And yet he was a little, deformed, thin, pale, absent, timid creature, who," says Bayle, "would have found one wife too much for him." He travelled through Germany, Denmark, Sweden, Holland, England, Italy, and France, examining the libraries for materials to confirm his system, and published various treatises in defence of it, under feigned names. At length, reduced to great distress, and disappointed in the hope of bettering his fortune at the court of Marseilles, by his

extraordinary skill in the game of chess, he fell sick and died at a house between that place and Paris in 1684. His principal work is entitled, Polygamia Triumphatrix, id est, Discursus Politicus de Polygamia, auctore Theophilo Alithæo, cum notis Athanasii Vincentii, Amsterdam, 1682, 4to. This treatise was refuted by Brunsmanus, a Danish minister, in a book entitled, Monogamia Victrix, 1689, 8vo. Lyserus seems to have paved the way for the wild fancies of the Rev. Martin Madan, whose Thelypthora is well known.

LYSIAS, one of the Ten Orators of Athens, son of Cephalus, a Syracusan, was born at Athens B.C. 458. At the age of fifteen he went, with his brother Polemarchus, to Thurium, in Italy, where he remained for thirty-two years; but he was obliged to leave Italy after the failure of the Athenian expedition in Sicily, and returned, B.C. 411, to Athens, where he carried on, in partnership with his brother, an extensive manufactory of shields. Their wealth excited the cupidity of the Thirty Tyrants; their house was attacked; their property was seized; and Polemarchus was taken to prison, where he was shortly afterwards executed. Lysias, by bribing some of the soldiers, escaped to the Piræus, and sailed from thence to Megara. He afterwards assisted Thrasybulus in his enterprise against the Thirty. He died about B.C. 378. He was a teacher of rhetoric, and composed orations for others, but does not appear himself to have been a pleader. His oratory was of the pure, elegant, and subtle kind, in which, according to the judgment of Cicero, he nearly reached perfection. He attained great reputation in his time, which his works afterwards supported; and he is mentioned with commendation by Dionysius of Halicarnassus, Cicero, and Quintilian. He wrote two hundred and thirty orations, an apology for Socrates, and various epistles. Of the orations, thirty-four are preserved, which have been several times edited, both separately and in the collections of the Greek orators. The best editions are, that of Taylor, of Förtsch, of Franz, of Reiske, and of Bekker. There is a French translation of Lysias by Auger, and an English one by Gillies. The scene of Plato's Dialogues of the Republic is supposed to be laid in the house of Lysias.

LYSICRATES, an Athenian citizen, of the tribe of Acamantis, whose name is connected with that beautiful monument of antiquity commonly, but incorrectly, called the Lantern of Demosthenes. It is now believed, according to the opinion of Spon, founded on an inscription upon the frieze, to have been erected by Lysistratus as a receptacle for a bronze tripod, which had been obtained as a prize for singing by the youth of his tribe in the second year of the CXIth Olympiad (B.C. 335) when he presided at the public games during the festival of Bacchus. It is of white marble, and about twenty feet in height, and is decorated with columns, and with sculptures representing the labours of Hercules. It is described by Stuart, in his Antiquities of Athens, vol. i. Legrand executed a model of it in terra cotta in 1802.

LYSIMACHUS, one of the generals of Alexander the Great, was born of an illustrious Macedonian family, and after the death of that prince, received for his share Thrace and the neighbouring territories, and built a town called Lysimachia, on the narrow neck of land which connects the Thracian Chersonese with the mainland. On taking possession of these territories, he soon had to defend them against Seuthes, a descendant of the ancient Odrysian kings. When Antigonus had rendered himself formidable to all the other sharers, Lysimachus joined in the league against him with Seleucus, Ptolemy, and Cassander. By a subsequent treaty, Thrace was confirmed to him, and in imitation of the other captains he took the title of king. In conjunction with Seleucus, he gained the great battle of Ipsus, B. C. 301, against Antigonus and Demetrius, after which he took possession of the Asiatic territories of the latter. When Demetrius, upon the throne of Macedon, was preparing to recover all his father's dominions, Lysimachus joined in a confederacy with Seleucus and Ptolemy, and invaded Macedonia. The ruin of Demetrius was the consequence. Pyrrhus, king of Epirus, having occupied the vacant throne of Macedon, Lysimachus claimed a share of the kingdom; and while the former was engaged in other schemes of ambition, Lysimachus seized the whole country, B.C. 288, and reigned some years unmolested. His latter years were disturbed by domestic discord. He had married his eldest son, Agathocles, to Lysandra, daughter of king Ptolemy, and had himself taken to wife Arsinoe, a daughter of the same king by another queen. Arsinoe infused suspicions into his mind against his son, whom he first imprisoned, and then poisoned. Seleucus, who had now

NOT FOR SALE IN INDIA

no other rival in power than Lysimachus, immediately overran his Asiatic dominions. Lysimachus assembled a great army, and crossed the Hellespont to oppose him. These two only remaining captains of Alexander, both far advanced in years, met at Curopedion, in Phrygia, where an obstinate and bloody engagement ensued, in which Lysimachus, after exerting himself with bravery, was killed, and his army entirely defeated, B.C. 282. His body was recognised in the field only by a favourite dog, who would not leave it.

LYSIPPUS, a celebrated sculptor of antiquity, was a native of Sicyon, and flourished in the time of Alexander the Great. His reputation was so high, that Alexander permitted him alone to make his effigy in cast metal. He executed a series of figures of that prince, beginning from his childhood; and likewise made statues of Hephestion and his other friends, all of which were brought to Rome by Metellus after the conquest of Macedonia. Lysippus improved the art of statuary by a better imitation of the hair, and by an attentive study of symmetry, in which he considered how the human figure appeared to the eye, not what were its exact proportions. For this reason he was the first who reduced the size of the head, and thereby made his statues appear taller and more elegant. Among his works, the figure of a man scraping himself with a strigil, called Apoxyomenos, was particularly admired. It was placed by Marcus Agrippa before his public baths; and being removed by Tiberius into his own chamber, the Roman people were so clamorous in the theatre for its restitution, that the emperor thought it best to give way to their wishes. A chariot of the sun at Rhodes was one of his great works; which, however, was surpassed by a colossus at Tarentum, forty cubits high. He also executed a statue of Hercules, which was removed to Rome from Alyzia, in Acarnania; one of Socrates; one of Æsop; a statue of Opportunity (Καιρος), represented as a youth with wings attached to his ankles, on the point of rising from the ground. This is admirably described by Welcker. His statues are said to have been six hundred and ten in number. He likewise practised in encaustic painting.

LYSIS, a Pythagorean philosopher, who flourished in the fifth century B.C., was a native of Tarentum, who, according to Jamblicus, was instructed in philosophy by Pythagoras himself. He removed at first into Achaia, and afterwards to Thebes, where he opened a school. Diogenes Laertius says, that among his other disciples in this place was the famous Epaminondas. Dr. Bentley, however, in his dissertation upon the Epistles of Phalaris, has questioned the accuracy of this statement. Lysis composed commentaries on the philosophy of Pythagoras, which have been long lost. Diogenes Laertius testifies, that in his time there were extant some treatises of this philosopher, which commonly passed under the name of Pythagoras. Some attribute to him the Golden Verses; while others give them to Philolaus, or Empedocles. There is still extant, under the name of Lysis, a letter addressed to Hipparchus, in which the latter is reproached for having divulged the secrets of the Pythagorean philosophy. It is preserved in the Opuscula Mythologica et Philosophica of Dr. Thomas Gale.

LYSONS, (Daniel,) gentleman commoner of Magdalen college, Oxford, became fellow of All Souls, and took his degree of LL.B. 1755, and that of LL.D. four years after. He afterwards studied medicine, and took his doctor's degree in 1764. He settled at Gloucester, and thence removed to Bath, where he acquired considerable eminence, and where he died in 1800. He wrote, An Essay on the Effects of Camphire and Calomel in Fevers; and, Practical Essays on Intermitting Fevers, Dropsies, Diseases of the Liver, Epilepsies, Cholic, Dysenteric Fluxes, and the Operation of Calomel.

LYSONS, (Samuel,) a writer on British topography and antiquities, brother of the preceding, born in 1763, at Rodmarton, in Gloucestershire. After finishing his early studies, he became a student of the Middle Temple, and was called to the bar. In 1804 he succeeded Mr. Astle, as keeper of the records in the Tower of London, which office he held till his death, in 1819. He published, Figures and Descriptions of Mosaic Pavements discovered at Horkstow in Lincolnshire; Remains of Two Temples and other Roman Antiquities discovered at Bath; Roman Remains discovered at Woodchester in Gloucestershire, folio. He also published a volume of Miscellaneous Antiquities of Gloucestershire; and, in conjunction with his brother, the earlier volumes of the Magna Britannia.

LYTE, (Henry,) a botanist, was born in Somersetshire in 1529, and educated at Oxford. He travelled abroad to improve his knowledge of botany, and at his

return he settled on his estate, and established one of the most valuable and best arranged botanical gardens in England. He was author of a translation of Dodoen's Herbal, Antwerp, 4to, 1578, with additions and figures, afterwards reprinted in England, but without plates. He died in 1607.—His son formed a genealogy for James I., with which the king was so pleased, that he presented him his picture in gold set with diamonds.

LYTTELTON, (George, lord,) an elegant writer and historian, was the eldest son of Sir Thomas Lyttleton, Bart., of Hagley, in Worcestershire, where he was born in 1709. He was educated at Eton, and at Christ Church, Oxford, at both which places he was distinguished for his proficiency in classical literature, and his skill in versification. In his nineteenth year he visited France and Italy, and made some stay at the court of Luneville, in Lorraine. While abroad he wrote a poetical epistle to Dr. Ayscough, his Oxford tutor, which is one of the best of his works, and another to Pope. After his return in 1730 he was chosen representative in parliament for the borough of Oakhampton, and distinguished himself among the opposers of Sir Robert Walpole. In every important debate his name appeared in the minority, and he zealously concurred in every measure adopted by Pulteney, Pitt, and other leaders of that party. In 1735 he published his Persian Letters, upon the model of the Lettres Persannes of the president Montesquieu. Frederic, prince of Wales, having quarrelled with the court, formed a separate court of his own in 1737, at which, among the other distinguished members of opposition, Lyttleton was cordially received, and he was appointed the prince's secretary. The expulsion of Walpole from the ministry having at length given admission to the opposition party, Lyttelton, in 1744, was appointed one of the lords of the treasury. In early life he had been led to entertain doubts of the truth of revelation; but a serious inquiry into the evidences of the Christian religion produced in his mind a firm conviction of its divine authority, in which he persisted to the end of his life. He gave a public testimony of his attachment to the cause by a Dissertation on the Conversion of St. Paul, printed in 1747, which is justly regarded as a masterly performance. About this time his fortitude and resignation were severely tried by the loss of his wife in childbed. He lamented her death in a pathetic monody. He contracted a second marriage in 1749, with a daughter of Sir Robert Rich; but her conduct proved so little to his satisfaction, that a separation by mutual consent ensued after a few years. In 1751 his father died, when he succeeded to the title and a large estate. His taste for rural ornament was displayed at his mansion of Hagley, which he rendered one of the most delightful residences in the kingdom. The public posts which he occupied were successively those of cofferer of the household, privy counsellor, and chancellor of the exchequer; but this last place, which requires peculiar talents for business, he retained less than a year, when he resigned it to Mr. Legge. At the dissolution of the ministry in 1759 he went out of office altogether; but his past services were rewarded by elevation to the peerage, by the style of baron Lyttelton of Frankley, in the county of Worcester. From this period he chiefly devoted himself to the pursuits of literary leisure and correspondence. In 1760 Lyttelton published his Dialogues of the Dead, a popular and amusing work. The great occupation of the latter part of his life was a History of Henry the Second, in 3 vols, 4to, published in 1767 and 1771. In this work, the fruit of great labour, he presents an accurate and comprehensive view of the English constitution at that early period, and of the changes subsequent to the Norman conquest. The style is perspicuous and unaffected, often rising to force and elegance. A tendency to prolixity is the chief fault of this history, which has prevented it from becoming popular, though it retains its reputation as a standard work. This truly estimable nobleman died of a lingering disorder, on the 22d of August, 1773, in the sixty-fourth year of his age. On his death-bed he displayed all the calmness and resignation of a Christian. Giving his blessings to those around him, he said to lord Valentia, who, with his lady, was at his bed-side, with a voice of solemn affection, "Be good, my lord, be virtuous; you must come to this." He left one son, who succeeded to his title, and a daughter, married to lord Valentia; both by his first wife. His miscellaneous works were published after his death, in one volume 4to, by his nephew, G. E. Ayscough, Esq.

LYTTELTON, (Thomas lord,) son of the preceding, was remarkable for his dissipated conduct, which unhappily obscured his great powers of mind. His death, which happened in 1779, when he was 35 years old, is said to have been

very extraordinary. He supposed he saw in a dream a vision of a young woman dressed in white, who told him that his dissolution would take place in three days. The third day arrived, and his lordship, being engaged in a convivial party of friends, observed jestingly that he thought he should jockey the ghost; a few minutes after which he was seized with a sudden faintness, and, being removed to his bed, soon after expired.

LYTTELTON, (Charles,) third son of Sir Thomas, and brother to George lord Lyttelton, was born at Hagley in 1714, and educated at Eton, and at University college, Oxford, whence he removed to the Inner Temple, where he became a barrister-at-law; but entering into orders, he was collated by bishop Hough to the rectory of Alvechurch, in Worcestershire, in 1742. He was appointed king's chaplain in 1747, dean of Exeter in 1748, and was consecrated bishop of Carlisle in 1762. In 1765 he was elected president of the Society of Antiquaries, and he contributed several papers to the Archæologia. He also wrote a Memoir on the Authenticity of a copy of Magna Charta, published in Gutch's Collectanea Curiosa. He died in 1768.

M.

MAAN, (John,) a native of Tours, who, having been admitted doctor by the faculty of the Sorbonne, became canon and precentor of the church of Tours, of which he published an account in 1667. It extends from 251 to 1655, and is entitled, Sancta et Metropolitana Ecclesia Turonensis, sacrorum Pontificum suorum ornata Virtutibus, et sanctissimis Conciliorum Institutis decorata, fol.

MAAS, (Arnold van,) a painter, was born at Gouda in 1620, and became a disciple of David Teniers the younger, from whom he acquired the art of imitating simple nature. He studied in Italy for some years; but before he could reap the fruits of his labour, he died, in 1664, on his way home. A great number of his drawings and designs are still preserved in the collections of the curious.

MAAS, (Nicholas,) a painter, was born at Dort, in 1632, and was instructed in the school of Rembrandt; but he soon quitted the manner of that master. He had a ready pencil, and a spirited touch; and he was so much employed in portrait painting, that it was accounted a favour to procure a picture executed by him. He died in 1693.

MAAS, (Dirk, or Theodore,) a painter, was born at Haerlem in 1656. At first he was a disciple of Hendrick Mommers; but, disliking his manner and subjects, he placed himself under Nicholas Berchem, whose style he abandoned for that of Hugtenburgh. From that time he gave himself up entirely to paint battles, the chase, and processions with cavalcades. He studied horses after nature, and with great care observed all their motions, actions, and attitudes, till he gained the reputation of being a good painter in that particular line. He came to England in the reign of William III., and, while here, painted a picture of the Battle of the Boyne for the earl of Portland. He also etched some plates in a fine style. He died at Haerlem in 1715.

MABILLON, (John,) a learned French Benedictine monk, was born at Pierremont, in the diocese of Rheims, in 1632, and educated at the college of Rheims, where by his learning and piety he recommended himself to a place in the seminary of the cathedral, where the youth designed for the service of the diocese were educated. After continuing here three years, he took the habit in the abbey of St. Remy, at Rheims, belonging to the Benedictines of the congregation of St. Maur, in 1653, and in the following year made his profession. In 1660 he was ordained priest at Amiens; and, as his health was delicate, his superiors sent him to St. Denis, where he was employed, during the year 1663, in showing strangers the treasures and ancient monuments of the abbey. But having, fortunately for himself and the interests of literature, broken a mirror which it was pretended had belonged to Virgil, he without difficulty obtained leave from his superiors to quit a situation which was unworthy of him, and which obliged him frequently to relate things the truth of which he did not believe. He now applied himself to the perusal of the works of the fathers, and the best authors, and furnished his mind with a large fund of theological, ecclesiastical, and critical learning. In

NATIONAL ARCHIVES OF INDIA

1664 father D'Achery having applied for some young monk, qualified to assist him in compiling his Spicilegium, Mabillon was selected for this purpose, and went to Paris, where he contributed essentially to relieve that father, who was now become infirm, from the burthen of his laborious undertaking. His abilities led to his being appointed to publish a complete edition of the works of St. Bernard, and he executed the task with a degree of correctness, judgment, and learning, that abundantly justified the choice of his superiors. His edition made its appearance in 1667, entitled, S. Bernardi, &c. Opera, post Horstium denuo recognita, aucta, et in meliorem ordinem digesta, necnon novis Præfationibus, Notis, et Observationibus, Indicibusque copiosissimis locupleta et illustrata, in 2 vols, fol. and also in 9 vols. 8vo. In 1690, he published an improved edition in 2 vols, fol. with much additional matter. The congregation next employed him in completing the Lives of the Saints, for which fathers D'Achery and Chantelou had been collecting and digesting materials. The first volume of this collection was published in 1668, under the title of, Acta sanctorum Ordinis S. Benedicti, in Sæculorum Classes distributa. Sæculum 1, &c. Collegit D. Lucas D'Achery, ac cum eo edidit D. Johannes Mabillon, qui et universum Opus Notis, Observationibus, &c. illustravit, fol. This volume was followed, at different periods, by eight others, the last being published in 1702. The prefaces were published separately in 1732, in 4to. In 1674 he published, De Pane Eucharistico azimo et fermentato Dissertatio, 8vo, intended to prove, in opposition to the assertion of father Sirmond, that the Latin church made use of leavened bread in the consecration of the eucharist for many ages; and that the use of unleavened bread was not introduced till after Photius's schism. In the following year he published, Veterum Analectorum Tomus I. complectens varia Fragmenta et Epistolia Scriptorum Ecclesiasticorum tam prosa quam metro, hactenus inedita, cum Adnotationibus et aliquot Disquisitionibus, 8vo; which was afterwards followed by three other volumes, the last dated in 1685. But his principal and most valuable work, which appeared in 1681, is entitled, De Re diplomatica Libri sex; in quibus quicquid ad veterum Instrumentorum Antiquitatem, Materiam, Scripturam et Stilum; quicquid ad Sigilla, Monogrammata, Subscriptiones, ac Notas chronologicas; quicquid inde ad Antiquariam, historicam, forensemque disciplinam pertinet, explicatur et illustratur. Accedunt Commentarius de antiquis Regum Francorum Palatiis, veterum Scripturarum varia Specimina Tabulis LX. comprehensa, nova ducentorum et amplius Monumentorum Collectio, fol. In 1682 Colbert engaged him to take a journey into Burgundy, for the purpose of examining some ancient titles relating to the royal family; and in the following year he sent him into Germany, in order to search, among the archives and libraries of the ancient abbeys in that country, for such curious documents as might contribute to illustrate the history of France, and that of the church in general, and of the church of France in particular. Of this journey he published an account, which forms the fourth volume of his Analecta. His next publication appeared in 1685, and was entitled, De Liturgiâ Gallicanâ Libri tres, in quibus veteris Missæ, quæ ante annos mille apud Gallos in usu erat, forma Ritusque eruuntur ex antiquis Monumentis, Lectionario Gallicano hactenus inedito, &c. 4to. In the same year he was sent at the king's expense into Italy, with the same view as he had been formerly sent into Germany, and was received at Rome with all the respect which was due to his merit. He was honoured with a place in the congregation of the Index, and had free access to all the archives, and to all the libraries, from which he collected a vast number of interesting and important papers, adapted to the design of his journey. In the following year he returned to France, with a noble collection of above three thousand rare books, both printed and manuscript, which he placed in the king's library; and in 1687 he published an account of his Italian journey, and of the pieces which he had discovered, under the title of Musæum Italicum, seu Collectio veterum Scriptorum ex Bibliothecis Italicis eruta, &c. in 2 vols, 4to. In 1688 he became involved in a dispute between the Benedictines of the province of Burgundy and the canons-regular, on the subject of the precedence of those orders in the states; and in 1691 he entered into a controversy with father Rancé, abbot of La Trappe, who maintained that learning and the sciences were foreign to the monastic profession, and prohibited his monks from almost all sorts of reading, excepting that of the Scriptures and some treatises of morality. In 1698 he pub-

lished, Eusebii Romani ad Theophilum Gallum Epistola de Cultu sanctorum ignotorum, 4to. This gave great offence to the court of Rome. In 1701 he was chosen honorary member of the Academy of Inscriptions; and in the same year he published the first volume of his Annales Ordinis S. Benedicti, fol. The second volume of this work appeared in 1704; the third in 1706; the fourth in 1707; and the fifth was composed by Mabillon, but published after his death, by Massuet, in 1713. Mabillon died, of a retention of urine, in his 75th year. "It would be difficult," says Dupin, "to give our author the praises which he deserves. The voice of the public, and the general esteem of all the learned, are a much better commendation of him than any thing which we can say. His profound learning appears from his works; his modesty, humility, meekness, and piety, are no less known to those who have had the least conversation with him. His style is masculine, pure, clear, and methodical, without affectation or superfluous ornaments, and suitable to the subjects of which he has treated." In 1724 Thuillier published "the posthumous works" of Mabillon, in 3 vols, 4to.

MABLY, (Gabriel Bonnot, abbé de,) an eminent political and miscellaneous writer, was born at Grenoble in 1709, and educated at the Jesuits' college at Lyons. He afterwards went to Paris, where he passed his life chiefly as a retired man of letters, and made his way to reputation by his own efforts, without the aid of party or intrigue. He died in 1785. His principal works are, Parallèle des Romaines et des François; Le Droit public de l'Europe; Observations sur les Grecs; Observations sur les Romains; Des Principes de Négociations; Entretiens de Phocion sur le Rapport de la Morale avec la Politique; Observations sur l'Histoire de la France; Observations sur l'Histoire de la Grèce; Entretiens sur l'Histoire; Sur les Constitutions des Etats-Unis de l'Amérique. Mably is too much of a panegyrist of the ancients, and too fond of applying their political maxims to the very different circumstances of modern states. He is said to have predicted the French revolution, the approach of which he inferred from the state of public affairs, which gave him great dissatisfaction.

MABOUL, (James,) a French prelate in the eighteenth century, of distinguished eminence as a preacher, born at Paris. After discharging for a long time the duties of grand vicar of Poitiers, he was made bishop of Aeth in 1708. In 1716 he was employed by the duke of Orleans, the regent, in a fruitless attempt to reconcile the hostile parties who were contending about the bull Unigenitus. He died in 1723. His Oraisons Funèbres, published in 1749, 12mo, display his powers of oratory to great advantage.

MABUSE, or MAUBEUGE, (John de,) a painter, whose real name was John Gossaert, was born at Maubeuge, a village in Hainault, in 1499. It is not known from whom he derived his knowledge of the art of painting; but in his youth he was laborious in his practice, and his principal studies were after nature. To improve himself in his profession he travelled to Italy; yet, notwithstanding his studies there, and the correctness of his design, he never arrived at the elegance of the Roman school. His manner was dry, stiff, and laboured; but he was exceedingly industrious to give a polished smoothness to his colouring. He was employed by Henry VIII. of England to paint the portraits of some of his children, which gained him great reputation, as he finished them delicately, and gave them spirit and liveliness; and he painted several others for the nobility who attended the court. Many excellent works of Mabuse are at Middleburg; the altar-piece of the great church, representing the Descent from the Cross, one of his finest works, was destroyed by lightning; it had been so highly commended, that it raised the curiosity of Albert Durer, who took a journey to Middleburg for the sole purpose of seeing it. But the picture which is accounted to excel all his other productions, is a representation of the Virgin and Child, which he painted while he was retained in the service of the marquis of Veren; and in that subject he contrived to pay an extraordinary compliment to his patron, by making the heads of his lady and son the models for the heads of his figures. He is censured by all writers for his immoderate love of drinking; and it is said that having received, by order of the marquis, a piece of brocade for a dress to appear in before the emperor Charles V., he sold it at a tavern, and painted a paper suit so exceedingly like it, that the emperor could not be convinced of the deception till he felt the paper, and examined every part with his own hands. One of his best pictures, representing the Offering of the Magi, is at Castle Howard, the seat of the earl of Carlisle. Mabuse died in 1562.

MACABER, an early German poet, the author of a work entitled, The Dance of Death, or The Dance of Macaber, consisting of a series of dialogues between Death and a number of personages belonging to various ranks of society. An English translation of this work was published by Dugdale and Dodsworth, in the third volume of the Monasticon Anglicanum; and French and Latin versions have been repeatedly printed. The Dance of the Dead, painted by Holbein, in the cloister of the Augustinian convent at Basle, has contributed much to the fame of Macaber.

M'ADAM, (John Loudon,) the introducer of an improved system of road-making, which bears his name, was born in the stewartry of Kirkcudbright in 1756. He went early in life to America, where he remained till the close of the war of independence; and on his return he was put on the commission of the peace for Ayrshire, where his duties as a magistrate and trustee of roads led him to the consideration of the best and most scientific principles for the construction of roads, to the improvement of which he devoted the remainder of his life. He died in 1836. He received, in recompense of his services, 10,000*l.* from government; and he declined, on account of his advanced age, the honour of knighthood, which was, however, conferred upon his son, Sir James Nicoll M'Adam, in 1834.

MAC ARDELL, (James,) an English mezzotinto engraver. His portraits exhibit great correctness, ease, and expression. He also executed some fine prints after Rembrandt, and other masters, and died in 1765.

MACARIUS, (St.) the elder, a celebrated hermit of the fourth century, said to be a disciple of St. Anthony, was born at Alexandria in 301, of poor parents. He was first a baker, which trade he pursued till the age of thirty; then, being baptized, he retired and led a solitary life. He passed sixty years in a monastery in mount Sceta, dividing his time between prayer and manual labour. He died about 391. Fifty homilies in Greek have been attributed to him, which were printed at Paris in 1526, with Gregory Thaumaturgus, in folio; and in 2 vols, 8vo, at Leipsic, in 1698.

MACARIUS, (St.) the younger, a famous monk, a friend of the preceding, and a native of Alexandria, had near 5,000 monks under his direction. He was persecuted by the Arians, and banished into an island, where he converted almost all the inhabitants by his preaching, and as some say, by his miracles. He died in 394 or 395. The Rules of Monks, in thirty chapters, are attributed to him; and a discourse by him, on the Death of the Just, was published by Tollius, in his Insignia Itinerarii Italici.

MACARTNEY, (George, earl,) only son of George Macartney, of Auchinleck, was born at Lessanoure, in the county of Antrim, in 1737, and was educated at Trinity college, Dublin, where he took the degree of M.A. in 1759; and afterwards he attended the two sons of lord Holland in their travels. He went in 1764 as envoy-extraordinary to the empress of Russia; and three years after he was named ambassador-extraordinary; and in 1766 he was made knight of the White Eagle, by the king of Poland. In 1769 he was appointed secretary to lord Townshend, lord-lieutenant of Ireland; in 1772 he was made knight of the Bath; and in 1775 he was appointed governor of Grenada, Tobago, and their dependencies. On the capture of those islands by the French in 1779, he was taken prisoner, and conveyed to France; but the next year he was nominated governor of Fort St. George; and in 1785 he was chosen governor-general of Bengal, a high office, which he declined, though he accepted from the Company a pension of 1,500*l.* per annum, in reward of his services. In 1792 he was selected as the ambassador-extraordinary of Great Britain to the emperor of China, and this mission, which engaged much of the attention of the world, was completed in about three years, but brought little advantage to the commercial interests of the country. Sir George sat in the English parliament in 1767 for Cockermouth, and in the Irish House of Commons for Armagh, and again in the English parliament for Ayr, in 1774; and in 1776 he was created an Irish baron, and in 1792 was advanced to the dignity of an earl. He married in 1768 lord Bute's daughter, and died 31st March, 1806, leaving no issue. An account of his embassy was published in 1797, in 3 vols, 4to, with plates, by Sir George Staunton.

MACAULAY, or GRAHAM, (Catharine,) a writer on history and politics, was the youngest daughter of John Sawbridge, Esq., of Ollantigh, in Kent, where she was born in 1733. In 1760 she married Dr. George Macaulay, a physician in London, by whom she had a daughter. She soon after commenced her literary

career, and in 1763 published the first volume of her History of England, from the accession of James I. to that of the Brunswick Line, 4to. This was continued in successive volumes to the eighth, which completed the work in 1783. The spirit of this history is purely republican, and it may be regarded as a virulent attack upon the Stuarts. The style is nervous and animated, but sometimes loose and inaccurate. The work was read with great avidity on its first appearance, by those who coincided with the author in general principles, and whose zeal was kindled by the party contests prevalent at the beginning of that reign. It has since sunk into oblivion. While Mrs. Macaulay was in the height of her fame, she excited the enthusiastic admiration of Dr. Wilson, rector of St. Stephen's, Walbrook, who, besides other proofs of his admiration, conferred upon her the distinction of placing a statue of her, while living, in the chancel of his church. This unbecoming mark of homage was properly removed by his successor. Her other works are, Loose Remarks on some of Mr. Hobbes's Positions; Observations on a Pamphlet entitled, Thoughts on the Causes of the present Discontents,—this is a reply to a celebrated pamphlet of Mr. Burke's; An Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs; A Treatise on the Immutability of Moral Truth; and, Letters on Education. Mrs. Macaulay, who was left a widow, entered in 1778 into a second matrimonial connexion with Mr. Graham; a step, in which the great disparity of years exposed her to some ridicule. In 1785 she went to America for the purpose of visiting general Washington, with whom she had previously maintained a correspondence. She died in 1791.

MACBETH, a Scottish usurper in the 11th century, who obtained the kingdom by the murder of his relation, Duncan, at Inverness. Banquo and Mac Gill shared the fate of their sovereign; and Mac Duff, another powerful baron, escaped only by flying into England; but his wife and his children suffered all the vengeance of the tyrant, and were murdered. Macbeth afterwards retired into the Highlands, upon the invasion of the English, headed by Malcolm, son of the murdered Duncan, and at last fell in battle by the hand of Mac Duff. His history is made immortal by the genius of Shakspeare.

MACBRIDE, (David,) a distinguished physician, was born in 1726, at Ballymony, in the county of Antrim, where his father was minister to a congregation of Presbyterians. Having received the first elements of his education at the school of his native place, and served his apprenticeship to a surgeon, he went into the navy, first in the capacity of mate to an hospital-ship, and subsequently in the rank of surgeon. After the peace of Aix-la-Chapelle he went to Edinburgh and to London, and studied anatomy under Monro and Hunter, and midwifery under Smellie. About the end of 1749 he settled in Dublin as a surgeon and accoucheur. In 1764 he published his Experimental Essays, which were soon translated into different languages; and the merit of this performance induced the university of Glasgow to confer the degree of doctor of physic on its author. The improvement introduced by Dr. Macbride in the art of tanning, by substituting lime-water for common water in preparing ooze, procured him the honour of a silver medal from the Dublin Society in 1768, and of a gold medal from the Society of Arts and Commerce in London. For several years after he had obtained his degree, he employed part of his time in the duties of a medical teacher, and delivered at his own house a course of lectures on the theory and practice of physic. These lectures were published in 1772, under the title of, An Introduction to the Theory and Practice of Medicine, 4to; and a second edition appeared in 1777. It was translated into Latin, and published at Utrecht, in 2 vols, 8vo, in 1774. He died in 1778, in the fifty-third year of his age.

MAC-CAGHWELL, (Hugh,) Latin *Cavellus*, titular primate of Armagh, and a learned writer in defence of Duns Scotus, whose opinions were generally embraced by his countrymen, was born in the county of Down, in Ireland, in 1571, became a Franciscan friar, and studied at Salamanca. He was afterwards rector of the Irish Franciscan college at Louvain. In this college he was also professor of divinity, which office he filled afterwards in the convent of Ara Cœli at Rome, was definitor-general of his order, and was at length advanced by the pope to the see of Armagh; but he died at Rome, as he was preparing for his journey to Ireland, September 22, 1626, in the fifty-fifth year of his age. His works were incorporated in Wadding's edition of Scotus's works, Lyons, 1639, in 12 vols, fol.

MAC CARTHY, (Sir Charles,) an

ill-fated governor of Sierra Leone, was appointed a captain in the Irish brigade in 1796, captain in the 52d foot in 1800, major in the New Brunswick fencible infantry in 1804, and lieutenant-colonel of the Royal African corps in 1821. After he had arrived at Cape Coast, and whilst he was making great preparations for invading the country of the Ashantees, the king of Ashantee sent Sir Charles his compliments, with a threat of soon having his head as an ornament to the great war drum of Ashantee. The subject of this threatening message was frequently adverted to by Sir Charles. In 1823 hostilities commenced; and in January 1824 a dreadful conflict took place near Sicondee. Deserted by his native allies, Sir Charles was deprived of the aid of the British reserve by the unaccountable delay, for four days, of the messenger who bore his orders to bring it up. Even in the action misfortune seemed to persecute him, for after the troops had been engaged two hours with ten times their number, the Ashantees received a reinforcement of 5,000 men. The British soldiers were overpowered, their commander was captured, and the brutal threat of the enemy was carried into effect, January 21, 1824.

MACCHIAVELLI, (Nicolo,) for many years secretary of the republic of Florence, and justly celebrated for his political, historical, and other writings, was born at Florence on the 3d of May, 1469. Though descended from a family that traced its origin up to the ancient marquises of Tuscany, his father, who was a lawyer, was in indigent circumstances. His mother was a woman of talent, and possessed considerable skill in versification. About 1494 he was placed under the tuition of the learned Marcello di Virgilio, professor of Greek and Roman literature; and in his twenty-ninth year he was employed in the office of Marcello Adriani, chancellor of the community of Florence; and a few months after he was appointed by the signory and the colleges secretary to the "Ten," a board entrusted with the management of foreign affairs and diplomatic negotiations, which office he held for more than fourteen years, during which period he was employed on several missions, some of which were of great importance. His first mission took place in July 1500, when he was sent to France, for the purpose of keeping Louis XII., or rather his all-powerful minister, cardinal d'Amboise, archbishop of Rouen, in a friendly disposition towards Florence, and to excite in him a jealous feeling towards Cæsar Borgia. In 1502 he was despatched on a mission to Borgia himself, with whom the Florentines wished to maintain relations of amity, while they were anxious to sound that subtile politician as to his real intentions at this time. This was a difficult and delicate undertaking, and Macchiavelli, whose account of the mission is extremely curious, appears to have managed the negotiation with consummate address. Macchiavelli returned to Florence in January 1503, after three months passed in the court and camp of Borgia, which was the most complete school of that policy which he afterwards illustrated in his treatise, Del Principe. His letters (fifty-two in number) written during that mission, have a certain dramatic character, which awakens feelings of surprise, terror, and earnest curiosity. In 1503, after the close of the brief pontificate of Pius III., the Florentines sent Macchiavelli to Rome, where he was present at the election of Julius II., and soon after witnessed the fall of Borgia, who was arrested at Ostia by order of the pope, and all his ill-gotten dominions were taken from him. His troops, in passing through Tuscany, were disarmed and disbanded, agreeably to Macchiavelli's secret advice. In January 1504 he was sent to France to apprize Louis XII. of the danger threatening both Florence and the state of Milan from the Spaniards, who were advancing from Naples towards North Italy. In August 1506 he was sent to Julius II. In December 1507 he was sent to the emperor Maximilian in Germany, who had signified his intention of going to Italy to be crowned, and had demanded money of the Florentines. The Venetians, however, opposed the passage of Maximilian, and Macchiavelli returned to Florence in June, 1508. In February 1509 he was sent to the camp before Pisa, which was besieged by the Florentines, to whom it surrendered in June following, through famine. In July 1510 he was again sent to France, to encourage the French court to maintain the alliance with the pope and the emperor against the Venetians, and to induce Louis to prevent the Swiss from enlisting in great numbers in the service of the pope, who, while Macchiavelli was in France, formed a league to drive the French out of Italy. The letters of this mission are extremely interesting. Macchiavelli returned to Florence in September 1510, having consolidated the alliance of

Florence with France. In September 1511 he was sent again to France, concerning the council which assembled at Pisa, by order of Louis XII., for the purpose of effecting the deposition of Julius II. Macchiavelli fell ill, and soon returned home. In September 1512, when Giuliano and Giovanni de' Medici, the sons of Lorenzo, re-entered Florence by means of the Spanish infantry, and overthrew the popular government, Macchiavelli, with others of the popular party, was dismissed from office, and banished. In the following year a conspiracy was discovered against the Medici, in which Macchiavelli was accused of having participated, and he was imprisoned and put to the torture. He was soon released, in consequence of a pardon sent from Rome by Leo X. to all those concerned in the conspiracy. He now retired to his country-house at San Casciano, about eight miles from Florence, where he wrote his discourses upon Livy, his books on the Art of War, and his Principe, the design of which last-mentioned work was to recommend himself to the Medici, and to encourage them in their views of Italian dominion. The Principe was first published, after Macchiavelli's death, at Rome, in 1532, with the permission of Clement VII. The Legazioni, or Letters of the Political Missions of Macchiavelli, which are the key to his Principe, were not made public till the middle of the last century. After 1521 he was again employed on various missions. He was sent to Venice in 1525, and several times to his friend Guicciardini, who was governor, first of Modena, and then of Parma, for the pope. He was next sent to Parma, to spy the motions of the Imperialists. He returned to Florence in May 1527. Being unwell in the stomach, he took some medicine of his own, upon which he grew worse, and died, after receiving the sacrament, on the 22d of June, at the age of fifty-eight. He was buried in the family vault in the church of Santa Croce, where, in 1787, a monument was raised to his memory by Earl Cowper. The best edition of the works of Macchiavelli is that of 1813, *Italia,* (Florence,) 8 vols, 8vo. There are also editions published at Florence in 1783, 6 vols, 4to; 1796, 8 vols, 8vo, and 1818, 10 vols, 8vo. The best of the French translations is that of Giraudet and Hochet, Paris, 1799, 9 vols, 8vo. The only English translation is that of Farneworth, London, 1762, 2 vols, 4to, republished in 1775, 2 vols, 8vo; this is very defective in several respects, particularly with regard to the life of the author.

M'CORMICK, (Charles,) an historian and miscellaneous writer, a native of Ireland, was born in 1744. After completing his classical studies, he visited London and Paris, and then entered the Middle Temple as a student. But he turned from the profession of the law to literature, and supported himself by writing for the press. His principal works are, The Secret History of King Charles II.; The Reign of George III. to the year 1783; A Continuation of Rapin's History of England; Night Reading for Leisure Hours; and the Life of the Right Honourable Edmund Burke. He died in 1807.

M'CULLOCH, (John,) a physician and miscellaneous writer, born in Guernsey, in 1773, and educated at the grammar school at Penzance, in Cornwall, and at the university of Edinburgh, where he obtained his diploma of physician at the early age of eighteen; when, feeling that he was too young to commence private practice, he entered the Artillery as assistant-surgeon. In 1803 he accepted the situation of chemist to the Ordnance. In 1807 he settled at Blackheath, and practised as a physician. About 1811 he was engaged in the government surveys in Scotland; this compelled him to give up his profession and the appointment under the Board of Ordnance. He never resumed his practice, though he was frequently consulted. He was also employed in geological observations, and in collecting materials for a mineralogical map. In 1826 he commenced, under the order of government, the mineralogical and geological survey of Scotland, which he completed in 1832, and he received for it 7,000*l.* He published, A Description of the Western Islands of Scotland, including the Isle of Man, &c. 2 vols, 8vo, with 1 vol, 4to, of plates, 1819; A Geological Classification of Rocks, with Descriptive Synopses, comprising the Elements of Practical Geology, 1821, 8vo; The Highlands and Western Isles of Scotland, in a Series of Letters to Sir Walter Scott, Bart. 1824, 4 vols, 8vo; A System of Geology, with a Theory of the Earth, and an Explanation of its Connection with the Sacred Records, 1831, 2 vols, 8vo; papers in the Edinburgh Encyclopedia, and in Brande's Journal; Treatise on the Art of Making Wines; Malaria, an Essay on the Production and Propagation of this Poison, and on the Nature and Localities of the Places

by which it is produced, &c., 8vo; An Essay on the Remittent and Intermittent Diseases, including generally Marsh Fever and Neuralgia, &c., in 2 vols, 8vo; and, Natural Theology, 4 vols, 8vo. He was fellow of the Royal, Linnæan, and Geological Societies, and at one time vice-president of the last; and he published in its Transactions some valuable papers. For some years, and till his death, he filled the situation of lecturer on Chemistry and Geology at the East India Company's Military Establishment at Addiscombe. In 1820 he was appointed physician in ordinary to prince Leopold of Saxe-Coburg, now king of Belgium. He had a refined taste for music and drawing. He died in August 1835, in consequence of injuries occasioned by a fall from a carriage.

MACDIARMID, (John,) an ingenious writer, born in 1779, at Weem, in Perthshire, where his father was minister, and educated at the universities of Edinburgh and St. Andrews. After being for some years a tutor in a gentleman's family, he visited London in 1801, and became editor of the St. James's Chronicle. On the renewal of the war in 1802, his attention was directed to our military establishment, and he wrote a very elaborate work, entitled, An Inquiry into the System of Military Defence of Great Britain, 1803, 2 vols, 8vo. This exposed the defects of the volunteer system, as well as of all temporary expedients, and asserted the superiority of a regular army. His next work was, An Inquiry into the Nature of Civil and Military Subordination, 1804, 8vo. This was followed by his Lives of British Statesmen, 4to, beginning with the Life of Sir Thomas More. The style of this work is perspicuous and unaffected, authorities are quoted for every statement of consequence, and a variety of curious information extracted from voluminous records is here brought for the first time before the public view. He was prematurely cut off by a paralytic stroke in April 1808.

MACDONALD, (Andrew,) a clever writer, the son of a gardener at Leith, where he was born in 1757. He was educated at his native place, and for some time had the charge of a chapel at Glasgow, in which city he published a novel, entitled The Independent. He afterwards came to London, and wrote for the newspapers. He died in 1790. A volume of his Miscellaneous Works was published in 1791, in which are contained, The fair Apostate, a tragedy; Love and Loyalty, an opera; Princess of Tarento, a comedy; and Vimonda, a tragedy.

MACDONALD, (John,) a military officer and engineer, and writer on tactics, was born at Kingsbury, in New York, in 1759, and was the only son of the celebrated Flora Macdonald, who assisted prince Charles Edward so materially in eluding the English soldiery in 1746. He entered young into the service of the East India Company, in which he attained the rank of captain in the corps of engineers on the Bengal establishment. In 1798 he communicated to the Royal Society, of which he was soon after elected a fellow, a series of observations on the diurnal variation of the magnetic needle, which he had carried on at St. Helena, and at Bencoolen, in Sumatra, in the years 1794, 1795, and 1796. He returned home about 1800, and was appointed lieutenant-colonel of the Royal Clanalpin regiment, and commandant of the Royal Edinburgh Artillery. He was next employed for some time in Ireland. He published, Rules and Regulations for the Field Exercise and Manœuvres of the French Infantry, issued August 1, 1791, translated from the French, with explanatory notes, and illustrative references to the British and Prussian Systems of Tactics; The Experienced Officer, or Instructions by the General of Division, Wimpffen, to his Sons, and to all young Men intended for the Military Profession, with Notes and an Introduction; Instructions for the Conduct of Infantry on Actual Service; The Formations and Manœuvres of Infantry, by the Chevalier Du Teil; A Treatise explanatory of the Principles constituting the Practice and Theory of the Violoncello; A Treatise on Telegraphic Communication, Naval, Military, and Political,—in this work he proposed a new telegraphic system; and in 1816 he issued a Telegraphic Dictionary. He also published scientific researches respecting magnetism, the magnetic poles, and the variation of the magnet, in the Gentleman's Magazine. He died in 1831.

MACDONALD, (Stephen James Joseph Alexander,) maréchal of France, and duke of Tarentum, was born at Sedan in 1765, of a Scotch family, long settled in France. He distinguished himself at Jemmapes, where he was made colonel. In 1795 he was employed in the north under Pichegru, and displayed much bravery at the battles of Menin, Comines, and Courtrai. In the same year he

NATIONAL LIBRARY OF INDIA

passed the Wahl on the ice, and captured the Dutch fleet: he was then made general of division. At Wagram Napoleon created him maréchal on the field of battle; the only instance upon record of his having conferred such an honour. In the Russian campaign, in 1812, he commanded the tenth corps, of which the Prussians, under de York, formed part; he also fought at the battle of Leipsic (18th and 20th October, 1813). He attended Napoleon at Fontainebleau, and urged his abdication. The fallen emperor then presented to him the sabre which he had received from Murad Bey in Egypt. He afterwards adhered to the Bourbons, and was made chevalier de St. Louis, and peer of France. He was appointed to the lieutenancy of the French army, which was ordered to retire beyond the Loire after the second capitulation of Paris in 1815. He was next made grand chancellor of the Legion of Honour, and died in 1831.

MACDOWALL, (Sir Andrew,) a brave military officer in the service of the East India Company for upwards of half a century, during which period he was engaged in all the most brilliant achievements of the Madras army. He died in India in 1835, at the age of seventy-three.

MACE, (Thomas,) distinguished among lovers of music by a work entitled, Music's Monument, or a Remembrancer of the best practical Music, both divine and civil, that has ever been known to have been in the world, 1676, folio, was born in 1613, and became one of the clerks of Trinity college, Cambridge. This work contains a variety of directions for the ordering and management of the lute. The date of his death is not known.

MACE, (Francis,) a learned French priest, was born at Paris about 1640, and educated at the university there. He was afterwards appointed secretary to the council for managing the domains and finances of the queen consort to Louis XIV.; and when he took holy orders, in 1685, he was appointed canon and rector of the church of St. Opportune, at Paris. He was a very diligent student as well in profane as in sacred literature, and was celebrated for his talents as a preacher. He died in 1721. He published, A chronological, historical, and moral Abridgment of the Old and New Testament; Scriptural Knowledge, reduced into four tables; a French version of the apocryphal Testaments of the Twelve Patriarchs; of which Grosseteste, bishop of Lincoln, gave the first Latin translation, Grabe the first Greek edition, from MSS. in the English universities, and Whiston an English version; the History of the Four Ciceros, in which he attempts to prove, that the sons of Cicero were as illustrious as their father.

MACEDO, (Francis,) a Portuguese Jesuit, and indefatigable writer, born at Coimbra in 1596. He soon quitted that order, and took the habit of a Cordelier. Being sent to Rome, he acquired the favour of Alexander VII., and was preferred by him to several important offices. The violence of his temper, however, soon embroiled him with his patron, and he went to Venice, where he disputed *de omni scibili;* and, gaining great reputation, he obtained the professorship of moral philosophy at Padua. Afterwards, having ventured to interfere in some state matter at Venice, he was imprisoned, and died in confinement, in 1681. Of his numerous works, the principal are, Clavis Augustiniana liberi arbitrii,—this is written against father, afterwards cardinal Noris; Schema Sanctæ Congregationis; Encyclopædia in agonem literatorum; Praise of the French,—this is a work on the Jansenian controversy; and, Myrothecium Morale.

MACEDONIUS, a heretic of the church of Constantinople, whom the Arians made bishop of that see in 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lives were lost. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratifying the nomination of Macedonius; who, after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see, and might have remained so had he been of a temper to be long peaceable and quiet in any situation; he soon fell into disgrace with Constantius, for acting the part of a tyrant, rather than a bishop. What made him still more disliked by the emperor, was his causing the body of Constantine to be translated from the temple of the Apostles to that of Acacius the martyr. This also raised great tumults and confusion among the people, some highly approving, others loudly condemning, the procedure of Macedonius; and the parties again taking up arms, a great number on both sides were slain. Macedonius was afterwards deposed by the council of Constantinople, in 359.

NATIONAL CHRISTIAN

Enraged at this, he resolved to revenge the insult by broaching a new heresy, and he taught that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. According to St. Jerome, even the Donatists of Africa joined with Macedonius. Socrates relates that the Macedonians were called Maratorians, after Maratorus, an opulent disciple of Macedonius. They were also called Pneumatomachi. The report of the Macedonian heresy being spread over Egypt, Serapion apprized Athanasius of it, who then was leading a monastic life in the desert; and this celebrated man was the first who confuted it.

MACER, (Æmilius,) a Latin poet, was born at Verona, and flourished about the year 24 B.C. Eusebius relates, that he died a few years after Virgil. Ovid speaks of a poem by him on the nature and quality of birds, serpents, and herbs. He is said also to have written a supplement to Homer; but the work by which his name is chiefly known, first printed at Naples in 1477, 4to, and often since, under the title, De Virtutibus Herbarum, is unquestionably spurious, and the production of a much later writer. By some it is ascribed to Odo, or Odobonus, a French physician of the ninth century. This barbarous poem is in Leonine verse, and various MSS. of it are in the public libraries of Oxford, Cambridge, and the British Museum. It was, according to Dr. Pulteney, in common use in England before the era of printing, and was translated into English by John Lelamar, master of Hereford School, who lived about 1473. Even Linacre did not disdain to employ himself on this work, as in Macer's Herbal practysed by Dr. Linacre, translated out of Latin into English, London, 1542, 12mo.

MACFARLANE, (Robert,) a political and miscellaneous writer, was born in Scotland in 1734, and educated in the university of Edinburgh. He came to London at an early period of life, and for many years kept an academy at Walthamstow. He published, in 1770, a History of the Reign of George III. In early life also he was editor of the Morning Chronicle and London Packet, in which he gave the debates with great accuracy and at considerable length, and wrote many letters and papers under fictitious names, in favour of the politics of the opposition. Being an enthusiastic admirer of Ossian, and an assistant, as has been said, to Macpherson in the arranging and publishing of these poems, he conceived the design of translating them into Latin verse. Accordingly, in 1769 he published, Temora, as a specimen; but the project fell to the ground for want of encouragement. In 1797 he published, An Address to the People of the British Empire, on the present Posture and future Prospects of public Affairs; and in 1801 he published, George Buchanan's Dialogue, concerning the Rights of the Crown of Scotland, translated into English, with two Dissertations prefixed, one archæological, inquiring into the pretended Identity of the Getes and Scythians, of the Getes and Goths, and of the Goths and Scots; and the other historical, vindicating the Character of Buchanan as a Historian, and containing some Specimens of his Poetry in English Verse, 8vo. Curiosity led him one evening to witness the triumphs of an election mob coming from Brentford, when he fell under a carriage, and was so much hurt as to survive only half an hour. This happened on the 8th August, 1804. He had at this time in the press, an Essay on the authenticity of Ossian and his Poems.

MACGREGOR, (Robert,) a British military officer, distinguished for his personal bravery, was a native of Edinburgh, and entered the army by proceeding to the West Indies as a volunteer in the 57th foot, where, after serving at the reduction of St. Lucie, he was appointed by Sir Ralph Abercromby to an ensigncy in the 27th. He next purchased a company in the 88th regiment, and accompanied it to the East Indies. He served afterwards in Egypt; and in 1806 his regiment formed part of general Crawfurd's expedition to Buenos Ayres. In 1808 he proceeded to the Peninsula, and was severely wounded at the battle of Busaco. He died in 1835.

MACHAM, (Robert,) an Englishman, in the age of Edward III. It is said that he fled to France with his mistress, Anne Dorset, a lady of quality, against the consent of her parents, and that the ship in which they were, long driven out by unfavourable winds, stopped at an island, (8th May, 1344,) which was afterwards called Madeira by the Portuguese, on account of the abundance of timber which they found there. The crew escaped to the coast of Morocco, where in a state of slavery they related their adventures to Juan Morales, a Spaniard; and in 1421, sometime after his return to

Europe, ships were sent to the island, where the remains of the unfortunate Macham and his mistress were found buried at the foot of a tree.

MACHAULT, (John de,) a Jesuit, was born at Paris in 1561, and was professor of rhetoric in his society, doctor of divinity, and rector of the Jesuits' college at Rouen, and afterwards of the college de Clermont at Paris. He published, under the name of Gallus, or Le Cocq, which was his mother's name, Jo. Galli jurisconsulti Notationes in Historiam Thuani, Ingolstadt, 1614, 4to, a scarce volume, because suppressed in that year, as pernicious, seditious, and full of falsehoods and calumnies against the magistrates and officers of the king. He also translated from the Italian, a History of Transactions in China and Japan, taken from letters written in 1621 and 1622. He died in 1629.—JOHN BAPTIST DE MACHAULT, another Parisian Jesuit, died in 1640, aged twenty-nine, after having been rector of the colleges at Nevers and Rouen. He wrote, Gesta à Soc. Jes. in Regno Sinensi, Æthiopico, et Tibetano.—JAMES DE MACHAULT, a Jesuit also, born in 1600 at Paris, taught ethics and philosophy, and was afterwards rector at Alençon, Orleans, and Caen. He died in 1680. His works are, De Missionibus Paraguariæ et aliis in America meridionali; De Rebus Japonicis; De Provinciis Goana, Malibarica, et aliis; De Regno Cochincinensi; De Missione Religiosorum Societatis J. in Perside; De Regno Madurensi, Tangorensi, &c.

MACHET, (Gerard,) a distinguished ecclesiastic, born at Blois in 1380. He became principal of the college of Navarre, confessor to Charles VII., and bishop of Castres. He died at Tours in 1448. He was one of those who revised the trial of the maid of Orleans, and declared in favour of that unfortunate heroine.

MACHIN, (John,) an English astronomer, of the seventeenth century, the date of whose birth cannot be ascertained. In May 1713, he succeeded Dr. Torriano as professor of astronomy to Gresham college; and he afterwards became secretary to the Royal Society. He is the author of a method for determining the quadrature of the circle; and, by means of Dr. Halley's method, he computed the ratio of the circumference of the circle to its diameter as far as one hundred places of decimals. To the Philosophical Transactions he contributed a paper, On the Curve of Quickest Descent; A Case of distempered Skin; Solution of Kepler's Problem. He also published a pamphlet on the Laws of the Moon's Motion according to Gravity, which was printed at the end of Motte's Translation of Newton's Principia, 8vo, 1729. He died in 1751.

MACK, (Charles baron von,) an Austrian general, born in Franconia in 1752. He enlisted as a private in a regiment of dragoons, and soon obtained the rank of a petty officer. In the war with Turkey he was noticed by marshal Lascy, who gave him a captain's commission; and he subsequently attracted the notice of Laudohn, who made him his aide-de-camp, and recommended him to the emperor. On the breaking out of the war with France he was appointed quarter-master-general of the army of the prince of Coburg, and directed the operations of the campaign of 1793. He was afterwards employed in negotiating with Dumouriez; and in 1794 he was sent on a military embassy to England. He again served under the prince of Coburg in the Netherlands; and in 1797 he succeeded the archduke Charles in the command of the army of the Rhine. The following year he was sent to Naples, then invaded by the French under generals Macdonald and Championet. Being beaten in the field, and suspected of treason by the Neapolitans, he fled to the French camp, and was sent as a prisoner to Dijon. Under the consulship of Buonaparte, he was removed to Paris on parole, and in April 1800 he made his escape to Vienna. In 1804 the emperor of Austria appointed him commander-in-chief in the Tyrol, Dalmatia, and Italy; and the year following a member of the general council of war. In 1805 he was opposed to Buonaparte, who forced him to retreat beyond the Danube, and to submit to the famous capitulation of Ulm, by which 28,000 of the Austrians became prisoners. Mack was permitted to go to Vienna, where he was tried before a military tribunal, and was sentenced to death as a traitor. His doom, however, was commuted by the emperor for imprisonment; and he was after a time released, and died in obscurity.

MACKENZIE, (Sir George,) an eminent Scotch lawyer, and an ingenious miscellaneous writer, son of Simon Mackenzie (brother to the earl of Seaforth), was born at Dundee in 1636, and educated at the universities of Aberdeen and St. Andrews, where he finished his studies in logic and philosophy before he had attained his sixteenth year. After this he studied the civil law at the university

of Bourges for about three years; and on his return home he was called to the bar, became an advocate in 1656, and gained the character of an eminent pleader in a few years. While he made the law his profession, he cultivated a taste for polite literature; and in 1660 he published his Aretino, or serious Romance, in which he showed a gay and exuberant fancy. In the following year he was advocate for the marquis of Argyle, who had been impeached for high treason; and he defended his client with a freedon of expression that drew upon him a reprimand from the bench. On this occasion he quickly and smartly replied, that, "it was impossible to plead for a traitor without speaking treason." He was soon after, however, raised to a seat on that bench from which he had been rebuked. In 1663 he published his Religio Stoici, or a Short Discourse upon several Divine and Moral Subjects, with a friendly Address to the Fanatics of all Sects and Sorts. This was followed, in 1665, by A Moral Essay upon Solitude, in which he exalts that state above public employment, and all its advantages; such as fame, command, riches, pleasures, conversation, &c. This was answered by John Evelyn, Esq., in another essay, in which the preference was given to public employment. In 1667 he printed his Moral Gallantry, a treatise, in which he endeavours to prove, that the point of honour, setting aside all other ties, obliges men to be virtuous; and that there is nothing so mean and unworthy of a gentleman as vice: to which is added, a consolation against calumnies, showing how to bear them with cheerfulness and patience. Afterwards he published, The Moral History of Frugality, with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford; and, Reason, an essay, dedicated to the Hon. Robert Boyle, Esq. All these works, except Aretino, were collected and printed together at London, in 1713, 8vo, under the title of Essays upon several Moral Subjects. He was the author of a play, and of a poem entitled, Cælia's Country-house and Closet. About 1670 he was returned to parliament for the county of Ross; and in 1674 he was made king's advocate, and one of the lords of the privy council in Scotland. He was also knighted. Upon the abrogation of the penal laws by James II., Sir George, though he had always been remarkable for his loyalty, and censured for his zeal, thought himself obliged to resign his post; being convinced that he could not discharge the duties of it at that crisis with a good conscience. He was succeeded by Sir John Dalrymple, who, however, was soon displaced, for that unfortunate king, being convinced of his error, restored Sir George to his post, in which he continued until the Revolution, to the measures and terms of which he could not assent. He then quitted all his employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He accordingly arrived there in September 1689, and prosecuted his studies in the Bodleian library, being admitted a student there by a grace passed in the congregation June 2, 1690. In the spring following he went to London, where he contracted a disorder, of which he died May 2, 1691. He published several legal works, among which are, A Discourse upon the Laws and Customs of Scotland in Matters Criminal; Idea Eloquentiæ forensis hodiernæ, una cum Actione forensi ex unaquaque Juris parte; Institutions of the Laws of Scotland; and, Observations upon the Acts of Parliament. In vindication of monarchy, he wrote his Jus Regium; or, the just and solid foundations of monarchy in general, more especially of the monarchy of Scotland; maintained against Buchanan, Naphthali, Doleman, Milton, &c. Lond. 1684, 8vo. This book being dedicated and presented by the author to the university of Oxford, he received a letter of thanks from the convocation. With the same view he published, Discovery of the Fanatic Plot; Vindication of the Government of Scotland during the Reign of Charles II.; and, Method of proceeding against Criminals and Fanatical Covenanters. He wrote also, A Defence of the Antiquity of the Royal Line of Scotland, with a true Account of when the Scots were governed by Kings in the Isle of Britain,—this was written in answer to An Historical Account of Church-Government as it was in Great Britain and Ireland, when they first received the Christian Religion, by Lloyd, bishop of St. Asaph. Sir George's Defence was animadverted upon by Dr. Stillingfleet, in the preface to his Origines Britannicæ, to which the former replied the year following in The Antiquity of the Royal Line of Scotland farther cleared and defended against the Exceptions lately offered by Dr. Stillingfleet, in his Vindication of the Bishop of St. Asaph. Sir George was the founder of the lawyers' library at Edinburgh (1689), known by

the name of the Advocates' Library. It was afterwards stored with a variety of MSS., relating particularly to the antiquities of Scotland, with a fine collection of books, in all sciences, classed in that order which he had prescribed in an elegant Latin oration pronounced by him upon the opening of it, and printed among his works, which were published at Edinburgh in 1716, 2 vols, fol. Sir George, who, during his judicial career, held the doctrine of passive obedience, was well inclined to put the laws enforcing submission to the magistrates into strict execution; and by his zeal in this respect he obtained from the Covenanters the title of the "Blood-thirsty Advocate, and Persecutor of the Saints of God." Yet it appears that he introduced into the form of criminal trials several alterations favourable to the accused; and that, far from endeavouring to extend the power of his office, he considerably retrenched it.

MACKENZIE, (George,) viscount Tarbat, and first earl of Cromarty, nearly related to the preceding, succeeded to the family estate on the death of his father, Sir John Mackenzie. He was distinguished for his loyalty to Charles II., during whose exile he had a commission to levy what forces he could procure, to promote the Restoration. After that event he was made one of the senators of the college of justice, clerk register of the privy council, and justice-general. James II. made him a baron and viscount; but on the abdication of that monarch, he lost his office of lord-register for some time, until William III. restored it in 1692. In 1702 he was made secretary of state by queen Anne, and the following year was advanced to the dignity of earl of Cromarty. He died in 1714, at the age of eighty-three, or, according to another account, eighty-eight. He wrote, A Vindication of Robert, the third King of Scotland, from the Imputation of Bastardy, &c. Edinb. 1695, 4to; Synopsis Apocalyptica, or a short and plain Explication and Application of Daniel's Prophecy, and St. John's Revelation, in consent with it, and consequential to it, by G. E. of C., tracing in the steps of the admirable Lord Napier of Merchiston; and, An historical Account of the Conspiracies, by the Earls of Gourie, and Robert Logan of Restalrig, against King James VI. of glorious memory, &c. Edinb. 1713, 8vo. He contributed also three papers on Natural Curiosities to the Philosophical Transactions; and wrote, A Vindication of the Reformation of the Church of Scotland.

MACKENZIE, (George,) a Scottish biographer, who practised as a physician at Edinburgh. He published, The Lives and Characters of the most eminent Writers of the Scottish Nation, with an Abstract and Catalogue of their Works, their various Editions, &c. 1708, 1711, 1722, 3 vols, fol.

MACKENZIE, (James,) an English physician and medical writer, who wrote a treatise on The Art of Preserving Health, 1758, 8vo. He died in 1761.

MACKENZIE, (Henry,) a popular essayist, and called by Sir Walter Scott, the Scottish Addison, was born in 1745, at Edinburgh, where his father was an eminent physician. After being educated at the high school and university of his native city, he was articled to Mr. Inglis, of Redhall, in order to acquire a knowledge of the business of the Exchequer; and in 1765 he came to London, to study the modes of English Exchequer practice. On his return to Edinburgh he became first partner, and afterwards successor, to Mr. Inglis, in the office of attorney for the crown. His professional labours, however, did not prevent his attachment to literary pursuits. While in London he had sketched a part of his first and popular work, The Man of Feeling, which was published anonymously in 1771, and was so much a favourite with the public, as to become, a few years after, the occasion of a remarkable fraud. A Mr. Eccles, of Bath, observing that the book was accompanied by no author's name, laid claim to it, transcribed the whole in his own hand, with blottings, interlineations, and corrections, and maintained his right with such plausible pertinacity, that Messrs. Cadell and Strahan (the publishers) found it necessary to undeceive the public by a formal contradiction. After this Mackenzie published his Man of the World. This was followed by Julia de Roubigné, a novel, in a series of letters. In 1777 or 1778, a society of gentlemen in Edinburgh, mostly of the legal profession, who used to meet occasionally for convivial conversation at a tavern kept by M. Bayll, a Frenchman, projected the publication of a series of papers on morals, manners, taste, and literature, similar to those of the Spectator. This society was originally designated The Tabernacle, but afterwards The Mirror Club. Their scheme was speedily carried into effect; and the papers under the title of The Mirror, of which Mackenzie was the

editor, were published in weekly numbers. The whole, with the names of the respective authors, were published in 3 vols, 12mo. To The Mirror succeeded The Lounger, a periodical of a similar character, to which Mackenzie was the chief and most valuable contributor, and in which he paid the first tribute to the genius of Burns, by a review of his poems then first published, which brought the poet into immediate notice. On the institution of the Royal Society of Edinburgh, Mackenzie became one of its members, and he contributed several valuable papers to its Transactions. He soon after gave his attention to German literature, the fruits of which appeared in 1791, in a small volume containing translations of the Set of Horses, by Lessing, and of some other dramatic pieces. He was also one of the original members of the Highland Society, and by him were published the volumes of their Transactions, to which he prefixed an account of its institution and principal proceedings. In those Transactions is also to be found his view of the controversy respecting Ossian's Poems, the authenticity of which he earnestly vindicates. In 1792 he was one of those who contributed occasional tracts to disabuse the lower orders of the people, led astray at that time by the prevailing frenzy of the French Revolution. In 1793 he wrote the Life of Dr. Blacklock, prefixed to an edition of that poet's works. He likewise wrote several dramatic pieces, viz. The Spanish Father; The Prince of Tunis; The Shipwreck, or Fatal Curiosity; tragedies: and, The Force of Fashion; The White Hypocrite; comedies. He also wrote, An Account of the Proceedings of the Parliament of 1784, at the persuasion of his friend, Mr. Dundas, afterwards lord Melville, at whose recommendation he was appointed to the office of comptroller of the taxes for Scotland. In 1808 he published a complete edition of his works, in 8 vols, 8vo. He died in 1831.

MACKENZIE, (Sir Alexander,) an enterprising traveller, said to have been a native of Inverness. He emigrated to Canada early in life, and obtained a situation in the counting-house of one of the partners of the North-West Fur Company. Here his intelligence and enterprising character induced his employers to send him out in 1789 on an exploring expedition through the regions lying to the north-west of Fort Chipewyan, and conjectured to be bounded by the Arctic Ocean. Attended by a German, four Canadians, and three Indians, together with two Canadian and two Indian women, he embarked on the Slave River on the 3d of June, and reached the Slave Lake, with which it communicates by a course of 170 miles, on the 9th of the same month. On the 15th, the party proceeded on their course, and, skirting the margin of the lake, reached the entrance of the river which flows from its western extremity, and is now called the Mackenzie River, on the 29th. They then pursued the north-westward course of this river, till, on the 15th of July, it brought them to the great Northern Ocean, in lat. 69°. Returning by the same route, the party regained Fort Chipewyan on the 12th of September. In October 1792 he undertook a still more arduous journey across the continent, to the shore of the North Pacific, which he reached on the 23d of July, 1793, near Cape Menzies, in latitude 52°. In 1801, having returned to England, he received, as a reward for his exertions, the honour of knighthood. The date of his death is not known. Of both his journeys Mackenzie has given a full account in his Voyages from Montreal, on the River St. Lawrence, through the Continent of North America, to the Frozen and Pacific Oceans, in the years 1789 and 1793, 4to, London, 1801. The account is preceded by a general history of the Fur Trade.

MACKENZIE, (Sir Kenneth Douglas,) a brave officer, was born in 1768 at Kilroy, in Ross-shire, and entered the military service in 1781 as an ensign. He rose successively to the ranks of lieutenant, captain, major, lieutenant-colonel, and colonel, and distinguished himself at Guernsey, in the West Indies, at Flanders, at Gibraltar, and in Egypt. In 1811 he had the command of all the light troops then in England; and in 1813 he accompanied lord Lynedoch to Holland. During the Hundred Days (1815) he kept possession of the city and citadel of Antwerp. In 1831 he was created a baronet. He died in 1833.

MACKIE, (John,) a Scotch physician, was born in 1748, at the Abbey of Dunfermline, in the county of Fife, and was educated at the university of Edinburgh, where he studied for the medical profession under Cullen, Monro, Gregory, and Black. He first settled in practice at Huntingdon, and afterwards at Southampton, where he remained above twenty years. In 1814 he went to the continent,

and spent nearly ten years in France and Italy. He wrote, A Sketch of a new Theory of Man; and several medical treatises. He died at Bath, in 1831.

MACKINNON, (Henry,) a distinguished British officer, youngest son of William Mackinnon, chief of the clan of that name, was born in 1773, at Longwood, near Winchester, and was educated at the military college of Tournay, in Languedoc. He entered the army in May 1790, and served for three years in the 43d regiment. At the commencement of the war he was employed in raising an independent company. He then exchanged into the Coldstream Guards. He was brigade-major in Ireland to general Sir George Nugent, who commanded the northern district in that country at the period of the rebellion; and he was present at the battles of Antrim and Ballynahinch in 1798. In the following year he proceeded with the Guards to Holland in the expedition under the duke of York, and was present in the actions which took place on the 19th of September, and the 2d, 3d, and 6th of October of that year. He proceeded in 1801 to Egypt. In 1805 he accompanied the Guards to Bremen, and to Copenhagen in 1807. In 1809 he proceeded to Portugal, and was present at the passage of the Douro. From that time till the period of his death he bore a prominent part in nearly all the actions which were fought under the duke of Wellington, and his conduct repeatedly called forth his grace's eulogium. He distinguished himself at Talavera, of which place he was appointed commandant after the action. In the subsequent retreat he superintended the transport of more than 5,000 sick and wounded to Elvas. In November 1809 he was appointed to the command of a brigade in Sir Thomas Picton's division. At the battle of Busaco, in September 1810, the brunt of the action fell on the third division, and general Mackinnon's brigade bore a prominent part in the struggle. At Redinha, on the retreat of Massena from Santarem, and at Foz d'Aronce, he was actively engaged in the attack, and succeeded in dislodging the enemy. At Fuentes d'Onore he headed a brilliant charge of the 71st, 79th, and 88th regiments towards the close of the action. He fell, in the moment of victory, at the storming of Ciudad Rodrigo, on the 19th of January, 1812, by the explosion of a mine on the main breach, which he had just successfully carried at the head of his brigade. He was buried with military honours by the Coldstream Guards at Espeja. The gratitude of the British nation for his services is recorded in a monument erected to his memory in St. Paul's cathedral.

MACKINNON, (Daniel,) lieutenant-colonel of the Coldstream Guards, was born in 1791, and at the age of fourteen was gazetted as an ensign in that regiment, which he accompanied to Bremen in 1805, when it was ordered to form part of the expedition at that time fitting out by this country to cooperate with the Prussians and other allies against Napoleon. In 1807 he sailed with his battalion to Copenhagen; and in 1809 he embarked with it for the Peninsula, where it was brought into active service, and where he attained the rank of lieutenant in the Guards, and was appointed aide-de-camp to general Stopford, who commanded the brigade of Guards; and in that station he distinguished himself in the various engagements that took place between the British and the French troops, beginning with Talavera, and ending with Toulouse, in 1814. When peace was concluded in 1814, he attained the rank of lieutenant-colonel in the army. In June 1815, after the unexpected return of Napoleon to Paris, colonel Mackinnon, anxious to join his regiment, then quartered near Brussels, proceeded to Ramsgate to embark, and not finding the vessel ready to sail as he expected, put to sea in an open boat with a brother officer, and next morning landed at Ostend. He was fortunate enough to arrive in time, and was present at the engagements of the 16th, the 17th, and the memorable 18th of June. In this engagement he lost three horses. In advancing to charge the enemy, leading on a portion of his regiment, he received a shot in the knee which killed his horse. He again mounted, and led on his men, until ordered to occupy the farm of Hugoumont, where he was placed with about 250 of the Coldstream and 1st regiment of Guards. Aware of the great importance of this position, which flanked the British army, the duke of Wellington sent orders to defend it to the last extremity. Here the conflict was dreadful. Napoleon, anxious to become possessed of the farm, ordered battalion after battalion to the assault. The French *pas de charge* was heard; then succeeded loud cries of "L'empereur récompensera le premier qui avancera," and about 500 men would immediately leap over the wall that sur-

rounded the farm-yard, and attempt to enter the house. So deadly was the discharge of musketry from the Guards within, that the assailants almost instantly became a mass of slain. Immediately after this colonel Mackinnon would direct his men to make a sally, and pile up the dead in front of the doors of the farm-house, so as to obstruct the entrance. Before this could be effectually accomplished the French *pas de charge* was again heard, and the same ceremony was again performed with the same tragical result. These repeated assaults, however, were not effected without thinning the numbers of the English, who heroically stood their ground, till they were relieved from their perilous confinement by the advance of the whole British line, and the subsequent rout of the French army. In 1826 the majority in the Coldstream became vacant, and colonel Mackinnon became purchaser of a commission which gave him the rank of full colonel in the army, and the ultimate command of the regiment. He subsequently received the commands of William IV. to write a History of the Coldstream, which task he fulfilled in a very able manner. He died in 1836.

MACKINTOSH, (Sir James,) an eminent Scotch statesman, political writer, and historian, the eldest son of captain John Mackintosh, of Kellachie, was born in 1765, at Aldourie, on the banks of Loch Ness, near Inverness, and was educated at the school of Fortrose, in Rossshire, at King's college, Aberdeen, and at the university of Edinburgh, where he commenced the study of medicine, and became a zealous partizan of Brown, who had just become the founder of a new medical system. Here, as well as at Aberdeen, he cultivated habits of public speaking, and contracted a fondness for moral and political controversy. He also became a member of the celebrated Speculative Society, instituted in 1764, in which he was a frequent and keen debater. In 1787 he took his degree of M.D., on which occasion he composed a Latin thesis, De Actione Musculari; and in the following year he repaired to London, with a view to practise medicine as a profession. In the same year his father died, but, owing to the absence of method and economy, the succession to his paternal estate, worth about 900*l.* a-year, contributed but slender advantage to his means, which, in the following year, were further tasked by his marriage to a young lady of good family, but without fortune. His prospects of professional advancement were gloomy; and a distaste for the medical profession operating upon a mind excited by the stirring politics of the day, led him to exchange his original destination for the study of the law. His earliest appearance on the field of politics was as the author of a pamphlet in 1788 on the regency question, in which he supported the analogy which Mr. Fox endeavoured to establish between the actual condition of George III. and a natural demise of the crown. About the same time, too, he made the acquaintance of Horne Tooke, whose cause he warmly espoused at the election for Westminster. In 1789 he made a tour, in company with his wife, through the Low Countries to Brussels; and upon his return to London he contributed a number of articles on Belgium and France to the Oracle newspaper. In 1791 he published his Vindiciæ Gallicæ, or a Defence of the French Revolution and its English Admirers, against the Accusations of the Right Hon. Edmund Burke; including some Strictures on the late Production of Monsieur de Calonne. This publication, which is written in an easy, flowing style, and displays a considerable surface of reading, procured him the acquaintance of Sheridan, Grey, Whitbread, Fox, and the duke of Bedford. He was afterwards, however, introduced to Mr. Burke himself, to whose arguments he soon professed himself a convert, and for whose genius he entertained a chivalrous admiration. In 1792 he entered himself as a student of Lincoln's-inn, and in 1795 he was called to the bar by that society. In 1797 he was deeply afflicted by the death of his wife, who was cut off by a fever, leaving three daughters. In 1799 he obtained permission from the benchers of Lincoln's-inn to deliver a course of lectures in their hall upon the Law of Nature and of Nations, and Discourses on the Laws of England. In these lectures he put forth opinions of a very different cast from those which he had maintained in his Vindiciæ Gallicæ; and the change which had now taken place in his sentiments may not unreasonably be imputed to his abhorrence of the revolting excesses which marked the proceedings of the revolutionists in France. He was about this time appointed professor of general polity and the laws in the East India college at Hertford. In 1798 he married a daughter of Mr. Allen, of Cressella, in Pembrokeshire, by whom he had two

daughters and a son. In February 1803 he was counsel for M. Peltier, editor of The Ambigu, a French journal, for a libel on Buonaparte, then first consul of France, and at that time at peace with this country. The prosecution was conducted by Mr. Perceval, the attorney-general, afterwards prime minister; who was seconded by Mr. Abbot, afterwards lord Tenterden. On this occasion he exhibited a fine display of forensic eloquence, and secured himself a high rank among the orators of the day. His speech was translated into French by madame de Staël, and circulated in that shape throughout Europe. In a few months after he was appointed to the office of recorder of Bombay, vacant by the death of Sir William Syer; and early in the following year, after receiving the customary honour of knighthood, he sailed, with his family, for India, where, during a residence of eight years, he appears to have spent his time in the discharge of his official duties, in literary occupations, somewhat irregularly pursued, in correspondence with his numerous friends in Europe, and an occasional excursion into different parts of the country. On his return from India, in July 1813, he was returned to parliament, on the Whig interest, as member for the county of Nairn. In 1818 he was elected for Knaresborough, through the influence of the duke of Devonshire; and was re-chosen at the subsequent elections of 1820, 1826, 1830, and 1831. In 1818 he was appointed to the professorship of law and general politics in the college instituted for the education of the civil servants of the East India Company at Haileybury, which situation he resigned in 1827. In 1822 he was elected lord rector of the university of Glasgow, and was re-elected in the following year. In 1830, under lord Grey's administration, he was appointed to a seat at the Board of Control. He died on the 30th of May, 1832. Besides the Vindiciæ Gallicæ, he wrote, A History of England (an unfinished work, published in Lardner's *Cyclopædia*, in which miscellany the Life of Sir Thomas More is also from his pen); and, The Dissertation prefixed to the Encyclopædia Britannica, a new edition of which has been since published, with notes, by professor Whewell. He also left at his death a fragment of the History of the Revolution of 1688. In his parliamentary career he took a prominent part in all questions connected with foreign policy and international law. He likewise laboured, after the death of Sir Samuel Romilly, in amending the criminal law.

MACKLIN, (Charles,) a dramatic writer and comedian, was born in the county of Westmeath, in Ireland, in 1690, and educated at Trinity college, Dublin. He altered his name of Mac Laughlin to that of Macklin; and, after various adventures in Ireland, he appeared at the Lincoln's-inn theatre in 1725, as Alcander, in Œdipus. In 1735 he was unfortunately engaged in a quarrel with a fellow comedian, named Hallam, whom he killed in the heat of passion, for which he was tried, and found guilty of manslaughter. He became by degrees a popular actor; but his chief character was Shylock, in which he first appeared in February 1741, and which he performed to such advantage, that Pope honoured his exertions with these quaint lines:—

"This is the Jew
That Shakspeare drew."

Macklin, long a favourite with the public, in 1753 retired from the stage; but to improve his narrow income, and to take a last farewell of the public, he was prevailed upon to appear once more for his benefit, 7th of May, 1789, at Covent-garden. The character was his favourite Shylock, but the efforts required were too great for the powers of an exhausted old man. He found his memory fail him, and, unable to support his part, he retired amid the plaudits of a commiserating audience. He died at the great age of 107, on the 11th of July, 1797, and was buried in the chancel of St. Paul's, Covent-garden. He is author of two comedies—Love à-la-mode; and, The Man of the World, which reflects with great severity upon the conduct of courtiers, and particularly of Scotch sycophants.

MACKNIGHT, (James,) a learned divine of the kirk of Scotland, was born at Irvine, in Argyleshire, in 1721, and educated at the universities of Glasgow and Leyden. Upon his return to Scotland he was licensed as a preacher by the presbytery of Irvine, and chosen to officiate at the Gorbals, near Glasgow, whence he soon after removed to Kilwinning, on the invitation of Mr. Ferguson, minister of that place, to whom he became an assistant. Upon a vacancy taking place at Maybole, in consequence of the death of Mr. Fisher, he obtained that living, and was ordained pastor in May 1753. He discharged the duties of that office for sixteen years;

and it was during his residence there that, amidst his professional occupations in a populous charge, he composed his Harmony of the Gospels, and his New Translation of the Apostolical Epistles. The first edition of the former work made its appearance in 1756, under the title of, A Harmony of the four Gospels; in which the Natural Order of each is preserved: with a Paraphrase and Notes, 4to. Although the plan of it differed considerably from that of former harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception which it met with was so favourable, that the author was encouraged to undertake a second edition in 1763, in 2 vols, 4to, with considerable improvements; consisting chiefly of six discourses on Jewish antiquities, in addition to the preliminary observations and chronological dissertations which accompanied the first edition. A third edition of it appeared in 1804, in 2 vols, 8vo. In 1763 he published, The Truth of the Gospel History, &c. 4to; which was the fruit of his studies during the interval between the two editions of his Harmony. Its object is, to illustrate and confirm, both by argument and an appeal to the testimony of ancient authors, what is commonly arranged under the three great heads of the internal, the collateral, and the direct evidences of the Gospel history. The university of Edinburgh conferred on him the degree of D.D. In 1769 he was chosen moderator of the General Assembly. During the course of the same year he was translated to the living of Jedburgh, which he retained about three years. In 1772 he was elected minister of Lady Yester's parish in Edinburgh, from which he was translated, in 1778, to the Old Church, where he remained until his death, in 1800. His time, after he became a minister of Edinburgh, was chiefly occupied in the execution of his work on the Apostolical Epistles, which was the result of the author's unremitting labour during nearly thirty years. It is recorded that, while composing it, notwithstanding his numerous professional avocations, he seldom employed less than eleven hours every day in study; and that before it came to the press, the whole MS. had been written no less than five times with his own hand. As a specimen of the work, in the year 1787 he published his version, Of the Apostle Paul's First and Second Epistles to the Thessalonians, 4to, which met with so favourable a reception, that he was encouraged to commit the whole to the press. It was given to the public in 1795, in 4 vols, 4to, under the title of, A new literal Translation from the original Greek, of all the Apostolical Epistles; with a Commentary and Notes, philological, critical, explanatory, and practical. Throughout the whole are interspersed essays on several important subjects; and to the fourth volume is added a life of the apostle Paul, which contains a compendium of the apostolical history.

MACLAINE, (Archibald,) an able Irish divine, born in 1722 at Monaghan, where his father was a Dissenting minister, and educated at the university of Glasgow. He then went to Holland, as assistant minister to his uncle, Dr. Milling, the pastor of the English church at the Hague, whom he succeeded. He continued the zealous and active pastor of his church till the troubles of 1794, when he came over to England, and retired to Bath, where he died in 1804. He wrote, Letters to Soame Jenyns, on his Views of the Internal Evidence of Christianity. He also published some Sermons, and an excellent translation of Mosheim's Ecclesiastical History.

MACLAURIN, (Colin,) an eminent Scotch mathematician, the son of the minister of Glenderule, was born at Kilmodan, near Inverary, in February 1698. Having the misfortune to lose both his parents when very young, the care of his early education devolved upon his uncle, Mr. Daniel Maclaurin, minister of Kilfinnan, who in 1709 sent him to the university of Glasgow, where he pursued his studies for five years with the most indefatigable application, particularly cultivating the mathematical sciences. His genius for mathematical learning discovered itself in his twelfth year, when, having accidentally met with a copy of Euclid, in a few days he became master of the first six books without any assistance. In his sixteenth year he had already invented many of the propositions which were afterwards published as part of his Geometria Organica. In the fifteenth year of his age he took the degree of M.A. with great applause; on which occasion he composed and publicly defended a thesis, On the Power of Gravity. After spending a year in the study of divinity, he quitted the university, and chiefly resided with his uncle till the end of 1717. In that year a vacancy took place in the professorship of mathe-

matics in the Marischal college of Aberdeen, and, though only nineteen years of age, he offered himself a candidate for that chair, and obtained it, after a trial of ten days with a very able competitor. In the vacation of 1719 he visited London, where his merits procured him the acquaintance of Dr. Hoadly, bishop of Bangor, Dr. Samuel Clarke, and Sir Isaac Newton. During this visit he was chosen a fellow of the Royal Society; two of his papers were inserted in their Transactions; and he published his treatise, entitled, Geometria Organica. On a second visit to London, in 1721, he became acquainted with Martin Folkes, Esq., afterwards president of the Royal Society, with whom he maintained an intimate friendship and correspondence as long as he lived. In 1722, lord Polwarth, plenipotentiary of the king of Great Britain at the congress of Cambray, engaged him to accompany his eldest son on his travels. After a short stay at Paris, they fixed in Lorraine; where Maclaurin wrote his treatise On the Percussion of Bodies, which gained the prize of the Royal Academy of Sciences for 1724; and of which the substance is inserted in his Treatise of Fluxions. Soon afterwards his pupil died at Montpellier, and Maclaurin immediately returned to his professorship at Aberdeen, where he was hardly settled when he was invited to succeed Mr. James Gregory in the chair of mathematics at Edinburgh, to which office he was chosen on the strong recommendation of Sir Isaac Newton (Nov. 1725). In 1733 he married Anne, daughter of Mr. Walter Stewart, solicitor-general to king George I. for Scotland; by whom he had seven children, of whom two sons and three daughters, together with his wife, survived him. In 1734, Dr. Berkeley, bishop of Cloyne, published a treatise entitled, The Analyst; in which he took occasion, from some disputes which had arisen concerning the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. This accusation, in which Maclaurin considered himself to be included, he thought it his duty to repel; and, accordingly, he began an answer to Berkeley's book. As he proceeded, however, other answers came out, which rendered any immediate reply from himself unnecessary; and at the same time so many discoveries, so many new theories and problems, occurred to him, that, instead of a vindicatory pamphlet, his work came out a complete Treatise of Fluxions, with their application to the most considerable problems in geometry and natural philosophy. This is his greatest work, and it was published at Edinburgh in 1742, in 2 vols, 4to. In 1745, when it was known that the rebels, after having got between Edinburgh and the king's troops, were marching southwards, Maclaurin was one of the first to rouse the friends of the Protestant succession to place the capital in a state of defence, till the king's troops, who were daily expected, should come to its relief. He made plans of the walls, proposed the several trenches, barricades, batteries, and other necessary defences, and was employed, night and day, in superintending the execution of those hasty fortifications. By the anxiety and fatigue to which he was thus exposed he laid the foundation of the disease which not long afterwards proved fatal to him. But, notwithstanding his exertions, the rebels, either owing to neglect or treachery, got possession of the city; immediately after which an order was issued by them, commanding those who had been active in the defence of the place to subscribe a recantation of what they had done, and a promise of submission to the Pretender's government, before a stated time, on pain of being deemed and treated as rebels. In these circumstances Maclaurin withdrew privately into the north of England, where he accepted an invitation from Dr. Herring, archbishop of York, to reside with him. Upon the march of the rebels into England, he ventured to return to Edinburgh; but anxiety and fatigue, together with exposure to rain and cold on his journey, so shattered his constitution, which was naturally delicate, that soon after his arrival he was attacked with a dropsy in the abdomen, which carried him off on the 14th of June, 1746, at the age of forty-eight. Besides the works already mentioned, he was the author of a paper sent in to the Royal Academy of Sciences at Paris, in 1740, on account of which he shared the prize of the Academy with D. Bernoulli and Euler, for resolving the problem relating to the motion of the tides, from the theory of gravity; a corrected edition of this is inserted in his Treatise of Fluxions. His contributions to the Philosophical Transactions may be seen in the different volumes of those collections from No. 30 to No. 42, both inclusive, and are on the following subjects:—Of the Construction and Measure of Curves; A New

Method of describing all Kinds of Curves; On Equations with impossible Roots; On the Description of Curves, with an Account of farther Improvements, &c.; An Account of the Annular Eclipse of the Sun, at Edinburgh, January 27, 1742-3; A Rule for finding the Meridianal Parts of a Spheroid with the same Exactness as of a Sphere; and, Of the Bases of the Cells wherein the Bees deposite their Honey. After his death appeared his Treatise of Algebra, and his Account of Sir Isaac Newton's Philosophical Discoveries. Subjoined to the former, by way of appendix, is a Latin tract, De Linearum Geometricarum proprietatibus generalibus. He also published, in 1745, Dr. David Gregory's Practical Geometry.

MACLAURIN, (John, lord Dreghorn,) son of the preceding, was born at Edinburgh in 1734, and educated at the grammar school and university of that city. In 1756 he was admitted a member of the faculty of advocates. In 1787 he was raised to the bench, by the title of lord Dreghorn. He died in 1796. He wrote, An Essay on Literary Property; A Collection of Criminal Cases; An Essay on Patronage; and some poetical pieces, with three dramas, entitled, Hampden, The Public, and, The Philosopher's Opera. In 1799 a selection of his works was printed in 2 vols, 8vo.

MACLEOD, (Sir John,) senior colonel-commandant and director-general of artillery, was born in 1752, joined the Royal Military Academy at Woolwich, as a cadet, in 1767, and obtained a commission as second lieutenant in 1771. He then went to Gibraltar. In 1775 he sailed for North America, where, in 1779, he attained the rank of first lieutenant. In 1781 he joined the force detached under earl Cornwallis, which he accompanied into North Carolina, and commanded the artillery engaged in the signal victory over the combined continental and American forces at Guilford, on the 15th of March. In 1782 he was promoted to the rank of second captain. In May 1790 he succeeded to a company in the regiment of artillery. In March 1795 he was appointed deputy-adjutant-general of artillery, with the rank of lieutenant-colonel in the army. In August 1797 he was promoted to the regimental rank of lieutenant-colonel. In 1808 he was directed to organize a tenth battalion of artillery; and on the death of lieutenant-general Walton, in the same year, he was appointed to succeed that officer as master-gunner of England. In July 1809 he sailed from the Downs in command of the artillery under lord Chatham's orders, in the disastrous expedition to Walcheren. In October of the same year he attained the rank of major-general; and in June 1814 he was appointed lieutenant-general. In 1815, after the battle of Waterloo, he received from the duke of Wellington the offer of the situation of director-general of artillery, which he accepted, and held till his death. In 1820 he received the honour of knighthood, and was created grand cross of the Royal Guelphic Order. He died in 1834. He married lady Amelia Kerr, second daughter of the fourth marquis of Lothian, by whom he had four sons, who greatly distinguished themselves in the army.

M'NALLY, (Leonard,) an Irish barrister and dramatic writer, born, of Roman Catholic parents, in Dublin, in 1752. At the age of twenty-one he came to London, and entered himself a student of the Middle Temple. He maintained himself wholly by his pen, at first by superintending the publication of several magazines, and, at length, by editing the Public Ledger. In addition to these sources of emolument he began also to write for the stage, and commenced with a small after-piece for one of the minor theatres, which proved successful. On receiving a call to the bar, he returned to Ireland; but, finding that his professional income was insufficient for his maintenance, he repaired once more to England in quest of patronage. Although he occasionally pleaded in the English courts, his chief dependence seems to have been on the press; yet, after the lapse of a few years, he finally returned to his native country, where he closely applied himself to the duties of the bar, and soon acquired great practice in that department called "crown law." He died in 1820. He wrote, The Ruling Passion, a comic opera; Prelude on the opening of Covent Garden Theatre, September 23, 1782; Retaliation, a farce; Coalition, a farce; Robin Hood, or Sherwood Forest, a comic opera, acted at Covent Garden; Fashionable Levities, a comedy, acted at Covent Garden, with success, 8vo, 1785; Richard Cœur de Lion, an opera, acted at Covent Garden; this was opposed to an opera of Burgoyne's, of the same name, now a stock-piece. M'Nally's opera soon sunk into oblivion. He also wrote, The Rules of Evidence on Pleas of the Crown, illustrated from printed and MS. Trials,

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2 vols, 8vo, 1803; and, The Justice of Peace of Ireland, 2 vols, large 8vo, 1808.

MACPHERSON, (James,) a Scotch writer, was born in the parish of Kingcusie, in Inverness-shire, in 1738, and educated at King's college, and at Marischal college, Aberdeen. Soon afterwards he became schoolmaster of Ruthven, or Riven, of Badenoch, where, about 1758, he published the Highlander, an heroic poem in six cantos, 12mo. About the same time he also wrote an Ode on the Arrival of the Earl Marischal in Scotland, which he called an attempt in the manner of Pindar. It was intended that he should enter into the Church, but whether he ever took orders is uncertain. In 1760 he was employed as a private tutor in the family of Mr. Graham, of Balgowan. Here he published, Fragments of Ancient Poetry, collected in the Highlands of Scotland, and translated from the Gaelic, or Erse Language. The singularity of these pieces, the novelty of their style and imagery, and the idea that they were the product of a remote age and rude people, caused them to be received with great interest by many, and, among the rest, by Mr. Gray; and as hopes were given of the recovery of other remains of the kind, a subscription was set on foot to enable Macpherson to visit the Highlands for that purpose. Of this mission the fruit was the epic poem of Fingal, with several other poems, said to be composed by Ossian, the son of Fingal, king of the Highlands. The next year he published Temora, an epic poem, with other smaller ones, also in the name of Ossian. A warm controversy was soon kindled relative to their authenticity, in which the Scotch were in general on the side favourable to the national honour, whilst many oppugners arose in the southern part of the island. Meantime they met with a number of enthusiastic admirers, not only in Great Britain, but on the continent, into several languages of which they were translated. They were commented upon by critics, and admitted as evidence of manners and customs by historians and antiquaries. A state of uncertainty respecting works become so famous could not be permitted to last, and the originals were loudly called for. Expectations were frequently given of their appearance, but were not fulfilled; and the supposed translator, instead of convincing or conciliating the sceptical, attempted to silence them by a tone of arrogant assumption. For this he was severely chastised by Dr. Johnson, in his Tour to the Hebrides; and a menacing letter which this attack provoked from Macpherson was retorted by the great author in terms of defiance. In 1764 Macpherson accompanied governor Johnson to Pensacola, in Florida, as his secretary. After executing his office in settling the government of that colony, he visited several of the West India islands, and some of the North American provinces, and returned in 1766. Resuming his literary pursuits, he published, in 1771, An Introduction to the History of Great Britain and Ireland, 4to. In 1773 he published his Translation of the Iliad of Homer, in 2 vols, 4to. At its first appearance it was received with a storm of ridicule, and was soon dismissed to total oblivion. In 1775 he published, The History of Great Britain, from the Restoration to the Accession of the House of Hanover, 2 vols, 4to. It was accompanied with Original Papers, serving as documents and authorities for the History, 2 vols, 4to. In 1776 he published a pamphlet entitled, The Rights of Great Britain asserted against the Claims of the Colonies; this obtained great applause for its force of style and argument, and was industriously circulated. He also wrote, A short History of the Opposition during the last Session of Parliament, 1779, which was much admired; and it is probable that his assistance was given to government in other political pieces. His services received an ample reward in the lucrative post of agent to the nabob of Arcot, whose concerns with the East India Company were at this time multifarious and perplexed. Macpherson wrote several appeals to the public in behalf of this potentate; and, as it was thought necessary that the nabob should have a representative in the House of Commons, he was returned in 1780, through the influence of lord North, for the borough of Camelford, and was re-elected in 1784 and 1790. He died in February 1796, and was buried, according to his own desire, in Poets' Corner, in Westminster Abbey.

MACPHERSON, (Sir John,) was born about 1767 at Slate, in the Isle of Sky, where his father was minister, and educated at King's college, Aberdeen, and at the university of Edinburgh. He afterwards, at the recommendation of Dr. Blair, became an inmate in the family of Dr. Ferguson, the professor of moral philosophy at Edinburgh, as his assistant in the tuition of the two younger sons of the earl of Warwick. Two years after-

NATIONAL LIBRARY OF INDIA

wards he accompanied captain Alexander Macleod, of Harris, his maternal uncle, to India, where he arrived when the nabob of Arcot was besieging Mangalore, on the Malabar coast, in conjunction with a body of English troops. The fortress was assaulted on the succeeding morning, and young Macpherson, at the head of a detachment of English sailors, was the first who ascended the breach. The capture of this place, and the share he had in its surrender, proved the foundation of his future fortune. A short time after the surrender of the fortress, Mr. Macpherson was sent home to England with the news of its capture. The nabob of Arcot, at the same time, entrusted him with despatches of a political nature. After remaining in England twelve months, he returned to India in the capacity of a writer in the Company's service. Soon after his arrival at Madras, being still patronized by the nabob, he was appointed paymaster to his highness's army, and became his chief confidant, favourite, and adviser. He remained in India seven years; but he returned to England in 1777. In March 1781 he returned to India in the capacity of a member of the Supreme Council of Bengal. Upon his arrival at Fort St. George, in August, he found the British settlements reduced to the most perilous situation by the unsuccessful war with the Mahrattas and with Hyder Ali. This chief had taken Arcot, and had been nearly a year master of the Carnatic; his army was within seventeen miles of Madras; the treasuries of all the settlement were empty; Fort St. George was deficient in military stores for the equipment of the army, and in want of a sufficiency of provisions even for the troops. Such was the aspect of public affairs when Mr. Macpherson reached Madras; where he found the council agitated by personal differences with each, and with the nabob. He composed, for a time, these misunderstandings. Peace was then offered to the Mahrattas, through, and with the approbation of, the nabob of Arcot, whose spirits were revived by the arrival of Mr. Macpherson, in whom he had the utmost confidence, from his knowledge of his abilities and integrity. Through the judicious measures suggested by Mr. Macpherson, Sir Eyre Coote was enabled to conduct the army through the Pollains, or woody country to the west of Madras, and to beat Hyder Ali on the 27th of September, at Sholingur; by which effort he relieved Vellore. Mr. Hastings, the governor-general, after having struggled a considerable time with bad health, found it at last so much impaired by a long course of laborious public services, that he determined to return to Europe. Accordingly, on the 1st of February, 1785, he consigned the charge of the office of governor-general of India to Mr. Macpherson, who had now become the senior member of the Supreme Council. He commenced his administration by effecting several important reductions in the public expenditure; and, by the re-establishment of the finances, a plan, which, after the peace of 1783, had been laid by the courts of Versailles and of the Hague, for the expulsion of the English from India, was defeated. In July 1786, Mr. Macpherson was superseded by earl Cornwallis, who was appointed to the governor-generalship of India. At the period of his dismissal he received the honour of knighthood from George III. He arrived in England in August, in the following year. He went to the continent in 1789, and, after visiting France, Italy, Germany, Spain, and Belgium, he returned to England in 1793. He died in January 1821.

MACQUARIE, (——) governor of New South Wales, was born in the island of Mull, in 1762, and at the age of fifteen was appointed an ensign in the 84th, or Royal Highland Emigrant regiment, raised in America by his relation, Sir Allen Maclean, and served with it in Nova Scotia till 1781, when he got his lieutenancy in the 71st regiment, which he joined in South Carolina, where he served under general Leslie till 1782, when the 71st, with other regiments, being sent to Jamaica, he remained there till the conclusion of the American war. In 1787 he was appointed to the 77th regiment, which he accompanied to India in the following year; and for seventeen years he continued to serve in the presidency of Bombay, and in different parts of Hindostan, under the respective commands of marquis Cornwallis, Sir William Meadows, Sir Alured Clarke, lord Harris, Sir Robert Abercromby, lord Lake, James Balfour, James Stuart, and Oliver Nicolls. In 1805 he got the lieutenant-colonelcy of the 73d, then a Highland regiment. In 1810 he obtained the rank of colonel in the army, and in 1813 was made a major-general. He was present at the first siege of Seringapatam in 1792, and at its capture in 1799. He also distinguished himself at the capture of Carranou in 1790, of Cochin in 1795, and

of Columbo, in the island of Ceylon, in 1796. In 1801 he accompanied Sir David Baird and the Indian army to Egypt, with the rank of deputy adjutant-general, and was present at the capture of Alexandria, and final expulsion of the French army from Egypt. In 1803 he came to England, where he was appointed to the home staff, and served as assistant adjutant-general to lord Harrington, who commanded the London district. In 1805 he returned once more to India, where he continued for two years. In 1809, when his regiment was ordered to New South Wales, he received the appointment of governor-in-chief in and over that colony, which high office he filled with great ability for twelve years. He was superseded by major-general Sir Thomas Brisbane, and returned to England in 1822, and died in 1824.

MACQUER, (Peter Joseph,) an eminent physician and chemist, descended from a Scotch family, was born at Paris in 1718, and became a doctor of the faculty of medicine in the university of that city, professor of pharmacy, and censor-royal. He was, likewise, a member of the Academies of Sciences of Turin, Stockholm, and Paris, and conducted the medical and chemical departments of the Journal des Savants. He died in 1784. He published, Eléments de Chimie Théorique; Eléments de Chimie Pratique; Plan d'un Cours de Chimie expérimentale et raisonnée,—this was composed in conjunction with M. Baumé, who was associated with him in his lectures; Dictionnaire de Chimie. These works have all been translated into English and German; the Dictionary particularly, by Mr. Keir, with additions and improvements; Formulæ Medicamentorum Magistralium; Art du teinturier en soie; and he had also a share in the composition of the Pharmacopeia Parisiensis, of 1758. He was one of the most successful cultivators of the science of chemistry on the modern rational plan.

MACQUER, (Philip,) brother of the preceding, was a French advocate, celebrated for his chronological abridgments of ecclesiastical and Roman history, after the manner of the president Hénault, and was born at Paris, Feb. 15, 1720, and educated at the university of that city. He was designed for the bar; but the weakness of his lungs prevented him from entering into the occupations of a pleader, and he devoted himself to general literature. He wrote, Abrégé Chronologique de l'Histoire Ecclésiastique; Annales Romaines. In this work he has inserted all the most valuable remarks of St. Evremond, the abbé St. Réal, Montesquieu, Mably, and others, respecting the Romans; there is an English translation by Nugent. Abrégé Chronologique de l'Histoire d'Espagne et de Portugal. He had some share in the first edition of the Dictionnaire des Arts et Métiers, and he translated the Syphilis of Fracastorius. He died in 1770.

MACQUIN, (Abbé Ange Denis,) a French draughtsman and poet, born, of a Scotch family, in 1756, at Meaux-en-Brie, in the college of which town he was afterwards professor of rhetoric. Driven from his country by the Revolution, his taste as an antiquary and his skill as a draughtsman procured him an ample subsistence by the exercise of both in the Heralds' College, in London. While thus employed, it fell to his lot to design the car, &c. which bore the remains of Nelson to St. Paul's cathedral. So complete was his acquaintance with our language, that he edited several English works, besides publishing occasionally original essays, &c. His Latin poem, Tabella Cibaria, has been much admired. He died in 1823.

MACRIANUS, (Titus Fulvius Julius,) an Egyptian, who, from a private soldier, rose to the rank of general. When Valerian was made prisoner by the Persians in 260, Macrianus, then in Syria, was elected emperor. But two years afterwards he was defeated by Domitian, one of the lieutenants of Aureolus, on the frontiers of Thrace. Suspecting that he was betrayed, he voluntarily offered himself to death, together with his son, Macrianus.

M'CRIE, (Thomas,) a Scotch divine and ecclesiastical historian, was born in 1772 at Dunse, in Berwickshire, and educated at the university of Edinburgh. In 1791 he entered the theological class at Whitburn, under the Rev. Archibald Bruce, the theological professor in connexion with the General Associate (or Antiburgher) Synod. Having been licensed as a preacher by that body, he was at an early period of life ordained minister to a congregation in Edinburgh, in which he continued to labour for ten years. In 1806 he separated from the General Associate Synod, and joined Mr. Bruce and others in founding what was called the Constitutional Associate Presbytery. During the controversy connected with this change, he was led to engage in a survey of the writings of the

Reformers, and the result was his Life of John Knox, which was published in 1812, 8vo. In 1813 the university of Edinburgh conferred upon him the degree of D.D. In 1819 he published, The Life of Andrew Melville, a production which illustrates fully the formation of the kirk of Scotland, and the peculiarities of the Presbyterian establishment. In 1817 he succeeded Mr. Bruce as divinity professor at Whitburn, and held that chair till 1827. He also published, Memoirs of Mr. William Veitch and George Bryson, 1825; History of the Progress and Suppression of the Reformation in Italy, in the Sixteenth Century, 1827; and a History of the Reformation in Spain, 1829. He was the author of, The Lives of Wickliffe, Huss, Jerome of Prague, Beza, Rivet, Patrick Hamilton, Francis Lambert, Bugenhagen, and Alexander Henderson. These appeared in the Christian Magazine. He likewise wrote, The History of the New Testament, confirmed and illustrated by passages of Josephus, the Jewish historian. He was also a contributor to the Edinburgh Christian Instructor. He had been for several years engaged on a Life of Calvin, which, however, he did not live to publish. He died in 1835. A volume of his Sermons was published by his son in 1836.

MACRINUS, (Marcus Opelius.) Roman emperor after Caracalla, A.D. 217, was born, of obscure parents, at Cæsarea, in Numidia, A.D. 164. He had been præfect of the prætorium under his predecessor, against whom he revolted, and whom he caused to be murdered. After a reign of fourteen months he was put to death by his soldiers, whom his severity had exasperated, A.D. 218. He was succeeded by Heliogabalus.

MACRINUS, (Salmoneus,) a Latin poet, whose true name was John Salmon: the name Macrinus was given to him, as some say, on account of his excessive thinness, from the Latin adjective *macer*. Some have called him the French Horace, on account of his talents for poetry, particularly the lyric kind. He was born in 1490 at Loudon, where he died in 1557. He wrote hymns, næniæ, and other works; and was one of those who principally contributed to restore the taste for Latin poetry.—His brother, CHARLES, who was also a writer of some celebrity, was preceptor to Catharine of Navarre, sister of Henry IV., and perished in the massacre of St. Bartholomew's-day, 1572.

MACRO, (Cneius Nævius Sertorius,) a favourite of the emperors Tiberius and Caligula, celebrated for his intrigues, perfidy, and cruelty. He destroyed Sejanus, and raised himself upon the ruins of that unfortunate favourite. He was accessary to the murder of Tiberius, and conciliated the good opinion of Caligula. He soon after became unpopular, and was obliged by Caligula to kill himself, together with his wife, A.D. 38.

MACROBIUS, (Ambrosius Aurelius Theodosius,) a grammarian, who flourished about the middle of the fifth century. The place of his birth is not known. Erasmus, in his Ciceronianus, seems to think he was a Greek; and he himself tells us, in the preface to his Saturnalia, that he was not a Roman, but laboured under the inconvenience of writing in a language which was not his own. Whether he was a Christian or a pagan is also uncertain. It is supposed that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe, to Honorius and Theodosius the Younger. He wrote, A Commentary upon Cicero's Somnium Scipionis, full of Platonic notions; and the Saturnalia, which resemble in plan the Noctes Atticæ of Aulus Gellius. It is divided into seven books: the first contains a discussion on the origin of the Saturnalia and the principal Roman festivals, and on the character and history of several of the Roman deities; the second unfolds at great length the art and mystery of joking according to the Roman notions, and relates some of the best jests of Cicero, Augustus, and others; it also contains a particular description of the favourite dishes of the Romans. The third, fourth, fifth, and sixth books are occupied with an examination of Virgil's poems, in which a list is given of the principal passages which he imitated or copied from Greek or Latin poets; and the seventh is principally occupied with a discussion respecting the different kinds of food. His Latinity is far from being pure; but, as a collection of facts, opinions, and criticism, his works are valuable. The Somnium Scipionis, and Saturnalia, have been often printed; to which has been added, in the later editions, a piece entitled, De Differentiis et Societatibus Græci Latinique Verbi. The best editions are those of the Variorum; of Gronovius, 1670; Leipsic, 1774; and Bipont, 1788.

MADAN, (Martin,) a divine, was born in 1726, at Hertingfordbury, near Hertford. He was bred originally to the

NATIONAL ARCHIVES OF INDIA

law, and had been called to the bar; but, being fond of theology, he relinquished the law, and was admitted into orders. Being appointed chaplain to the Lock Hospital, his preaching attracted crowds of hearers, and led to the building of a chapel for that institution, which was finished in 1761, and opened with a sermon from the chaplain. He subjected himself to much obloquy, about 1767, by the advice he gave to his friend, Mr. Haweis, to retain the rectory of Aldwinckle, notwithstanding a promise to resign it; and several pamphlets were written on the subject; but lord Apsley (afterwards Bathurst) did not seem to consider the affair in an unfavourable light, as he afterwards appointed him his chaplain. He published, A Sermon on Justification by Works; A small treatise on the Christian Faith; Sermon at the Opening of the Lock Hospital; Answer to the capital Errors of W. Law; Answer to the Narrative of Facts respecting the Rectory of Aldwinckle; A Comment on the Thirty-nine Articles; and, Thelyphthora; in this work the author justifies polygamy, upon the notion that the first cohabitation of a man with a woman is a virtual marriage; the design of the book was to lessen or remove the causes of seduction; Letters to Dr. Priestley; and, A literal Version of Juvenal and Persius, with Notes. He died in 1790.—His brother, Dr. Spencer Madan, became successively bishop of Bristol and Peterborough, and died in 1813.

MADDEN, (Samuel,) "a name," says Dr. Johnson, "which Ireland ought to honour," was of French extraction, and born in 1687, and educated at Trinity college, Dublin. In 1731 he projected a scheme for promoting learning in the university of Dublin by premiums, at the quarterly examinations, which has proved highly beneficial. In 1732 he published his Memoirs of the Twentieth Century; being original Letters of State under George the Sixth, relating to the most important Events in Great Britain and Europe, as to Church and State, Arts and Sciences, Trade, Taxes, and Treaties, Peace and War, and Characters of the greatest Persons of those Times, from the middle of the eighteenth to the end of the twentieth Century, and the World. Received and revealed in the year 1728; and now published, for the instruction of all eminent Statesmen, Churchmen, Patriots, Politicians, Projectors, Papists, and Protestants, in 6 vols, London, 1733, 8vo. Only one volume of this extraordinary work appeared. It is now exceedingly scarce. It was printed with great despatch by three printers; and, four days after the publication, of the 1000 copies issued out, 890 were recalled and suppressed by the author. In 1740 he founded a society in Dublin for the improvement of the useful and fine arts, by means of premiums, which were to be awarded by the Dublin Society, of which he was the institutor. The good effects of these well-applied benefactions have not been confined to Ireland, but have extended their influence to England, having given rise to the Society for the Encouragement of Arts and Sciences in London. In 1729 he wrote a tragedy, entitled, Themistocles, or the Lover of his Country; and in 1743 or 4, he published a long poem, called Boulter's Monument, which was corrected for the press by Dr. Johnson; and an epistle of about 200 lines by him is prefixed to the second edition of Leland's Life of Philip of Macedon. Dr. Madden had a deanery, and the living of Drummully. He resided at Manor-water-house, near Newtown-Butler; and the celebrated Rev. Philip Skelton lived with him for some time, as tutor to his children, and as his curate. Dr. Madden died in 1765.

MADERNO, (Carlo,) an eminent architect, was born in 1556 at Bissonna, in the diocese of Como, in Lombardy. He went at a very early age to Rome, where his maternal uncle, Domenico Fontana, was then in full employment as an architect. His genius appearing to point to sculpture, he was placed with an artist in that branch. His progress in modelling was such, that his uncle confided to him the works in stucco of the buildings in which he was engaged; but at length he entirely devoted himself to architecture. At the death of Sixtus V., the magnificent catafalque for his interment was designed and executed by Maderno. Under the three succeeding short-lived pontificates the public works in Rome were suspended; but when they were resumed by Clement VIII. they were chiefly committed to Maderno. Several cardinals and nobles also employed him for their palaces and other edifices; and so high was his reputation, that when, on the accession of Paul V. in 1605, it was resolved that the building of St. Peter's should be brought to a termination, the plans of Maderno were preferred to those of eight competitors, and the work was placed under his direction. Three branches of the Greek cross, which

was Michael Angelo's original design, were completed; and the fourth, with the portico, remained to be constructed. According to the pope's orders, Maderno lengthened the fourth branch, so as to change the plan into a Latin cross. His portico and west front have been censured for want of magnificence. He was afterwards employed upon the pontifical palace on the Quirinal mount. He also raised a fine fluted column found in the ruins of the Temple of Peace, and placed it on a marble pedestal in the square of St. Maria Maggiore. He was sent by the pope on a commission to examine the ports of the ecclesiastical states, and afterwards surveyed the lake of Perugia and circumjacent country, in order to divert the inundations of the river Chiana. His last work was the magnificent Barberini palace of Urban VIII., which he did not live to finish. He died in 1629, at the age of seventy-three.

MADISON, (James,) fourth president of the United States, was born in 1751, at the seat of his maternal grandmother, near Port Royal, in Virginia, and was educated at first at a school kept by Donald Robertson, a Scotch teacher in King and Queen county, Virginia, and afterwards at home, at Montpellier, by the Rev. J. Martin. In 1769 he was sent to the college of Princeton, in New Jersey, where, in 1772, he took the degree of B.A. He returned to Virginia in 1773, and began to prepare himself for the bar; but the dispute between the colonies and Great Britain having then commenced, he was soon induced to take an active part in it. In 1776 he was chosen a member of the Virginia Convention. In March 1780 he took his seat as a member of Congress. After the peace he resumed his legal studies, but intermingled them with miscellaneous and philosophical reading, and devoted some attention to natural history. In 1784 he was again elected to the legislature of Virginia, and formed the scheme of inviting the meeting at Annapolis, which led the way to the convention that formed the constitution of the United States. He also drew up the memorial and remonstrance against the project for a compulsory support of religion; and he succeeded in defeating it. He opposed the attempt to introduce paper-money; he was the efficient supporter of the laws introduced into the code prepared by Jefferson, Wythe, and Pendleton; and he favoured the recovery of the debts due to British creditors. He took a conspicuous part in the convention which formed the present constitution of the United States; and, anticipating the interest which future times would take in the proceedings of that body, he kept a record of the debates, which was purchased by Congress, after his death, for 30,000 dollars. After the constitution was formed, he united with Alexander Hamilton and John Jay in recommending it to the American people in newspaper essays, under the signature of Publius, which have been since published under the title of The Federalist. In 1789 he was chosen a member of the first Congress under the constitution, and continued a member of that body until 1797. In 1794 he married Mrs. Todd, a widow of Philadelphia. He was a warm friend of the French Revolution, though its excesses were more uncongenial to no one than to himself. During the presidency of Mr. Adams the administration party prepared two laws for removing dangerous and suspicious aliens, and for punishing libels on the government: this gave their adversaries a fit occasion to make a powerful appeal to the people; and Mr. Madison, who was now withdrawn from Congress, went into the Virginia legislature, and in the session of 1798 prepared resolutions denouncing these acts of Congress as infractions of the constitution, and inviting the concurrence of the other States; and in the following year he prepared new resolutions, with a preamble, in which he ably examines the whole subject. When Mr. Jefferson was elected president, Mr. Madison was made his secretary of state, and the ability with which he discharged the duties of his office justified his appointment to it. Besides numerous official papers, he wrote an Examination of the Doctrines of National Law, asserted by Mr. Stephens. In 1809 he succeeded Mr. Jefferson as president of the United States. After many fruitless efforts to induce Great Britain and France to respect neutral rights, war was declared against Great Britain, 19th of June, 1812, greatly against his wish. In 1813 he was re-elected to the presidency. Negotiators were appointed by the two governments; they met at Ghent in August 1814, and in December following a treaty was concluded. Mr. Madison retired to private life in March 1817. In 1829, when the constitution of Virginia was submitted to revision, he consented to serve as a member of the convention. He also acted as a visitor of the univer-

sity of Virginia, and succeeded Mr. Jefferson as its rector. Although he lived to the age of eighty-five, he had a very delicate constitution. He died on the 28th of June, 1836. In person he was below the middle size. His manner with strangers was reserved, which some regarded as pride, and others as coldness; but on further acquaintance these impressions were completely effaced. He left no children. With great powers of argument he had a fine vein of humour; he abounded in anecdote; and such were his conversational powers, that to the last his society was courted, and his house filled with visitors. Yet more than half his time he suffered considerable bodily pain. His works have been published in 6 vols, 8vo.

MADOC, or MADOG, son of Owen Gwynedd, a Welsh prince, is said to have discovered the American continent long before the time of Columbus. The Welsh chronicles report that in 1170 he was deprived of his regal inheritance by an usurper, and sailed from Wales, and, steering westward, arrived, after a voyage of a few weeks, at an inhabited country, well stocked with provisions, and favoured with a delightful climate. Some writers conjecture that this was Virginia, or Carolina. After a while Madoc returned to his own country, leaving behind him about twenty of his crew. He set sail with a fleet of ten vessels, and a sufficient naval equipment, with the design of returning to the newly discovered region, but he was never afterwards heard of. It is said that a tribe of white Indians, speaking the Welsh language, now inhabit the country about the northern branches of the Mississippi. Hakluyt has inserted in his third volume an account of Madoc, extracted from Powell's History of Wales. There are also some particulars respecting him in Owen's British Remains, communicated by Dr. Plott, and entitled, An Account of the Discovery of America by Madoc.

MADOX, (Thomas,) a legal antiquary, well known for his valuable collection of records relating to the ancient laws and constitution of this country. In 1702, under the patronage of lord Somers, he published his Formulare Anglicanum, or, A Collection of Antique Charters and Instruments of divers Kinds taken from the Originals, placed under several heads, and deduced (in a series according to the order of time) from the Norman Conquest, to the end of the Reign of King Henry VIII. To this is prefixed a learned dissertation concerning Ancient Charters and Instruments. In 1711 he published his great work, The History and Antiquities of the Exchequer of the Kings of England, in two Periods, viz. from the Norman Conquest, to the end of the Reign of King John; and from the end of the Reign of King John, to the end of the Reign of King Edward II. Taken from Records. Together with a correct Copy of the Ancient Dialogue concerning the Exchequer, generally ascribed to Gervasius Tilburiensis; and a Dissertation concerning the most ancient great Roll of the Exchequer, commonly styled the Roll of Quinto Regis Stephani, fol., reprinted in 1769, in 4to. The Dialogue concerning the Exchequer is preceded by an epistolary dissertation, in Latin, addressed to the then lord Halifax; and to the Dissertation concerning the Roll of Quinto Regis Stephani (which, as the learned researches of the Rev. Joseph Hunter have recently ascertained, ought to be referred to the 31st Henry I.) is prefixed another Latin epistolary dissertation addressed to lord Somers, in which he gives some account of this undertaking. He observes, that though some treatises had been written concerning the Exchequer, yet no history of it had been yet attempted; that he had pursued his subject to those ancient times, to which, he thinks, the original of the Exchequer in England may properly be assigned; and thence had drawn down an orderly account of it through a long course of years; and, having consulted, as well the books necessary to be perused upon this occasion, as a very great number of records and manuscripts, he had endeavoured all along to confirm what he offered by proper vouchers, which are subjoined column-wise in each page, except where their extraordinary length made it impracticable. The records which he here attests were, as he adds, taken by his own pen from the authentic parchments, unless where it appears by his references to be otherwise. The concluding chapter of the History is a list of the barons of this court from the first year of William the Conqueror to the 20th of Edward II. In 1726 Madox published his Firma Burgi, or An Historical Essay concerning the Cities, Towns, and Boroughs of England. Taken from records. This treatise was inscribed to George I. In 1736 a posthumous work of his was published, entitled, Baronia Anglica. In the first book he discourses largely of land baronies; in the second

book he treats briefly of titular baronies; and in the third, of feudal tenure in capite. His valuable collection of transcripts, in ninety-four volumes in folio and quarto, consisting chiefly of extracts from records in the Exchequer, the Patent and Clause Rolls in the Tower, the Cotton Library, the Archives of Canterbury and Westminster, the collections of Christ's college, Cambridge, &c., made by him, and intended as materials for a feudal history of England from the earliest times, were presented by his widow to the British Museum.

MADOX, (Isaac,) a learned English prelate, born in London in 1697, of obscure parents, whom he lost while he was very young. He was taken care of by an aunt, who placed him in a charity-school, and afterwards sent him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning; and he therefore advised her to send him back to school, to follow the bent of his inclination. He was on this sent, by an exhibition of some Dissenting friends, to one of the universities of Scotland; Cole says, to that of Aberdeen; but, not caring to become a minister of the kirk, he was afterwards, through the patronage of bishop Gibson, admitted to Queen's college, Cambridge. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington, bishop of Chichester, whose niece he married, and he was afterwards promoted to the rectory of St. Vedast, in Foster-lane, London. In 1729 he was appointed clerk of the closet to queen Caroline, and at this time, most probably, was created D.D. by diploma from Lambeth. In 1733 he became dean of Wells; and in 1736 he was consecrated bishop of St. Asaph. He was translated to the see of Worcester in 1743. In 1733 he published the first part of the Review of Neal's History of the Puritans, under the title of, A Vindication of the Government, Doctrine, and Worship of the Church of England, established in the Reign of Queen Elizabeth: of which bishop Hallifax said, "A better vindication of the reformed church of England I never read." He was a great benefactor to the London hospitals, and the first promoter of the Worcester Infirmary in 1745. He was also one of the supporters of the British fishery, by which he lost some money. He was likewise a strong advocate for the act against vending spirituous liquors. He died in 1759. He published fourteen occasional Sermons, preached between the years 1734 and 1752.

MÆCENAS, (Caius Cilnius,) the counsellor of Augustus Cæsar, and the friend and patron of Virgil and Horace, belonged to the equestrian order, and was descended from an ancient Etruscan family; but the date and place of his birth are not known. His education is supposed to have been of the most liberal kind, and agreeable to the dignity and splendour of his birth, as he excelled in every thing that related to arms, politics, and letters. When Octavianus, afterwards Augustus Cæsar, went to Rome to take possession of his uncle's inheritance, Mæcenas became first publicly known; though he appears to have been Augustus's friend, and, it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions. In A.U.C. 710, the year that Cicero was killed, Mæcenas distinguished himself at the battle of Mutina, where the consuls Hirtius and Pansa were slain, while fighting against Antony; as he did afterwards at Philippi. After this last battle began the memorable friendship between him and Horace. When the league was made at Brundusium between Antony and Augustus, he was sent to act on the part of Augustus; and afterwards, when this league was about to be broken, through the suspicions of each party, he was sent to Antony to ratify it anew. In A.U.C. 717, when Augustus and Agrippa went to Sicily, to fight Sextus Pompeius by sea, Mæcenas went with them; but he soon after returned, to appease some commotions which were rising at Rome: for though he usually attended Augustus in all his military expeditions, yet whenever there was any thing to be done at Rome, either with the senate or people, he was also despatched thither for that purpose. He was, indeed, invested with the government while Augustus and Agrippa were employed in the wars. Upon the total defeat of Antony at Actium, Mæcenas returned to Rome, to take the government into his hands, while Augustus was settling some necessary affairs in Greece and Asia. Agrippa soon followed Mæcenas; and when Augustus arrived, he placed these two faithful adherents, the former over his civil, the other over his military concerns. While Augustus was extinguishing the remains of the civil war in Asia and Egypt, young

Lepidus, the son of the triumvir, was forming a scheme to assassinate him at his return to Rome. This conspiracy was discovered at once by the extraordinary vigilance of Mæcenas. At the close of the civil wars, Augustus returned to Rome; and after he had triumphed according to custom, he began to talk of restoring the commonwealth. Whether he was in earnest, or did it to try the judgment of his friends, we do not presume to determine: however, he consulted Mæcenas and Agrippa about it. Agrippa advised him to it; but Mæcenas dissuaded him, saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more, in his hands, than if he was to deliver it up to the senate and people. Augustus, in the meantime, followed Mæcenas's advice, and retained the government; and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of men of letters. In the year 734 Virgil died, leaving Augustus and Mæcenas his heirs. He was a writer of tragedies; and Quintilian thinks he may be compared with any of the ancients. His house, on the Esquiline Hill, was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, whom Horace extols as an admirable writer of comedies; to Fuscus Aristius, a noble grammarian, and Horace's intimate friend; to Plotius Tucca, who assisted Varius in correcting the Æneid after the death of Virgil; to Valgius, a poet and very learned man, who, as Pliny tells us, dedicated a book to Augustus, De Usu Herbarum; to Asinius Pollio, an excellent tragic writer; and to several others. Mæcenas continued in Augustus's favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Terentia, Mæcenas's wife; and though the minister bore this liberty of his master's very patiently, yet there was once a coldness on the part of Augustus, although not of long continuance. Mæcenas died B.C. 8, four years after Agrippa. He is said never to have enjoyed a good state of health; and many singularities are related of his bodily constitution. Thus Pliny tells us, that he was always in a fever; and that, for three years before his death, he had not a moment's sleep. Though he was an extraordinary man, and possessed many admirable qualities, it is agreed on all hands that he was very luxurious and effeminate. Seneca censures him severely on this head.

MAES, or MAAS, (Godfrey,) an eminent Flemish painter, born at Antwerp in 1660, and instructed in the art of painting by his father. He afterwards improved himself by copying the most capital paintings in the churches and cabinets of Antwerp; and he likewise assiduously studied after nature. At Brussels he made several grand designs for tapestries, filled with figures correctly drawn, well coloured, and with a good expression. He was constantly employed for the churches, and the palaces of the nobility, as also for several foreign princes; and his talents procured him, in 1682, the office of director of the Academy at Antwerp. In the church of St. George he painted the history of the Martyrdom of that Saint for the great altar-piece, which is accounted a noble composition; and in the cathedral is a painting by him of the Death of St. Lucia. He dressed the heads of his figures elegantly, and was a strict observer of costume. His back-grounds were enriched with architecture, landscapes, and the vestiges of ancient magnificence; his draperies are simple, well cast, and in broad folds; his touch is free and firm, and his colouring is good. He died in 1722.

MÆSTLINUS, (Michael,) a celebrated German astronomer, was born about 1542, in the duchy of Wirtemberg, and spent his youth in Italy, where he made a public speech in favour of Copernicus, which served to wean Galileo from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned to Germany, and became professor of mathematics at Tübingen, where he had Kepler among his scholars. Tycho Brahe, though he did not assent to Mæstlin, has yet allowed him to be well acquainted with the science of astronomy. Kepler has praised several ingenious inventions of Mæstlin's in his Astronomia Optica. He died in 1590, after having published many works in mathematics and astronomy, among which were his treatises, De Stella nova Cassiopeia; Ephemerides, according to the Prutenic Tables, which were first published by Erasmus Reinoldus in 1551; Thesis de Eclipsibus; and, an Epitome Astronomiæ.

MAFFEI VEGIO. See VEGIO.

MAFFEI, or MAFFÆUS, (Giovanni Piero,) a learned Jesuit, was born at Bergamo in 1535, and was instructed by

his uncles Basil and Chrysostom Zanchi, canons regular of that city, in Greek, Latin, philosophy, and theology. He then went to Rome, and thence to Genoa, where in 1563 he was appointed professor of eloquence, in which office he continued for two years, and was then chosen secretary of state; but in 1565 he returned to Rome, where he entered into the society of Jesuits. He spent six years as professor of eloquence in the Roman College, during which he translated into Latin the History of the Indies by Acosta. He then went to Lisbon at the request of cardinal Henry, and compiled, from papers and other documents, a complete history of the Portuguese conquests in the Indies, and of the progress of the Christian religion in that quarter. He returned to Italy in 1581, and some years after was placed, by Clement VIII., in the Vatican, for the purpose of continuing, in the Latin language, the annals of Gregory XIII., begun by him in the Italian; of this he had finished three books at the time of his death, in 1603. Soon after he had entered among the Jesuits he wrote the life of Ignatius Loyola, the best edition of which is that of Padua, 1727, 8vo; but his principal work is entitled, Historiarum Indicarum Libri XVI., frequently reprinted. The best edition is in two volumes 4to, printed at Bergamo in 1749. The purity of his style was the effect of great labour: few men ever wrote so slowly; and he was so fastidious as to composition, that nothing seemed to please him, and he used to pass whole hours in polishing his periods.

MAFFEI, (Francesco,) a painter, was born at Vicenza, and was a pupil of Santo Peranda, but subsequently adopted the manner of Paolo Veronese. Boschini accuses him of extravagance and mannerism, and calls him "a painter of giants." The works, however, of this artist display such originality and grace, that he may stand acquitted of this imputation. In the church of St. Michele, at Vicenza, is a St. Anna; and there are other productions in the palace, which display a poetical fancy, and the true glow of Venetian colouring. Maffei, however, did not finish in a manner calculated to prolong his fame, many of his pictures being now almost effaced. The dates of his birth and death are not known; but it is conjectured that he flourished in 1640.

MAFFEI, (Francesco Scipione, marquis,) an eminent Italian writer, was born at Verona in 1675, and educated at the Jesuits' college at Parma, where he distinguished himself by his attachment to Latin and Italian poetry. After completing his studies he visited Milan, Genoa, and Rome, and at the last mentioned city was admitted into the Academy degli Arcadi. Returning to his native place, he assiduously cultivated polite literature, and in 1700 wrote a criticism on the Rodogune of Corneille. When the war of the Spanish Succession broke out, he, in 1703, joined his second brother, Alessandro, who was a general of the Bavarian troops in alliance with France, and he distinguished himself at the battle of Donauwerth. At the conclusion of the campaign he returned to Verona, and resumed his literary occupations, which he never afterwards abandoned. He about this time set himself to combat the practice of duelling, to which his brother was near falling a sacrifice. The rules for conducting private quarrels had been reduced to a sort of system, under the name of the *science of chivalry*. This he attacked first in a small publication entitled, La Vanita della Scienza Cavalleresca, and afterwards in a large work, Della Scienza chiamata Cavalleresca, dedicated to Clement XI. Rome, 1710, 4to. This was received with general applause, and passed through several editions. The inquiries in which he had been engaged led him to detect a fiction respecting a supposed religious order of knighthood founded by Constantine the Great; and as he was a decided enemy of imposture of all kinds, he exposed it in a tract, De Fabula Equestris Ordinis Constantiniani, 1712, under the name of Zurigo. A little before this time he had displayed his zeal for Italian literature, by urging Vallisnieri and Apostolo Zeno to set on foot a literary journal in the Italian language, entitled, Giornale dei Letterati; and he contributed to it a learned preface and two dedications, with several articles relative to science and letters. This journal was commenced in 1710, and was continued till 1730. The reformation of the Italian theatre was another point in which he greatly interested himself. He first made a collection of the best Italian tragedies, which he published under the title of Teatro Italiano, prefixing a dissertation containing a short history of the Italian stage, with some strictures on the French dramatists. He then, by way of model, produced in 1714 his tragedy of Merope, which was received with great applause, and went through seventy editions in the author's lifetime. It was

translated into most modern languages; and it had that certain mark of celebrity, —an attendant swarm of critics and censurers. Among these was Voltaire, who afterwards wrote a tragedy of the same name and subject, by way of comparison, which is one of his finest works. The marquis also gave a specimen of comedy, in a piece entitled, Commedia delle Cerimonie; and he enriched the stage with a drama, called, La Fida Ninfa. For the purpose of proving the early attention paid in Italy to ancient literature, he published in 1720, Traduttori Italiani, or a notice of Italian versions of Latin and Greek authors. Having discovered an ancient manuscript library in Verona, which had long been unknown, he published from it, in 1721, Cassiodorii Senatoris Complexiones, with a learned introduction and annotations. A commission which he received from Victor Amadeus, king of Sardinia, to whom he was gentleman of the chamber, to collect the monuments of antiquity scattered through his country, led to his Istoria Diplomatica, an introduction to the critical knowledge of the pieces distinguished under the name of diplomas, with a collection of several documents hitherto inedited; this was published in 1727, 4to. In 1732 he raised a durable monument to the fame of his native city by his learned work, Verona Illustrata, in which is inserted his Trattato degli Anfiteatri, published four years before; the noble ancient amphitheatre being one of the principal ornaments of Verona. In the same year he undertook a tour into foreign countries. He passed through Geneva to the south of France, all the principal towns of which he visited, every where examining the relics of antiquity and the cabinets of the curious. Soon after his arrival at Paris in 1733, he printed an account of what he had surveyed under the title of, Galliæ Antiquitates quædam Selectæ, in the form of letters to his learned friends. In that capital he was received with the greatest distinction, and was elected by acclamation foreign member of the Academy of Inscriptions. The disputes concerning the bull Unigenitus, which at that time divided all Paris, interested him so much, that he applied himself to the study of the doctrines of grace, freewill, and predestination, with as much application as if he had been in a solitude. After spending nearly three years and a half at Paris, he visited England, where he was distinguished by the notice of the royal family, of several of the nobility, and of the most eminent men of letters. He visited both universities, and was honoured at Oxford with the degree of LL.D. From England he went to Holland and Flanders, and proceeded through Germany to Vienna, where he had a most gracious reception from the emperor, Charles VI. He returned to Verona before the close of 1736. In that year he began to publish the Osservazioni Letterarie, intended as a continuation of the Italian literary journal already mentioned. In 1742 he published the result of his theological studies in his Istoria Teologica della Dottrine e delle Opinioni corse ne' cinque primi Secoli della Chiesa in Proposito della divina Grazia, del Libero Arbitrio, e della Predestinazione, fol. In this work he appeared as the champion of the Molinists against the Jansenists, and the defender of the bull Unigenitus. To this volume were subjoined a number of theological tracts by the same author, some new, others republished. In 1744 he published, Dell' Impiego del Danaro, 4to; this is a learned dissertation on the employment of money in ancient times, and the true principles of morality and policy on this head. As, however, he was obliged to make free with the authority of the fathers, he brought a charge of heresy upon himself, which was urged so warmly, that he was forbidden to remain in the city, and was confined to his country seat. The storm at length passed over, and he returned in triumph. That enlightened pontiff Benedict XIV. discouraged further attacks upon him, and issued an encyclic letter, which was expressed with such a happy ambiguity, that both parties might interpret it in their own favour. The practice of lending upon interest seems to have been not at all affected by this dispute. Ever actuated by zeal for the credit and advantage of his native city, in which he had already promoted liberal studies by transplanting a colony of learned teachers from the Arcadi at Rome, and establishing a literary assembly in his own house, he founded a museum of antiquities and other curiosities, which became very extensive, and was announced to the public by a catalogue entitled, Museo Veronese. His services in this and other matters were so acceptable to his fellow-citizens, that a bust of him was placed in the hall of the Philharmonic Academy, with this inscription: Scipioni Maffeio adhuc viventi Academia Filarmonica ære et decreto Publico. In 1749 he published his Arte

Magica Dileguata, 4to; and, undeterred by the charge of heresy to which it subjected him, he pursued his argument in his Arte Magica Distrutta, published in 1750, under the name of Ant. Fiorio; and in his Arte Magica Annichilata, published in 1754. In a treatise, De' Teatri Antichi e Moderni, 1753, he attempted to prove the superior morality of the modern stage above the ancient. His constitution began to break in the spring of 1754, and the severe ensuing winter brought him to a dying condition early in the next year. When his danger was known, the council of the city ordered public prayers to be put up for him during three days. He died on the 11th of February, 1755, in the seventy-ninth year of his age, and was magnificently interred amidst a great concourse of lamenting fellow-citizens. His statue was erected in the principal square, by the side of those of Fracastoro and others who had conferred honour upon Verona.

MAGALHAENS, (Fernando,) commonly called Magellan, a celebrated navigator, was born in 1470 at Alemtejo, and entered the Portuguese navy at an early age. He served for five years under Alfonso Albuquerque in the East Indies, and particularly distinguished himself at the conquest of Malacca in 1511. Thinking his services ill requited by his own court, he entered into the employment of Charles V. of Spain. The Portuguese writers charge him with peculation. He formed, in conjunction with his countryman Ruy Falero, the bold design of discovering a new passage by the west to the Molucca islands, which they offered to prove fell within the division of the globe assigned by the pope to the crown of Castile. It is affirmed that they had first proposed this enterprize to Emmanuel, king of Portugal, who rejected it, as opening a way for other nations to have access to the East Indies, the trade of which was now monopolized by the Portuguese. The king of Spain, however, agreed to the proposal, and on September 20, 1519, Magalhaens sailed from San Lucar de Barameda, with five ships, and 236 men. Murmurs soon began to arise among his officers, who considered it as a disgrace to be commanded by a renegade Portuguese; and when, in the following Easter, the fleet was lying at a port in South America which they named San Julian, three of the captains formed a conspiracy against him. This he discovered, and quelled with great prudence and resolution. The coast on which they lay was that of Patagonia; and the account of this voyage speaks of the extraordinary stature of the natives, concerning which so much discussion has since arisen. Towards the end of October they reached a cape which they named De las Virgines, forming the entrance of the famous straits since bearing the name of Magellan. The commander was obliged to exert all his authority to induce his men to venture upon this unknown passage, with a view of crossing a vast ocean beyond it, at the hazard of running short of provisions, of which a supply for three months alone remained. One of the ships actually deserted him, and steered back for Europe. The rest proceeded, and discovered the South Sea on the 27th of November, which brought tears of joy into the commander's eyes. They continued their voyage over this ocean, now first visited by Europeans, and soon began to suffer those evils from famine which they had apprehended. The weather, however, proved so uniformly calm and temperate, that they gave the name of Pacific to the ocean over which they sailed. On the 6th of March they came in sight of the Ladrones, so named by them from the thievish disposition of the inhabitants. Thence they reached the archipelago of St. Lazarus, afterwards called the Philippines. At one of these islands, named Zebu, Magalhaens with little difficulty obtained the conversion of the king, using the argument, that, by becoming a Christian he would be rendered superior to his enemies. Under the further condition of his becoming a vassal of Spain, the Portuguese assisted him in his attempts to reduce to subjection some neighbouring chieftains, and the cross was erected over some burnt villages. The chief of a neighbouring island, named Matan, being summoned to pay tribute to the Spaniards and make submission to the king of Zebu, bravely rejected the claim; and Magalhaens, contrary to the advice of the king and of his own officers, resolved to punish his disobedience. With about fifty men he landed upon the island, and was met by its chief with his people, when a kind of distant engagement took place, which lasted during the greatest part of the day. At length the fire of the Spaniards slackened from want of ammunition; and the islanders pressing on, a retreat became necessary. Magalhaens received a wound from an arrow in the leg, and being ill supported by his men, who fled in disorder, he was beaten

down, and at length slain with a lance. This catastrophe took place in 1521; and by this act of imprudence he lost the honour of being the first circumnavigator of the globe, which accrued to Juan Sebastian del Cano, who conducted his vessels to the Moluccas, and thence to Spain.

MAGALHAENS, (John Hyacinth de,) said to be a lineal descendant of the preceding, was born in 1723, and became an Augustine monk at Lisbon, but, having renounced the Roman Catholic religion, came to reside in England, about 1764. He was an able linguist, and well versed in chemistry and other branches of natural philosophy. He was elected a fellow of the Royal Society in 1774, and was a member of several foreign academies. He died in 1790.

MAGALOTTI, (Lorenzo, count,) an eminent Italian philosopher and mathematician, descended from a noble Florentine family, was born at Rome in 1637, and educated under the Jesuits, with whom he went through a course of philosophy. In 1656 he was sent to the university of Pisa to study jurisprudence; he also studied anatomy under Malpighi and Borelli; but the bent of his genius led him to devote his attention chiefly to the mathematics and philosophy, which he cultivated at Florence for three years, under Vincent Viviani, who passed a high eulogium on his talents and acquirements in the preface of his treatise, De Maximis et Minimis. On the recommendation of Viviani and Borelli, he was made secretary to the Academy del Cimento, which had been established in 1656 by prince Leopold of Tuscany, for the purpose of elucidating philosophical science by a series of experiments. At the desire of the prince he drew up an account of the experiments of the Academy, which was published in 1666, and was received with universal applause by men of science. Notwithstanding the author's fastidiousness on the subject of its composition, it was equally admired for the elegance of its style as for the novel and interesting matter which it contained, the accuracy of the experiments detailed in it, and the judicious reflections with which it abounds. About this time he was appointed one of the lords of the bedchamber to the grand duke Ferdinand II., and was considered as one of the principal ornaments of his court. He likewise received a pension from Alexander VII., to whom prince Leopold presented a considerable part of the instruments used in making experiments at the Academy del Cimento. Magalotti also devoted some attention to the study of astronomy and theology. When, in 1665, the Jesuit, John Graeber, who had resided several years as a missionary in China, came to Florence, Magalotti procured from him a variety of curious particulars relative to the history and peculiarities of that country, from which he drew up a little work, dedicated to Cosmo, son of Ferdinand II., and published about 1666. About the same time, with the assistance of another Jesuit missionary as his interpreter, he published a compendium of the moral doctrines of Confucius. By way of relaxation during his scientific pursuits, he cultivated poetry. Among the Italian poets Dante was his favourite, and he was the first who conceived the design of publishing a comment on his works; but he left nothing behind him excepting some valuable notes on the four first cantos of the Inferno. From his early years he had occasionally exercised his skill in Latin versification. He also published in 1670 a translation of Anacreon, in Italian verse, which is terse, elegant, and lively. The arrival of Bartholomew d'Herbelot at Florence, on the invitation of the grand duke, furnished Magalotti with the opportunity of studying the Oriental languages, of which he made himself master with astonishing expedition, particularly the Arabic and Turkish. He was also able to write and speak French, Spanish, and English. He visited England about 1669, and was introduced to Mr. Robert Boyle, with whom he contracted a lasting friendship. Not long after his return to Florence he was appointed to preside over the ducal collection of natural history. In 1671, when his friend, Ottavio Falconieri, was appointed papal internuncio in the Low Countries, he accompanied him on his mission, and was entrusted by the grand duke with various commissions in Belgium, and sent him a weekly account of the state of public affairs during the war which was then waging between the United Provinces and the king of France. And when, in 1673, a congress was held at Cologne, for the purpose of negotiating a peace, he was empowered to attend it, as the grand duke's representative. After the conclusion of peace, he obtained leave to visit Denmark and Sweden; and in traversing those kingdoms he formed a rich collection of observations on the studies, customs, manner of living, laws, &c., of the inha-

NATIONAL MUSEUM OF INDIA

bitants. In 1674 he was appointed ambassador from the grand duke to the Imperial court, from which he returned to Florence in 1678, and had apartments assigned to him in the palace, with a considerable pension. In 1679 he was desirous of seeking for consolation in domestic life, and made proposals of marriage to more than one lady. Disappointed in his offers, he at length withdrew into retirement, and gave himself up entirely to his studies. In 1684 he composed fifteen Italian odes, in which he has drawn the picture of a woman of noble birth, and exquisite beauty, distinguished not only by every personal but mental charm, and yet rendering herself chiefly the object of admiration and delight by her manners and conduct. Not believing that such an original existed in nature, he gave this piece the title of The Imaginary Lady. This was followed by a work consisting of thirty-nine Familiar Letters against Atheists, in which his learning, philosophy, and ingenuity, appear to great advantage. In 1687 he was called to Rome by some family affairs and lawsuits, which detained him there nearly two years; and upon his return to Florence in 1689, he was appointed a counsellor of state to the grand duke, who sent him his ambassador into Spain, to negotiate a marriage between one of his daughters and Charles II. In 1691 Magalotti went again to Rome, where he intimated an intention of embracing the ecclesiastical life in the college of St. Philip Neri; but he was dissuaded from taking that step by the remonstrances of his friends. However, he sunk into a temporary melancholy, which led him to seclude himself from all intercourse with the world for nine months, at a country seat within a few miles of Florence; till the entreaties of the grand duke prevailed upon him once more to return to his post at court. Magalotti now resumed his philosophical studies, which he had for some time neglected, and drew up his scientific letters, which were not published till after his death. He also translated into Italian several of the works of St. Evremond; and into Italian verse, part of Milton's Paradise Lost, the Cyder and Splendid Shilling of John Phillips, and Waller's Battle of the Summer Islands. In 1707 he was elected a fellow of the Royal Society; and he had before been admitted a member of the Academy della Crusca at Florence, and of that of the Arcadi at Rome. Towards the latter part of his life he was much afflicted with a pulmonary complaint, which baffled all remedies, and proved the cause of his death in 1712, in the seventy-fifth year of his age. Magalotti was as eminent for his piety as he was for his literature; he was unimpeachable in his morals, liberal, beneficent, friendly, polite, and a lively and cheerful as well as an instructive companion. His house at Florence was the resort of men of letters from all countries, whom he treated with the most elegant hospitality. In his investigations into nature he discarded all authority, and submitted to no other guide but experiment. Among modern philosophers, he was particularly attached to Galileo. After his death a medal was struck in honour of his memory, with the figure of Apollo raised on the reverse, and the inscription, OMNIA LUSTRAT. He wrote, Saggi di naturali Sperienze fatte nell' Academia del Cimento, 1666, fol., and again in 1691, of which an English translation appeared in 1684, by R. Waller, F.R.S., in 4to; Lettere proemiale per la Traduzione della Concordia dei quattro Evangalisti di Giansenio; Relazione varie Cavate da una Traduzione Inglese dell' originale Portughese, del Nilo, è perche il Nilo inondi e metta sotto le Campagne d'Egitto nei Giorni del maggior Caldo d'Europa; Il Mendi care abolito nella Città di Montealbano da un publico Ufizio di Carita; Relazione della China Cavata da un Ragionamento tenuto col Jesuita Graeber; Ragionamenti di Franceso Carletti Fiorentino sopra le Cose de lui vedute ne suoi Vaggi si dell' Indice Occidentali, e Orientali, come di altri Paesi; Lettere Famigliari; Lettere scientifiche ed erudite; Canzonette Anacreontiche di Lindoro Elateo, the poetic name by which Magalotti was known among the Arcadi; and, La Donna immaginaria.

MAGANZA, (Giovanni Battista,) the Elder, a painter, was born at Vicenza in 1509, and received his education in the school of Titian, whose manner he successfully imitated. He did not, however, prove so happy in historical as in portrait painting. Maganza equally shone as a poet in his day; the effusions of his muse appeared under the title of Magagno. He died in 1589.

MAGANZA, (Alessandro,) son of the preceding, was also a painter, and, after studying in the school of his father, became the pupil of Antonio Fasolo, and then applied himself to the manner of Zilotti and Veronese. The Martyrdom of St. Giustina, and the Adoration of the

Magi, both preserved at Vicenza, are the principal works of this artist, who died at the age of seventy-four, in 1630.

MAGANZA, (Giovanni Battista,) the Younger, a painter, was born at Vicenza, and studied under his father, Alessandro, whom he assisted in several performances executed at his native city, in which he fell a victim to the plague in his fortieth year.

MAGATTI, (Cesare,) Lat. *Magatus*, an eminent writer on surgery, was born in 1579, of a reputable family at Scandiano, in the Modenese, and received his medical education at the university of Bologna, where he graduated in 1597. He then went to Rome, where he attended principally to the study of anatomy and surgery. He afterwards became professor of surgery in the university of Ferrara. Though he entered into the fraternity of Capuchins, he continued to practise his art, and acquired the confidence of several persons of distinction, especially of Francis I., duke of Modena, till his grievous sufferings from the stone induced him, in 1647, to submit to the operation of lithotomy, which proved fatal to him at the age of sixty-eight. He wrote, De Rara Medicatione Vulnerum, seu, de Vulneribus raro tractandis, Lib. II. fol. 1616.

MAGEE, (William,) a learned prelate, born in Ireland, of parents in humble life, in 1765, and educated at Trinity college, Dublin, where he entered as a sizer, and early distinguished himself by his application and proficiency. He was for some time assistant-professor of the Oriental languages; and in 1806 he became a senior fellow, and professor of the mathematics. In 1801 he published his Discourses on the Scriptural Doctrines of the Atonement and Sacrifice, 2 vols, 8vo; of which an enlarged edition was published after his death, in 1832, in 3 vols, 8vo. It consists of two sermons, with copious notes; and it obtained a degree of popularity on its first appearance, which has attended but few other theological publications of modern times. Its design was to arrest the further spreading of the Unitarian heresy, and particularly to expose that modification of the tenets of Arius, by which Socinus and his more recent followers have endeavoured to entrap the unwary by ensnaring sophistries, which the learned author has detected and exposed with profound learning as a divine, and masterly skill as a dialectician. The style of the work is correct, compact, and vigorous; and the notes are lively, terse, and elegant. The miserable attempts, at once feeble and unscholarlike, of those Unitarian writers (and of Mr. Belsham especially), who undertook to prepare An Improved Version of the New Testament, are exposed with unrelenting and deserved severity. The great and merited celebrity which this work obtained for its author led to his being promoted in 1813 to the deanery of Cork. In 1819 he was consecrated bishop of Raphoe; and in 1822, through the influence of lord Liverpool, the prime minister, he was made archbishop of Dublin. His other publications are, A Thanksgiving Sermon on the Delivery of this Kingdom from Invasion, 1797; A Sermon occasioned by the Death of the Earl of Clare, 1802; and, A Memoir of Thomas Percival, M.D. Dr. Jebb, bishop of Limerick, when repelling in the House of Lords a false and calumnious imputation that had been made upon archbishop Magee by some disaffected political partizans, took occasion to deliver a glowing eulogium upon that distinguished prelate, whom he characterised as being "one of the profoundest controversial writers of the age; entirely free from that *odium theologicum* which had been invidiously charged on ecclesiastical writers in general; for in all controversies he was an open and a generous adversary." He died of paralysis in August 1831, at Stillorgan, near Dublin, in the sixty-sixth year of his age.

MAGGI, (Girolamo,) Lat. *Magius*, a lawyer, philologist, and engineer, was born at Anghiari, in Tuscany, in the earlier part of the sixteenth century, and studied at the universities of Perugia, Pisa, and Bologna. Early in life he was sent by his townsmen as their ambassador to Florence. In 1558 he was appointed judge at Amatricani, in the kingdom of Naples. His usual residence was at Venice, where he composed the greatest part of his learned works. He wrote, Commentary on the four Books of Justinian's Institutes; Variarum Lectionum seu Miscellaneorum Lib IV.; Comments on the lives of Cornelius Nepos, then attributed to Emilius Probus; De Mundi exustione, et de Die Judicii; this is commended by Dupin for its learning and elegance; Poem on the War in Flanders; this was edited by Peter Aretine in 1551; and, Della Fortificazione delle Città; this was first printed in 1564, with the treatise on the same subject by Castriotto; and separately with some additional discourses in 1584. The skill

and ingenuity evinced by him in this last-mentioned work probably led to his being sent by the republic of Venice in a judicial capacity to Famagosta, in the isle of Cyprus, then threatened with an invasion by the Turks. His services as an engineer were of great use in the celebrated siege of that place, and enabled it to hold out a long time. It fell at last, and Maggi was carried by the barbarous foe as a slave to Constantinople, where he endured much hardship. He solaced his wretchedness by his learned recollections, by which he was enabled, without the help of books, to compose two treatises, De Tintinnabulis, and, De Equuleo; the latter (On the Rack), suggested by his reflections on the tortures to which he was daily liable. At length, while the ambassadors of France and the emperor were consulting on the means to obtain his liberty, having been imprudently taken to the hotel of the latter, he was arrested, brought back to prison, and there strangled in the night of May 27, 1572.—There were other men of considerable eminence in Italy of the same name, among whom were, a brother of the preceding, BARTOLOMEO MAGGI, a physician at Bologna, who wrote a treatise in Latin, On the Cure of Gun-shot Wounds, Bologna, 1552, 4to.—VINCENT MAGGI, a native of Brescia, and celebrated professor of ethics at Ferrara and Padua, author of several works.—CARLO MARIA MAGGI, an Italian poet of the seventeenth century, and one of the restorers of good taste in Italy, after the barbarous ravages of the school of Marini. He was born at Milan in 1630, and was secretary to the senate of that city. He died in 1699, and his works were published in the following year by Muratori, at Milan, in 4 vols, 12mo. This poet is mentioned with very high encomiums in the letters which passed between Mrs. Carter and Miss Talbot. The dowager lady Spencer also, when resident at Pisa, published a Scelta of his works; and in 1811, The Beauties of C. M. Maggi, "paraphrased," were published by Marianne Starke.

MAGGI, (Giovanni,) an engraver, and a painter of landscapes and architectural subjects, associated himself with Domenico Parasachi, and executed a series of plates, representing the most conspicuous fountains in Rome, which work appeared in 1618. He lived at the commencement of the seventeenth century, and claimed Rome as the place of his nativity. He died there in 1679.

MAGINI, (Giovanni Antonio,) a learned Italian astronomer and mathematician, was born at Padua in 1555. He obtained the professorship of mathematics in the university of Bologna. In his astronomical lectures he appears to have been deterred from openly embracing the Copernican system through the apprehension of embroiling himself with the Inquisition; but he showed, notwithstanding, the real opinion which he entertained concerning it, by the aid which he borrowed from it in correcting the Ephemerides, and demonstrating the inaccuracy of the Alphonsine tables. And while he adhered to the system of Ptolemy, he endeavoured to correct and amend it, in a treatise which he published, entitled, Nova Cœlestium Orbium Theoria. Among other optical instruments which he constructed and used in his astronomical observations, were large concave mirrors, five feet in diameter, on the subject of which he published a treatise in Italian. But with all his learning and ingenuity, he was a dupe to the pretended science of judicial astrology, and busied himself in making horoscopes, and predicting events, both relating to persons and things. On this subject he wrote, De Astrologica Ratione Lib. II., dedicated to Francis Gonzague, hereditary prince of Mantua and Montferrat. He died of apoplexy in 1617. The most important of his numerous works are, his Ephemerides, from 1580 to 1630; Tabulæ secundorum Mobilium II.; Theoria Planetarum juxta Copernicas Observationes; Scaligeris Diss. de Precess. Æquinoct. Confut.; Problemata astronomica, gnomonica, et geographica; Primum Mobile, in Lib. XII.; De Planis Triangulis Lib.; Trigonometria Sphericorum; Comment. in Geograph. Ptolemei; Italiæ Descriptio chorographica, illustrated with sixty maps; and, De Metoposcopia.

MAGINN, (William,) a miscellaneous writer, was born in Cork in 1793, and educated at Trinity college, Dublin, where he took the degree of LL.D. at the early age of twenty-three. In 1818 he removed to Edinburgh, where he was for three years a constant contributor to Blackwood's Magazine. In 1823 he came to London, and wrote for some of the journals, especially for the Standard. In 1830 he commenced a new and brilliant career as a contributor to Fraser's Magazine, for which he continued to write till his death, in 1842.

MAGIO, (Francesco Maria,) a canon regular, and learned missionary of the

Congregation de Propagandâ Fide, was born in 1612. In 1636 he was sent on a mission to Syria, Arabia, and Armenia. He wrote, Syntagmata Linguarum Orientalium, Rome, 1670, fol.; De Sacris Cæremoniis; De Pauli IV. inculpata Vita disquisitiones Historicæ; and several tracts On the Ritual. He died in 1686.

MAGISTRIS, (Simone, or Simeone de,) an eminent Orientalist, born at Serra in 1728. He was employed by Clement XIV. and Pius VI. in ecclesiastical researches, and was nominated by the latter pontiff bishop of Cyrene *in partibus*, and placed at the head of the congregation appointed to correct the books and liturgies in use among the Oriental churches. He edited, P. Josephi Bianchini Elogium Historicum, Rome, 1764; and in 1772 he published, in the same city, Daniel secundum Septuaginta ex tetraplis Origenis, nunc primum editus, ex singulari Chisiano Codice Annorum supra 1300, Gr. et. Lat. fol. This noble work is dedicated to Clement XIV., and is accompanied with a learned preface, and five dissertations, containing a commentary on Daniel by St. Hippolytus; a chronology of Daniel according to the Septuagint; a comparison of their version with that of Theodotion; fragments of the book of Esther in Chaldee, Greek, and Latin; a canon of the Scriptures by Papias, and a defence of the story of Aristæus respecting the version of the Septuagint, against Hody, Van-Dale, and others. Magistris also published, Acta Martyrum ad Ostia Tiberina; and, Sancti Dionysii Alexandrini Episcopi, cognomento Magni, Opera quæ supersunt, 1796, fol. He died in 1802.

MAGLIABECCHI, (Antonio,) one of the most extraordinary characters of his age, distinguished for his indefatigable application to reading, and for his prodigious memory, was born, of poor parents, at Florence, in 1633. His mother, who was left a widow when he was very young, had him instructed in Latin, and in drawing, and placed him apprentice with a celebrated goldsmith of Florence, named Comparini, who soon discovered that Antonio had a greater fondness for books than for manufactures, and that he passed the greater part of his nights in reading such volumes as his slender savings had enabled him to purchase. This account of his early years, given by Tiraboschi, Fabroni, and Marmi, differs from that which Mr. Spence is said to have received from a Florentine who was intimately acquainted with Magliabecchi and his family, and according to which the great bibliographer is reported to have been employed in the service of a man who sold fruit and herbs. He had never learned to read, and yet was perpetually poring over the leaves of old books, that were used as waste paper in his master's shop. A bookseller who lived in the neighbourhood, and who had often observed this, and knew the boy could not read, asked him one day, "what he meant by staring so much on printed paper?" He said, "that he did not know how it was, but that he loved it; that he was very uneasy in the business he was in, and should be the happiest creature in the world, if he could live with him, who had always so many books about him." The bookseller, pleased with his answer, consented to take him, if his master was willing to part with him. Young Magliabecchi thanked him with tears in his eyes, and having obtained his master's leave, went directly to his new employment, which he had not followed long before he could find any book that was asked for, as readily as the bookseller himself. After the death of his mother, in 1673, he abandoned the trade to which he had been brought up, and devoted himself to literature. The principal director of his studies was Michele Ermini, librarian to cardinal Leopold de Medici; and he was likewise assisted by many other learned men resident in Florence. He was appointed by the grand duke Cosmo III. keeper of his library, with free admission to the Laurentian library, to copy from its MSS. Magliabecchi was a man of a most forbidding and savage aspect, aggravated by total neglect of his person. His habits of life were solitary and cynical; he never indulged in the pleasures of society, but was always immersed in his books. He would not be waited upon by a single servant till, after a severe illness in 1708, he was induced by the importunity of his friends to admit of the attendance of one in the day-time, but he dismissed him as soon as it was candle-light. He usually passed the whole night in study, except when, oppressed by sleep, he took a little repose in a kind of straw chair. He very rarely took off his clothes, and, in the midst of the coldest winter, he would lie down wrapt up in his cloak, which served him for a gown in the day, and a quilt at night. His dinner was usually three hard eggs with a draught of water, and he never left his house after he had taken it. He took

tobacco, to which he was a slave, to excess; but he was absolute master of himself in every other respect. In the morning he went only to the palace library, where he commonly passed three hours; and he is said never in his life to have gone farther from Florence than to Prato, whither he once accompanied cardinal Noris to see a manuscript. His mode of reading in his latter days is said to have been this:—When a book first came into his hands, he would look over the title-page, then dip here and there in the preface, dedication, and advertisements, if there were any; and next cast his eyes on each of the divisions, the different sections, or chapters, and afterwards he could retain the contents of that volume in his memory, and produce them if required. Soon after he had adopted this method of what Mr. Spence calls "fore-shortening his reading," a priest who had composed a panegyric on one of his favourite saints, brought it to Magliabecchi as a present. He read it over in his new way, the title-page and heads of the chapters &c., and then thanked the priest "for his excellent treatise." The author, in some pain, asked him, "whether that was all that he intended to read of his book." Magliabecchi coolly answered, "Yes, for I know very well every thing that is in it." This anecdote, however, may be explained otherwise than upon the principles of memory. Magliabecchi knew all that the writers before had said of this saint, and he knew this priest's turn and character, and thence judged what he would choose out of them and what he would omit. Magliabecchi had even a local memory of the place where every book stood, as in his master's shop at first, and in the Pitti, and several other libraries afterwards; and he seems to have carried this farther than merely to the collections of books with which he was personally acquainted. One day the grand duke sent for him after he was his librarian, to ask him whether he could get him a book that was particularly scarce. "No, sir," answered Magliabecchi; "for there is but one in the world; that is in the grand signior's library at Constantinople, and is the seventh book on the second shelf on the right hand as you go in." He had accumulated a large and valuable library of his own, which was stowed in his chamber and small house in disorder; so that it was often necessary to remove a hundred volumes, to get at the one that was wanted: yet such was his memory, that when any one came to consult him about a passage, he could not only direct to the very page in the book, but to the book itself by its place in the pile under which it was buried. It is not to be supposed that such a man would be very courteous to those who visited him out of mere curiosity; but to the truly learned no man was more communicative of his knowledge; and many of the most eminent scholars of the time have expressed their obligations to him. He could at once direct an author to all the works which treated upon the subject on which he was writing. From the distinguished post he occupied, and the wonderful extent of his erudition, he was a well-known character throughout Europe, not only to the learned, but to princes and men of rank, many of whom sent him tokens of their regard. A great number of letters were written to him from the learned in various parts of Europe, many of them filled with the most fulsome flattery. Although so replenished with erudition, he himself published scarcely anything; and a few letters, and a short catalogue of Oriental MSS. in the Laurentian library, are all his printed remains. He also edited some works of authors of the lower ages. Notwithstanding his singular mode of life, he preserved a good general state of health. He died on the 14th of June, 1714, in the eighty-first year of his age. He bequeathed to the city of Florence his vast library, consisting of 30,000 volumes, printed and manuscript, with funds for its preservation and enlargement; it is open to the public, and is known by the name of Magliabecchiana. The first librarian was chevalier Marmi, who drew up a catalogue; he was succeeded by Targioni Tozzetti. Fossi published a catalogue of the editions of the fifteenth century, contained in it, entitled, Catalogus Codicum Sæculo XV. impressorum qui in publicâ Magliabecchianâ Florentiæ adservantur, Florence, 1793, 1794, and 1795, 3 parts, fol. Targioni has published a collection of letters written to Magliabecchi by the literati of the day; and some of his own letters have been published in various collections: Lettere di Uomini Illustri, Macerata, 1782; Lettere di Uomini Dotti, Venezia, 1807; Prose Fiorentine, &c. We owe to Magliabecchi the preservation of several works that had long remained in MS. in the Laurentian library; among these are, the Hodoeporicon of Ambrogio il Camaldolese; the Dialogue of Accolti,

De Præstantiâ Virorum sui Ævi; the Latin poems of Settimello; and, the History of Florence, by Bartolomeo Scala.

MAGNANI, (Cristofero,) a pupil of Bernardino Campi, painted history and portraits with considerable success. His works in fresco are beautiful, in which he was assisted by cavaliere Malosso and Mainardi. He was born at Pizzighettone, a castle in the environs of Cremona, and flourished about 1580.

MAGNASCO, (Alessandro,) a painter, denominated *Lissandrino*, was born at Genoa in 1681, and received his education at Milan, where he was a pupil of Filippo Abbiati. He was fond of painting military evolutions, and public processions, and was partial to what the Italians call the Bambocciate. Lanzi distinguishes it by the title of the M. A. della Battaglia, belonging to the Genoese school. Many pictures of this artist are to be seen in the Palazzo Pitti, at Florence, where he was much noticed by the grand duke Giovanni Guastone. He died in 1747.

MAGNENTIUS, a native of Germany, who, being made prisoner, enrolled himself in the Roman army, and soon distinguished himself by his valour, and became commander of the troops in Gaul. In A.D. 350 he caused Constans, son of Constantine the Great, and emperor of the West, to be slain near the Pyrenees. In the following year he was defeated on the banks of the Drave by Constantine, the brother of Constans, who pursued him into Gaul, and (A.D. 353) defeated him again, and on the death of Magnentius by his own hand after the engagement, became sole master of the empire. Magnentius was a professed Christian, and, notwithstanding his barbarian origin, is said to have been a friend to literature, and an eloquent speaker. He died in the fiftieth year of his age.

MAGNI, or MAGNUS, (Valerian,) a celebrated Capuchin, born at Milan in 1586, descended from the earls of Magni, acquired great reputation by his controversial writings against the Protestants, and by his philosophical ones in favour of Descartes against Aristotle. He was appointed by Urban VIII. apostolical missionary to the northern kingdoms; and it was by his advice that that pontiff abolished the Jesuitesses in 1631. Uladislaus, king of Poland, solicited a cardinal's hat for him; but the Jesuits are said to have opposed it, because he had said that the pope's primacy and infallibility were not founded on Scripture, but on tradition, and for this he was imprisoned at Vienna; but he regained his liberty by favour of the emperor Ferdinand III., after having written very warmly against the Jesuits in his defence. He retired at last to Saltzburg, and died there in 1661. Mention is made of Magni in the sixteenth Provincial Letter; and one of his Apologetical Letters may be found in the collection, entitled, Tuba Magna, Tom. II.

MAGNOL, (Peter,) a physician and botanist, of the Protestant persuasion, was born at Montpellier in 1638, and took the degree of doctor in 1659. He, however, devoted himself almost entirely to the study of plants, in which he acquired a reputation that attracted the notice of Tournefort, who recommended him so warmly to Fagon, the king's first physician, that the vacant chair of botany at Montpellier was conferred upon him in 1694. He afterwards was Tournefort's successor in the Royal Academy of Sciences, and contributed some papers to their Mémoires. He died in 1715. He wrote, Botanicon Monspeliense; Prodromus Historiæ generalis Plantarum, in quo Plantæ per Familias disponuntur; Hortus regius Monspeliensis. In 1720, his son Antony published his posthumous work, entitled, Novus Character Plantarum. The name of this botanist has been perpetuated by Linnæus in the fine genus *Magnolia*, of the class polyandria. Plumier also has given that name to a species of shrub.

MAGNON, (John,) a French poet of the seventeenth century, born at Tournus, in the Mâconnais, and educated at Lyons, where he practised for some time as an advocate, and then became a dramatic writer. His pieces were very indifferent; the best is Artaxerxes, a tragedy. He had formed the plan of writing an Encyclopedia in verse, but before he had made any progress in the work he was murdered by thieves on the Pont Neuf at Paris in 1662. He was the friend of Moliere.

MAGNUS, (John,) called in Swedish *Stor*, archbishop of Upsal, was born at Linkioping in 1488, and studied at various academies in Germany and Italy, but particularly at Louvain; and while in Italy he took the degree of doctor of theology at Brindisi, or, as others say, at Perugia. In 1522, he was sent to Sweden by Adrian VI., under whom he had studied at Louvain, as apostolic nuncio, to settle the disputes which had taken place in the Church; and he was

soon after appointed archbishop of Upsal; but having opposed with too much zeal the Lutheran religion, which Gustavus was endeavouring to introduce into Sweden, he lost the favour of that monarch. In 1533 he repaired to Rome, where he died in 1544. He compiled, in twenty-four books, a chronicle of Sweden and Gothland, which, after his death, was published in fol. (1554.) He also wrote a history of the archbishops of Upsal, fol. 1560.

MAGNUS, (Olaus,) brother of the preceding, was first provost of Stregnes, and afterwards accompanied his brother to Rome, where, on his death, he was appointed titular archbishop of Upsal. He distinguished himself at the council of Trent, to which he was deputed by the pope. He spent the remainder of his days at Rome, where he died in 1568. He wrote, Historia de Gentibus Septentrionalibus eorumque diversis Statibus, Conditionibus, Moribus, Ritibus, Superstitionibus, Disciplinis, &c. Rome, 1555, and Basle, 1567, fol.; Tabula Terrarum Septentrionalium et Rerum mirabilium in eis ac Oceano vicino, Venice, 1539.

MAGNUS, (Jonas,) bishop of Skara, in Sweden, surnamed Wexionensis, from Wexio, the place of his birth, was born in 1583; and in 1614 was appointed professor of history and political economy at Upsal. In 1624 he was made professor of theology; and in 1640 he obtained the degree of doctor, together with the bishopric of Skara. He died in 1651. His principal works are, Epos in Coronatione Gustavi Adolphi Regis; Synopsis Historiæ Universalis; Tuba Angelica, being an Explanation of Part of the Book of Revelation.

MAGO, brother of Hannibal, was present at the battle of Cannæ, and was deputed by that great commander to carry to Carthage the news of the celebrated victory which had been obtained over the Roman armies. His arrival at Carthage was unexpected; and more powerfully to astonish his countrymen on account of the victory of Cannæ, he emptied in the senate house the three bushels of golden rings which had been taken from the Roman knights slain in battle. He was afterwards sent to Spain, where he defeated the two Scipios, and was himself, in another engagement, totally routed. He retired to the Baleares, which he conquered; and one of the cities there still bears his name, and is called Portus Magonis, (Port Mahon.) After this he landed in Italy with an army, and took possession of part of Insubria. He was defeated in a battle by Quintilius Varus, and died of a mortal wound, B.C. 203.

MAGO, a Carthaginian, more known for the excellence of his writings than for his military exploits. He wrote 28 volumes upon husbandry; these were preserved by Scipio, at the taking of Carthage, and presented to the Roman senate. They were translated into Greek by Cassius Dionysius of Utica, and into Latin by order of the Roman senate, though Cato had already written so copiously upon the subject; and the Romans consulted the writings of Mago with greater earnestness than the books of the Sibylline verses.

MAGRI, (Domenico,) Lat. *Macer*, a learned priest of the congregation of the Oratory, born at Valetta, in the island of Malta, in 1604. He became canon of Viterbo in 1654, and died in 1672. He was the author, conjointly with his brother Charles, of a Hierolexicon, or Sacred Dictionary, Rome, 1677, fol., which is commended as a very useful assistant to students in the holy Scriptures; and of a treatise in Latin, On the apparent Contradictions in the Scriptures, 1645, 12mo, which has undergone various impressions, at different places, and was published in an enlarged form, at Paris, by James le Fevre. He also wrote, The Life of Latino Latini, prefixed to that writer's Bibliotheca sacra et profana, edited at Rome by Charles Magri, in 1677, fol.; a treatise On the Virtue of Coffee; and, A Journey to Mount Lebanon. He superintended the edition of the Arabic Bible, published at Rome in 1650.

MAHMED, or MOHAMMED, (Aga,) a noble Persian, made eunuch by Kouli-Khan, who had murdered his father and his brothers, in 1758. He became a distinguished warrior, and waged successful war against the Russians. He made himself master of the best part of Persia, and already prepared to seize Astracan, and to shut the Caspian sea against the Russian commerce, when death stopped the progress of his conquests, in May 1797.

MAHOMET, MAHOMMED, or, according to the Oriental orthography and pronunciation, MOHAMMED, prophet and legislator of the Moslems, and founder of the Arabian empire, and of the religion which bears his name, was born at Mecca on the 10th of November, 570, according to the most probable opinion; or, according to other autho-

rities, on the 21st of April, 571. He was surnamed Abul Cassem Ibn Abdallah, Father of Cassem and Son of Abdallah; but the Mahometans call him simply Al Nabi, the Prophet. His father belonged to the family of Hashem, the most distinguished branch of the noble tribe of Koreish, which had for five generations held the sovereignty of Mecca, and the guardianship of the Caaba, or sacred temple there, and which claimed a direct descent from Ishmael, the son of Abraham, and the reputed progenitor of the Arabian race. Mahomet was only two months old when his father Abdallah died; and in his sixth year he lost his mother Amina. The care of the orphan's education then devolved upon his paternal grandfather, Abdal Motaleb, then the chief priest of the Caaba, who, on his death-bed, two years after, commended Mahomet to the care of his son and successor, Abu Taleb, who bore the chief sway at Mecca for many years. With this uncle the youth made several journeys and commercial adventures, principally towards Syria, and to the fairs of Damascus, Bagdad, and Bosra. It was at a monastery at the last-mentioned place that a Nestorian monk, named Boheira, struck by the alertness and intelligence of Mahomet, then in his thirteenth year, is said to have presaged his future eminence, and to have given Abu Taleb the ominous warning, not to let his nephew fall into the hands of the Jews—a caution which will be explained in the sequel. In his fourteenth year, according to Abulfeda, or in his twentieth year, according to others, he first saw military service, when he took part in an expedition against the predatory tribes called Havazenites, who then molested the caravans and pilgrims on their way to Mecca. The Mahometan writers are profuse in their descriptions of the admirable qualities, mental and corporeal, which distinguished their prophet from his youth; he, however, partook of the common ignorance of his countrymen, and was untaught in the use of letters. Having been recommended by his uncle to Khadijah, a rich widow, as her factor, he conducted himself so much to her satisfaction, that she married him, and raised him to a state of affluence. He is supposed to have been then about twenty-five years of age. She was fifteen years older: but gratitude or prudence caused him to restrain those propensities for which he was afterwards so remarkable, and during her life he afforded no ground for any suspicion of his conjugal fidelity. It was about his thirty-fifth year that Mahomet's circumstances began to open to him those views of ambition, to the gratification of which his after life was devoted with such sustained resolution and unparalleled success. The consideration which he enjoyed among his countrymen, and the fortune which he had acquired by his marriage and augmented by his commercial enterprise, led him to entertain thoughts of possessing the sovereignty over his native city. Among the various means to effect this, none seemed to him more eligible than that imposture which he afterwards published. The extensive trade which he carried on in Egypt, Palestine, and Syria, having made him well acquainted with both Christians and Jews, and given him an opportunity of observing with what eagerness they and the several sects, into which the Christians of the East were then divided, engaged against each other, he concluded that nothing would be more likely to gain a party firm to him for the attaining the ends at which he aimed than the institution of a new religion. In this, however, he proceeded leisurely; for it was not till his thirty-eighth year that he began to prepare his design. He used to retire frequently to a solitary cave near Mecca, called the Cave of Hira; and there he continued all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Khadijah, who was his first proselyte, by pretending visions which he had seen, and voices which he had heard, in his retirement. In his fortieth year Mahomet began to take upon him the title of the apostle of God, which he pretended that he had received from the angel Gabriel, and under that character to carry on the plan which he had contrived; but for four years he confined his doctrines to such as he either had most confidence in, or thought himself most likely to gain. His first efforts were successful, and Waraka, his wife's nephew, who is said to have been a Christian, and well acquainted with the Jewish and Christian Scriptures, Abubeker, his cousin-german, Ali Ibn Ali Taleb, and several other members of his family, professed themselves his converts. All these were privately instructed in the tenets of Islam, Salvation (by which name the new religion was distinguished), of which the fundamental dogma was, "There is but

one God, and Mahomet is his apostle." Three years were consumed in silent progress. In the fourth, assembling his kindred of the race of Hashem at a banquet, he openly announced to them his prophetic mission, and demanded which among them would accept the office of his vizier, or first minister? No answer was returned, till the youthful Ali, with all the fiery zeal of enthusiasm, declared his willing acceptance of the post, and his resolution to fall upon any one who should dare to oppose his master. Abu Taleb, the father of Ali and uncle of Mahomet, endeavoured in vain to persuade the new prophet to desist from his proselyting attempts; but though he himself remained unconverted, he was of the greatest service in protecting his nephew against his enemies, and affording him a refuge in times of danger. In his forty-fourth year Mahomet publicly assumed his prophetical office, and declared himself to the people of Mecca to be sent by God to convert them from the error of paganism, and to teach them the true religion. On his first appearance he was treated with derision and contempt, and called by the people a sorcerer, a magician, a liar, an impostor, and a teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress. But persevering in his design, which he managed with great address, he at length gained so many proselytes, that in the fifth year of his pretended mission he had increased his party to the number of forty. People now began to be alarmed at the progress he had made. Those who were addicted to the idolatry of their forefathers stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who saw further into his designs, thought it time to put a stop to them, for the sake of preserving the government, at which they thought he aimed; and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb, his uncle, defeated their design; and by his power, as chief of the tribe, preserved him from many other attempts of the same nature; for though Abu Taleb himself persisted in the paganism of his ancestors, yet he had so much affection for the impostor, as his kinsman, and one that was bred up in his house, and under his care, that he extended his full protection to Mahomet as long as he lived. The principal arguments which Mahomet employed to delude men into a belief of this imposture were promises and threats, both well calculated to influence the affections of the vulgar. The former were chiefly of Paradise, the joys of which, consisting principally of sensual delights, he promises them abundantly in many places in the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, as consisting of such torments as would appear the most terrible to their imagination; and, that he might omit nothing which could work on their fears, he threatened them with grievous punishments in this life. To which purpose he expatiated, upon all occasions, on the dreadful calamities which had befallen such as would not be instructed by the prophets who were sent before him; how the old world was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent to them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testament, and that Moses and Jesus Christ were prophets sent from God; but he alleged that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that original purity in which it was first delivered. Mahomet pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them to him. These revelations he arranged in several chapters, that make up the Koran, which contains the civil and religious code of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required that they should be published to the people: in short, as often as any new measure was to be pursued, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, the demand on the part of his opponents to see a miracle wrought by him; "for," said they, "Moses, and

Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it to us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will." Hence it has become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true Moslems are bound to fight for it. Their learned doctors, when asked how, without miracles, they can prove Mahomet's mission, commonly answer, that the Koran itself is the greatest of all miracles; for that Mahomet, who was an illiterate person, who could neither write nor read, or that any one else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mahomet himself also frequently insists, challenging, in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. In the tenth year of his prophetic mission he had the misfortune to lose both his generous protector Abu Taleb, and his faithful Khadijah. Deprived of these supports, he was still more exposed to the malice of the Koreishites; and at one time he found it necessary to make a temporary retreat to the city of Tayef, a town which lay about sixty miles to the east of Mecca, and where his uncle Abbas resided. He, however, had considerable success in preaching to the pilgrims who resorted from all parts to the Caaba at Mecca, and he made proselytes among the neighbouring tribes. About this time is dated Mahomet's famous nocturnal journey (Mesra) to heaven on his beast Al Borak, under the conduct of Gabriel. This ascension, which is at most obscurely hinted at in the Koran, makes a part of the legendary history of the prophet, and is admitted by all the orthodox believers, though they are not quite agreed whether he was conveyed to heaven corporeally, or only in the spirit. The twelfth year of the mission was signalized by the reception of Islam in the city of Yathreb, afterwards called Medina, several inhabitants of which took an oath of fidelity to Mahomet, and came to Mecca to proffer him their assistance. At this time it is supposed that he first entertained the idea of propagating his religion by force of arms, or, at least, of defending himself from his enemies. This led to a revolt of the people of Mecca, which compelled the prophet to flee to Yathreb. This event, under the name of the Hegira (Hejra), "the flight," has been rendered memorable as the era whence all the Mahometan nations commence the reckoning of their lunar years; it took place on the 16th of July, 622, in the thirteenth of the prophet's mission. Mahomet was received with great honour at Medina, five hundred of its citizens advancing to meet him, and conducting him within the gates in a triumphal procession. Several of the bravest of his Meccan disciples followed him to his place of exile; and lest jealousies should arise between these, who were called Mæhagerians, and the Ansars, or auxiliaries of Medina, they were coupled in the bonds of fraternity. He now gave his daughter, Fatima, in marriage to his cousin Ali. He also assumed the regal and sacerdotal dignities. He prayed and preached in the weekly assemblies, and administered justice from the simple seat of judgment; and a new chapter of the Koran, brought down from heaven by the angel Gabriel, was always at hand upon an emergency, and was received without hesitation or inquiry. In the first year of the Hegira he married Ayesha, the only daughter of Abubeker, the first of his numerous wives after Khadijah. His followers rapidly increased; and he now began, in the confidence of success, to declare his resolution of propagating his religion by the sword, and of destroying the monuments of idolatry in all parts of the earth. He employed the love of plunder in addition to religious enthusiasm as a motive to attract adventurers to his standard, and made a law for the equitable distribution of the spoil among the captors, after the deduction of one-fifth for holy uses. The first considerable exploit of the Moslems was the interception of a rich caravan, conducted by Abu Sophian, the chief of the Koreish, with a powerful escort. Mahomet, with a body amounting to a third of their number, met them in the valley of Beder, near the Red Sea, and totally defeated them. This event happened on the 14th of March, 624. Much spoil and many captives were the fruit of this victory, which was obtained with a

trifling loss. Other petty successes followed; but in the third year of the Hegira a reverse attended the Moslem arms, which was near proving fatal to their cause. Abu Sophian, with 3,000 well-appointed soldiers, met Mahomet with 950 followers on Mount Ohud, not far from Medina, and a fierce combat ensued, in which the prophet was wounded in the face, and narrowly escaped with his life. This defeat (23d March, 625) impaired the credit of one whose pretended commission from heaven ought to have secured him the victory over his enemies; but, by imputing the disaster to the sins of the Moslems, by an assurance of Paradise with all its sensual delights to the fallen, and by inspiring a full conviction of the doctrine of predestination, he was able to support his authority, and raise the drooping spirits of his adherents. He had occasion for all their courage in the following year (626), when Abu Sophian, at the head of 10,000 men, appeared before Medina. Mahomet prudently kept upon the defensive; and after twenty days spent in skirmishes, the Koreish, divided among themselves, despaired of reducing the foe, and retired. Soon after their retreat, Mahomet, under the pretext of a divine command, led his troops against the Jewish tribe of Koraidha, who had joined his enemies. They defended their principal fortress for twenty-five days, and then surrendered at discretion. Their hopes of pardon through the intercession of their old allies of Medina proved fruitless: the conqueror caused all the men, between six and seven hundred, to be massacred in cold blood, and led away the women and children into captivity. In the fourth year of the Hegira he waged war with the Nadirites, a tribe of the Jewish Arabs in the vicinity of Medina; and in the same year he fought the battle of Beder, and had several skirmishes with those who refused to submit. But while his army was abroad on these expeditions, some of his principal men, engaging in play and drinking, quarrelled, and raised such a disturbance among the rest, that they had nearly endangered his whole scheme; and, therefore, to prevent any mischief of this kind for the future, he forbade the use of wine, and all games of chance. In the fifth and sixth years of the Hegira, he was engaged in various wars, and subdued several tribes of the Arabs. His religion and authority began to spread with the rapidity of lightning among the neighbouring tribes, and he was treated by his followers with a reverence bordering on idolatry. His views now began to extend, and in the seventh year of the Hegira he sent an invitation to the principal of the surrounding sovereigns to embrace the new revelation of the divine law of which he was the apostle. These were, Khosru Parviz, king of Persia; Heraclius, emperor of Constantinople; Mokawkas, ruler of Egypt; the king of Ethiopia; and the kings of different districts in Arabia. It was, however, of greater present importance to him that he should cease to be a banished man from his birth-place Mecca—the holy city to which the devotion of all the Arabs was peculiarly directed. For this purpose, he went at the head of fourteen hundred men on a pretended peaceable visit to the temple of Mecca; but when he had arrived at the territory of the city, the jealousy of the Koreishites was roused, and they sent him word that they would oppose his entry. His first resolution was to force his way; but, on comparing his strength with that of his adversaries, he thought it best to propose a treaty; and it was agreed that a truce between the parties should subsist for ten years, and that in the following year Mahomet should be permitted to visit the Caaba during three days. It was in the seventh year of the Hegira (628) that he had the satisfaction of completing this solemn visitation. With the same number of attendants, who deposited their arms a few miles from the city, he proceeded, mounted on his camel, and entered Mecca, which was deserted by the greater part of its inhabitants. He paid his devotions in the Caaba, kissed the black stone, the great object of veneration in it, and with his train encompassed the temple seven times. On the fourth day he evacuated Mecca, according to the terms of the treaty. One of the fruits of this pilgrimage was the conversion of three persons of great note among the Koreish, and afterwards of still greater fame as Moslems, Chaled, Amru, and Othman. In the same year the impostor led his army against Chaibar, a city inhabited by Arabs of the Jewish religion; and, after routing them in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place, whose daughter, Zainob, placed before him a poisoned shoulder of mutton for his supper. Basher, one of his companions, beginning too greedily to eat of it, died instantly; and although Mahomet had not

the same fate, because, not liking the taste, he rejected the food, yet what he took had a prejudicial effect; for he never recovered; and, at the end of three years, he died from the effects of this meal. The maid being asked why she did this, answered, that "she had a mind to make trial whether he were a prophet or not; for, were he a prophet," said she, "he would certainly know that the meat was poisoned, and therefore would receive no harm from it; but if he were not a prophet, it would be doing the world good service to rid it of so wicked a tyrant." The first conflict between the troops of Mahomet and the emperor Heraclius took place in the eighth year of the Hegira. A body under the command of Zeid advanced to attack Muta, a town in the territory of Palestine, the governor of which had assassinated one of the Moslem envoys. They were met by a much superior but hastily levied force of imperialists, and in the sharp conflict that ensued, Zeid with the two next in command was slain, and the skill and valour of Chaled alone restored the day. The advantage of the Moslems was, however, on the whole, dubious, and did not compensate the loss of their brave leaders. Zeid in particular was deeply lamented by his former master and friend, Mahomet. Chaled on this occasion obtained the title of the Sword of God. An imprudent breach of the truce by the Koreishites gave Mahomet the desired occasion of turning his arms against Mecca. He was now able to collect a body of 10,000 men, well disciplined, and actuated by the most enthusiastic zeal. At their approach the Koreishites were struck with a consternation, which deprived them of all power of resistance; and the troops of the prophet, in three divisions, marched into Mecca. Mahomet was desirous of shedding no blood on this occasion; but the fierce Chaled, after putting to the sword some who stood before him in the field, pursued the remainder into the town, and massacred several of the inhabitants. The reception of Islam was the condition on which the rest preserved their lives and liberties. All the idols of the Caaba were destroyed; but the black stone was rendered an object of new veneration by the prophet's devout touch. The temple became, as it is at this day, the most sacred shrine of the religion of Mahomet, and the entrance to the holy city of Mecca was thenceforth prohibited to all but true believers. This important event took place on the 12th of January, 630.

The destruction of some famous idols, and the subjugation of some Arabian tribes, next employed the Moslem arms. A confederacy was at length formed among the still independent and idolatrous tribes, who advanced, to the number of 4,000 men, and encamped above the valley of Honain, about a league from Mecca. The Moslems, much superior in force, marched to meet them with careless contempt; but the enemy, having beset the heights which commanded the valley, received them with such a shower of arrows, that they took to a precipitate flight. Mahomet, mounted on a white mule, was with difficulty prevented from rushing into the midst of the foe; and his life was in great danger, till his men, recovering from their panic, returned to the charge, and in the end obtained a complete victory. The fugitives took refuge in the fortified city of Tayef, whither the victor immediately proceeded, and commenced the siege of the place. He was, however, unable to take it; and, after several fruitless attacks, he abandoned the attempt. The following year is called by the Mahometans "the year of embassies," from the number of Arabian tribes which sent deputies to make their submission to the prophet, and announce their conversion. Even the people of Tayef, who had so vigorously defended their independence, submitted unconditionally; and their favourite idol was destroyed amidst the lamentations of its votaries. Mahomet, now at the head of a numerous host, determined to anticipate the hostile designs of the emperor Heraclius, and declared war against him. With an army of 20,000 foot and 10,000 horse, he advanced towards the Syrian frontier, and arrived at length at Tabuc, a fertile spot half way between Medina and Damascus, where he pitched his camp. Here some of the neighbouring princes made their submission, and became tributaries. Finding that the imperialists were so far from meditating an attack upon Arabia, that they had retired to a greater distance, Mahomet contented himself with writing a letter to Heraclius, urging his conversion, and then marched back to Medina. After his return he promulgated a new chapter of the Koran, revoking all former edicts in favour of the idolaters, and annulling all treaties made with them. He now might be regarded as master of all Arabia, although the people were not all converts to his religion; but he published a patent (Testamentum Mohammedis) in favour of his

Christian subjects; he ensured to them the exercise of their worship upon the condition of paying tribute—a degree of toleration which has ever since accompanied the Mahometan jurisdiction. In the tenth year of the Hegira, Mahomet performed "the pilgrimage of valediction" at Mecca. On this occasion (22d of February, 632) he was accompanied by a hundred and fourteen thousand fellow-pilgrims. He took with him all his wives, with a hundred camels richly caparisoned, intended for victims; and the ceremonial which he observed at the sacred city has served as a model to the Moslems of succeeding ages. This was the last conspicuous act of his life. Two months after his return to Medina he was seized with a violent headache, attended with fever, which he attributed to the poison which had been administered to him three years before. He suffered for sixteen days; and he employed all the intermissions of his disease in publicly haranguing the people from the pulpit, and performing the other religious offices of his function. He expired in the arms of his favourite wife Ayesha, on the 8th of June, 632, at the age of sixty-three. Such was the fanaticism of his followers, that they would not believe his death real or possible, till Abubeker, who succeeded him, by his calmness and good sense dissipated their illusion. He was interred at Medina in a grave dug beneath the bed on which he lay in the apartment of Ayesha, over which a magnificent building was erected by one of the succeeding khalifs. Of all his wives, in number at least fifteen, the first only bore him children, and of these, his daughter, Fatima, married to Ali, alone survived him. He had a son by his Egyptian concubine, Mary, who died not long before him.

The success of Mahomet's imposture during his lifetime is not more astonishing than the permanent establishment which his doctrines have maintained over one of the fairest portions of the globe, during twelve hundred years. The Koran (*lecture*), or, with the Arabic article, Alkoran, in which are contained the tenets of his religion, is a compound of sublime truths, of incredible tales, and ludicrous events, delivered in a pleasing, elegant, and nervous style. That Mahomet, who was an unlettered man, should compose a book, deservedly esteemed the standard of purity of language among the Arabians, without divine assistance, was considered impossible among his followers, and therefore they believed the sublime composition to be the work of God, as the prophet had informed them. Those, however, who were acquainted with the retreat of Mahomet before he assumed his prophetic character, knew that he was assisted in the framing of his work by a Persian Jew, Abdallah Ibn Salaam, who was well versed in the learning of his country, and the laws of Moses, and by Boheira, a Christian monk of the Nestorian sect, already mentioned. To the labours of these two men the prophet was indebted for the composition of the Koran, and hence we trace the frequent allusions to the Mosaical institutions, and the history of our Lord. By the help of these associates the artful Arabian was enabled to impose upon his followers, by interpreting various passages of the Scriptures in his own favour, and by accusing the Jews and Christians of mutilating and interpolating the Sacred writings, where he thought he found his character obscurely delineated. The revelations of the Koran had been originally preserved by oral tradition, or handed about in fragments, written on palm-leaves and pieces of parchment by the slave of Mahomet, Said ben Thabet. The scattered leaves were collected into a volume by Abubeker, two years after the death of the prophet; but many apocryphal additions having crept into the collection, an authentic copy was afterwards revised and sanctioned by the khalif Omar (652). The code is divided into 114 chapters, or *suras*, which are inscribed with the name of Mecca or Medina, where they had been promulgated, and with the number of verses which they contain. Besides the obligation to promote the propagation of Islam, which is incumbent on every Moslem, the first practical duties enforced in the Koran are, prayers directed towards the temple of Mecca at five appointed hours of the day, fasting during the month of Ramadhan, and alms, to which the fortieth part of a person's property must be appropriated, and which must be bestowed even on foes, and on the brute creation. Prayer will carry the Moslem half way to God; fasting will bring him to the door of his palace; but charity and benevolence towards his fellow-creatures, by which the Supreme Being is best worshipped, will gain him admittance. Cleanliness of body and frequent religious ablutions are strongly recommended, and likewise attendance at divine service in the mosques on every Friday; and once

in the course of a man's life, if possible, the performance of a holy pilgrimage to the temple of Mecca, the sacred birthplace of Islam. By calling himself the Comforter, whom Christ, at his ascension, had promised to his disciples, Mahomet mightily prevailed with the credulous; and every true Moslem believes that several copies of the New Testament still contain an original text, which expressly foretels the future coming of a prophet of the name of Mahomet. The Koran has been elegantly translated into English, by Sale, in 2 vols, 4to, and 2 vols, 8vo. There is also a French translation by Du Ruyer. The first printed edition of the Koran, by Pagninus Brixiensis (Rome, 1530), was burnt by order of the pope; and that of Lud. Marraccius was not allowed to appear unless attended with a Prodromus ad Refutationem Alcorani, Padua, 1698, folio. A quarto edition of the text by Abr. Hinkelmann (Hamb. 1694) has been critically revised and reprinted by G. Flügel (Leips. 1834). A French version by Savary (1783), carefully corrected by Garcin de Tassy, appeared in 1825.

MAHOMET I., emperor of the Turks, born about 1374, was one of the sons of Bajazet, who was dethroned by Timur, or Tamerlane, at the battle of Ancyra (July 1401). After that event the Turkish empire was torn by civil wars between the brothers, during which Mahomet retained the government of Amasia, with which his father had entrusted him. His brother Isa, of whose designs he was jealous, was defeated and slain by one of Mahomet's generals. After his uterine brother Solyman had lost his life in the war with his brother Musa, Mahomet, assisted by the Greek emperor Manuel, defeated Musa, and was proclaimed sultan of the Ottomans at Adrianople in 1413, which city he made the seat of his empire. Soon after his accession he passed over with an army into Lesser Asia, and brought to submission Caraman Oglu, who had laid siege to Prusa and ravaged the circumjacent country. After having subdued Servia, Wallachia, part of Sclavonia and Macedonia, and reduced to obedience the provinces of Lesser Asia, he died of a sudden illness in 1421, having reigned nine years with great prudence and success, and with a character respectable for justice and clemency. He was succeeded by Mourad II.

MAHOMET II., emperor of the Turks, called the Great and the Victorious, son of Amurath (or Mourad) II., was born at Adrianople in 1430, and succeeded his father in 1451. The possession of Constantinople, to which metropolis and its immediate district the Eastern empire was now nearly contracted, was the object of his ambition; and after a short expedition into Asia, where he reduced Caraman Oglu, who had begun hostilities, to submission, he commenced his preparations for the meditated conquest. His first directly hostile act was to build a strong fortress on the European side of the Bosphorus, notwithstanding the remonstrances of Constantine Palæologus. A pretext was soon taken for an open declaration of war. Having assembled an immense host, stated by some at 300,000 men, with a formidable artillery, and a fleet of 120 sail, Mahomet laid siege to Constantinople in April 1453. After fifty-four days' siege the Ottomans carried the city by storm on the 29th of May following. After a most gallant resistance with his few followers, the last Greek emperor lost his life in the press, and the Turks burst into the city through the breaches of the walls. The number of lives sacrificed to the fury of the victors was not great, as their object was the prize accruing from captives, of whom a vast number was carried into slavery. As Mahomet wished to make Constantinople the seat of his empire, he repeopled the city partly from his own subjects, and partly from the fugitive Greeks, to whom he allowed the free exercise of their religion. The great church of Santa Sophia, however, was converted into a mosque, with many other edifices for Christian worship. After this event the Western writers give Mahomet the title of emperor of the Turks. In 1454 he invaded Servia, and made it tributary. His siege of Belgrade, in 1456, was rendered fruitless by the valour of John Huniades, a brave Hungarian noble, who in a sally destroyed a great number of his men, wounded the sultan himself, and obliged him to relinquish his object. Interfering in the disputes in the Morea between Thomas and Demetrius, the two surviving princes of the Palæologi, Mahomet marched in person to that country, and at length reduced the whole of it, except some maritime towns possessed by the Venetians. In 1461 he subdued Trebizond, where a prince of the Comnenian family had founded a petty empire, and put to death the emperor and his sons. His frequent attacks on Scanderbeg, the famous prince of Epirus, the dread of the Turks, were defeated with

great loss; but after the death of that valiant leader, all Albania submitted to his arms. He took Mitylene, the ancient Lesbos, with other islands; and reduced Bosnia under his dominion, which, however, was afterwards recovered by Matthias, king of Hungary, together with part of Servia. He maintained a long war against the Venetians with various success, which was terminated by a peace to his advantage. He entirely subdued Caramania, the sovereigns of which had long been the most inveterate enemies of the Turkish sultans. He conquered Negroponte, the ancient Eubœa; and wrested Kaffa, in Krim Tartary, from the Genoese. He had various conflicts with Husun Hassan, shah of Persia, and finally defeated him in a great battle near Trebizond. In 1478 he defeated the Venetians, with whom he concluded a treaty in the following year. In 1480 the Turks landed at Otranto, and in the same year they attacked Rhodes, but were foiled by the valour of the knights of St. John, under their grand-master Peter d'Aubusson. Incensed at the news of this repulse, he began to make preparations for resuming the attack in person, when he was carried off at Teggiar Zair, a small town in Bithynia, in May 1481, at the age of fifty-one, after a reign of thirty years. The vigour of mind and body, and the loftiness of enterprise, by which this conqueror was characterised, raise him above those possessors of an hereditary throne who merely give a date to the great actions performed by their ministers and generals; nor was he only ambitious to extend his dominion by arms, but entertained enlightened ideas of the value of knowledge and the arts. He displayed the usual zeal of princes in founding splendid edifices for the public worship of his sect. The romantic story of his stern triumph over the power of love, by striking off with his own hand the head of a beautiful slave in whose embraces he appeared to have forgotten his martial projects, first appeared in the work of an Italian novelist, and is probably a fiction. The story of his having given a lesson in anatomy to Bellini, the painter, by beheading a slave in his presence to show the retraction of the muscles, rests upon doubtful authority. Contrary to the genius of his country, he delighted so much in the knowledge of foreign languages, that he not only spoke Arabic, to which the Turkish laws, and the religion of their legislator Mahomet are appropriated, but also Persian, Greek, and Italian. Landin, a knight of Rhodes, collected several letters which this sultan wrote in the Syriac, Greek, and Turkish languages, and translated them into Latin. Where the originals are is not known; but the translation has been published at Lyons, 1520, in 4to; at Basle, 1554. 12mo, in a collection published by Oporinus; at Marburg, 1604, in 8vo; and at Leipsic, 1690, in 12mo. Melchior Junius, professor of eloquence at Strasburg, published at Montbeliard, 1595, a collection of letters, in which there are three written by Mahomet II. to Scanderbeg.

MAHOMET III., emperor of the Turks, son of Amurath (or Mourad) III., was born about 1564, and succeeded his father in 1596. His first act is said to have been the slaughter of nineteen brothers, and of ten of his father's wives or concubines from whom offspring might be apprehended. Having secured his throne by this inhuman sacrifice, and appeased a mutiny of the Janizaries, he gave himself up to indolence and sensuality, leaving the government in the hands of his ministers. The emperor Rodolph II. formed a confederacy against the Turks with the princes of Transylvania, Wallachia, and Moldavia, and made several successful incursions into the Turkish territories. Mahomet was once induced to place himself at the head of his army, with which he marched into Hungary and took some places. His camp, however, was forced by the Imperialists; and he escaped a total defeat only through the avarice of his enemies, who were more intent on booty than on securing the victory. A rebellion broke out in Asia, and the Janizaries at Constantinople mutinied, and a conspiracy was formed for deposing Mahomet, who was carried off by a sudden disease in 1603, at the age of thirty-nine, and was succeeded by Ahmed I.

MAHOMET IV., in his seventh year, succeeded his father, Ibrahim I., who was strangled in a meeting of the Janizaries in 1654. His mother assumed the regency; but a fresh revolt of the Janizaries soon overthrew her power, and she also was put to death. Mahomet Kuperli, or Kupruli, an Albanian, was raised to the post of grand vizier; and he formed a fleet to oppose the Venetians, who, in 1657, under the two brothers Mocenigo, threatened to force the passage of the Dardanelles. He also sent troops to carry on the war in the island of Candia. In 1663 the Turks were defeated at the battle of St. Gothard by Montecuccoli,

NATIONAL ARCHIVES OF INDIA

general of the Imperial forces. In the same year Achmet Kupruli succeeded his father as grand vizier, and in 1667 went to press in earnest the tedious siege of Candia, which was defended by the Venetian general Morosini, who in September 1669 was compelled to capitulate. A war with Poland in 1672, in which the Turks, led by Mahomet in person, took Kaminiek, was terminated by a peace very humiliating to the Poles; but the nation refusing to ratify it, the grand-marshal, John Sobieski, in the following year gave the Turks a complete defeat at Kotzim, which was the means of raising him to the Polish throne. A new peace was made between the two nations in 1676; which was soon succeeded by a war with the Russians, to whom the Cossacks had revolted. The Turks lost a battle, but took Czechrim, a town of the Ukraine, and hostilities were at length terminated by a truce. The revolt of Emeric Tekeli and a great part of Hungary from the German dominion tempted the Ottoman court to infringe their peace with the emperor, by making use of the opportunity to recover what they had lost in that country; and in 1682 assistance was openly given to Tekeli, and war was declared by the Porte. The grand vizier, Cara Mustapha, at the head of the most formidable army that Europe had seen for a long time, marched for Vienna, and appeared before that capital on the 15th of July, 1683. Such was the terror excited by the Turks, that the emperor Leopold and his family retired to Lintz, and the siege commenced. On the morning of the 11th of September, Sobieski and Charles duke of Lorraine, at the head of their combined forces, 40,000 strong, reached the summit of the Calemberg, from which they beheld the Austrian capital and the wide-spread glittering tents of the Ottomans. On the following day Sobieski attacked and drove the Turks to their formidable entrenchments, against which, at five o'clock in the afternoon, he led a general assault, carried everything before him, and obliged the vizier to fly, leaving his camp, his baggage, and his artillery, in the hands of the Christians. This ill success, with several instances of misconduct, caused the vizier to be strangled, by orders from the Porte. After this period fortune almost entirely deserted the Turkish arms. A league offensive and defensive against the Turks was entered into between the emperor, the Poles, and the Venetians. The latter sent troops into the Morea, and took a number of places; while prince Charles of Lorraine defeated the Turks at Weissen, and took Vicegrade and other towns. Buda, after a long siege, was at length stormed by the Imperialists in sight of the grand vizier and his army; Seghedin was next taken; and in 1687 prince Charles obtained a decisive victory at Mohatz, which was followed by the reduction of Sclavonia and Transylvania. This career of ill fortune excited great discontent among the Turks, and the army broke out into a fierce mutiny, and, quitting their camp near Belgrade, marched to Constantinople, where the populace joined them in their cries of disaffection. The sultan was upbraided with his neglect of public affairs, and exhorted to resign. At length Mahomet was obliged to submit to the mandate conveyed to him by the nakib, or keeper of the holy standard, and pronounce his resignation. He quitted the throne in 1687, and was confined to his apartment, where he died on the 22d of June, 1691, and was succeeded by his brother Soliman III. The history of Mahomet's reign is that of his generals and ministers; and his activity was shown only in the pursuits of the chase, to which he was immoderately addicted, and on which he bestowed vast expense.

MAHOMET V., or MAHMOUD I., son of Mustapha II., succeeded in 1730, on the deposition of his uncle, Ahmed III. His Janizaries expected from his exertions the recovery of the provinces conquered by the Imperialists; but the troubles in the East prevented his success against the European powers. He continued the war begun under his predecessor against Nadir Shah of Persia, but with no success, and made peace in 1736. The Russians took Oczakow and Kilburn in 1737, and, the Austrians having joined them, invaded Wallachia. The Austrian forces being defeated at Krotska on the Danube, the court of Vienna in 1739 gave up not only its recent conquests, but also the important town of Belgrade, the conquest of a former war. Peace was soon after made between Turkey and Russia, and the latter power restored Oczakow. A new war broke out with Persia in 1747, and terminated by a treaty unfavourable to the Ottomans. Mahomet V. died in December 1754, in the fifty-eighth year of his age.

MAHUDEL, (Nicholas,) was born at Langres in 1673, and from a Jesuit became a monk of La Trappe, and then

a physician. He was author of an Historical Dissertation on the ancient Spanish Money; a Letter on a Medal of the City of Carthage, &c. He practised physic at Paris, but was for some time confined in the Bastile. He died in 1747. His collection of antiquities and engravings passed into the cabinet of the king of France.

MAIER, (Michael,) a celebrated German alchymist, born in 1568, at Rindsburg, in Holstein. He sacrificed his health, his fortune, his time, and his understanding, to those ruinous absurdities, and died in 1622. He wrote, Atalanta fugiens; Septimana philosophia; Silentium post Clamores, seu Tractatus Revelationum Fratrum Roseæ Crucis; De Fraternitate Roseæ Crucis; Jocus severus; De Roseâ Cruce; Apologeticus Revelationum Fratrum Roseæ Crucis; Cantilenæ intellectuales; Museum Chymicum; and, De Circulo physico-quadrato.

MAIGNAN, (Emanuel,) a celebrated mathematician and natural philosopher, was born at Toulouse in 1601, and received his earlier education at the college of the Jesuits; and at that period of life, instead of joining in the amusements of his school-fellows during the hours of recreation, he used to spend them in walking in the convent of Minims, listening to serious conversation. By this means he became predisposed to embrace the religious life; and the chagrin which he felt at seeing a prize which he considered to be his due adjudged to another scholar, led him, when he was eighteen years of age, to become a member of the fraternity of Minims. While he was going through a course of philosophy, he soon became dissatisfied with the principles of Aristotle, which his preceptor taught, and disputed against them on every opportunity. He also took delight in solving geometrical problems, and in a short time, without any assistance from a master, he became such a proficient in geometry, that he was appointed by his superiors to the mathematical chair. In 1636 the general of the Minims sent for him to Rome, and appointed him mathematical professor in the convent of the Trinity upon Mount Pincio. Afterwards he was appointed to teach divinity also in the same seminary. Here a contest arose between him and father Kircher the Jesuit, concerning the first invention of a catoptrical work; which was decided in such a manner by the learned men at Rome, that the glory of the discovery was left to each of the contending parties. In 1648 Maignan printed at Rome, at the expense of cardinal Spada, his treatise, De Perspectivâ Horariâ, which contains a method of making telescopes, invented by himself. In 1650 he returned to Toulouse, where he was created provincial in the same year, notwithstanding his earnest wish not to have any office conferred upon him which might interrupt his attention to his studies. In 1652 he published his Cursus Philosophicus, 4 vols, 8vo. To a second edition of this work, published in 1673, fol., the author added a treatise against the vortices of Descartes, and another upon the speaking trumpet, invented by Sir Samuel Morland. When this work first appeared, the partizans of Aristotle insisted that it was impossible to reconcile the author's opinions with the truths of religion. This objection he undertook to refute in a work entitled, Philosophia Sacra. He visited Paris in 1657, when he was chosen to supply the place of father Mersenne, in a society of learned men who held their meetings at the house of Henry Louis de Montmort, master of requests. In 1660, when Louis XIV. passed through Toulouse on his return from his marriage, he visited the cell of father Maignan, as one of the most curious objects in that province. On this occasion the king was so struck with the great number of mathematical instruments, and different machines, which it contained, that he was desirous of inducing Maignan to settle at Paris; but the humble monk pleaded so earnestly for permission to spend his life in the obscurity of his cloister, that the monarch desisted from urging a proposal so contrary to his inclination. In 1662 he published the first volume of his Philosophia Sacra, 8vo, which drew him into a long controversy with several learned opponents. His replies to their strictures were published in 1672. In the same year appeared the second volume of his Philosophia Sacra; and in the following year, a dissertation, De Usu licito Pecuniæ, 12mo. He died at Toulouse in 1676, in the seventy-fifth year of his age.

MAIGROT, (Charles,) a learned doctor of the Sorbonne, bishop of Conon, *in partibus*, born at Paris in 1652. He went, in 1681, as a missionary to China, where he was made vicar-apostolic, and opposed the Jesuits, who permitted the Chinese converts to pay homage and adoration before the sepulchres of their forefathers. He wrote, De Sinicâ religione Dissertationes quatuor. He died at Rome in 1730.

MAIKOFF, (Wassilj Iwanowitsch,) a Russian poet and dramatist, born at Jaroslav in 1725. In his youth he had few opportunities for study; but a passion for dramatic composition soon led him to acquire a facility of versification. He entered the military profession, and in 1772 he became brigadier and procurator in the College of War. He died at Moscow in 1778, in the office of member of the Armoury Palace. He is now chiefly remembered for his Yelisei, or Bacchus Enraged, a comic poem in five cantos. He wrote also, The Game of Ombre; and, The most shocking Fall of the Poets; each in three cantos; besides two tragedies, and a number of odes, epistles, and fables. His works were published at Petersburg in 1809, in one volume.

MAILLA, or MAILLAC, (Joseph Anne Marie de Moyria de,) a celebrated Jesuit missionary, born in 1679, at the Château de Maillac, in the district of Bugey, on the borders of Savoy. From the age of twenty-eight he had made himself so completely master of the Chinese language, that in 1703 he was sent as a missionary to China, where he was highly esteemed by the emperor Kang-Hi, who employed him, with other missionaries, to construct a chart of China and Chinese Tartary, which was engraved in France in 1732. He made also some separate maps of particular provinces in that empire; and the emperor was so pleased with these performances, that he fixed the author at his court. Mailla likewise translated the Great Annals of China into French, and transmitted his manuscript to France in 1737, comprising the complete history of the Chinese empire. The first volumes appeared in 1777, under the care of the abbé Grosier, and the whole was completed in 1785, making 13 vols, 4to. The celebrated Orientalist Deshauterayes was the principal editor. Mailla, after residing in China for forty-five years, died at Pekin, June 28, 1748, and the emperor Kien Long paid the expenses of his funeral.

MAILLARD, (Oliver,) a famous preacher and cordelier, born in Brittany in the fifteenth century. He became doctor of the Sorbonne, and preacher to Louis XI. He was entrusted with honourable employments by Innocent VIII., by Charles VIII. of France, and by Ferdinand of Arragon. He died at Toulouse in 1502. His Latin sermons were printed at Paris in 1730, in 3 vols, 8vo. In one of his sermons for Lent, the words hem! hem! are written in the margin to mark the places where, according to the custom of those days, the preacher was to stop to cough. Niceron has given some amusing extracts from others of them, which, amidst all their quaintnesses, show him to have been an intrepid reprover of the vices of the times. He even rebuked Louis XI. to his face; and when one of the courtiers told him that the king had threatened to throw him into the river, "The king is my master," said the priest; "but you may tell him, that I shall get sooner to heaven by water, than he will with his post-horses." Louis XI. was the first who established posting on the roads of France; and when this *bon mot* was repeated to him, he was wise enough to allow Maillard to preach what he liked, and where he liked.

MAILLEBOIS, (John Baptist Francis Demarets, marquis of,) maréchal of France, and one of the most distinguished captains of his age, was born at Paris in 1682, and was the son of Nicholas Desmarets, controller-general of the finances, and grandson of Colbert. He first signalized himself in the war of the Spanish Succession, and increased his reputation by two brilliant campaigns in Italy. He was afterwards sent against Corsica, which he reduced; but it threw off subjection immediately on his departure. This expedition obtained for him the baton of maréchal. In the war of 1741 he gained new laurels in Germany and Italy; but in 1746 he was defeated by the famous count Brown, in the battle of Piacenza. He died in 1762. The account of his campaigns in Italy was published by the marquis de Pezay, in 1775, in 3 vols, 4to, accompanied with a volume of maps, in folio.

MAILLET, (Benedict de,) the author of a singular system of cosmology, was born in 1656, of a noble family at St. Mihiel, in Lorraine. At the age of thirty-three he was appointed consul-general of Egypt, and held that situation with great credit for sixteen years. Having zealously supported the interests of his sovereign, he was at length rewarded by being removed to Leghorn, which was esteemed the chief of the French consulships. In 1715 he was commissioned to visit and inspect all the factories of Barbary and the Levant, and fulfilled this task so much to the satisfaction of his court, that he obtained leave to retire, with a considerable pen-

sion, to Marseilles, where he died in 1738. De Maillet did not publish any thing himself, but he left behind him papers and memoirs, from which some publications were formed. The first of these was published in 8vo, by the abbé Le Mascrier, under the feigned name of Telliamed, which is an anagram of the name of De Maillet. The subject is the origin of the globe; and the editor has thrown the sentiments of his author into the form of dialogues between an Indian philosopher and a French missionary. The philosopher maintained that all the land of this earth, and its vegetable and animal inhabitants, rose from the bosom of the sea, on the successive contractions of the waters: that men had originally been tritons with tails; and that they, as well as other animals, had lost their marine, and acquired terrestrial forms by their agitations when left on dry ground. This whimsical system had its day in France. The same editor also collected from the papers of this author a description of Egypt, published in 1743, 4to.

MAILLY, (John Baptist,) a French historian, born at Dijon in 1744. He taught polite literature and history at the College Godran, and died at his native place in 1794. He is best known for his Esprit de la Fronde, Paris, 1772, 5 vols, 12mo; Esprit des Croisades, *ib.* 1780, 4 vols, 12mo; and, Fastes Juifs, Romains, et Français, Paris, 1782, 2 vols, 8vo. He died in 1794.

MAIMBOURG, (Louis,) a celebrated French ecclesiastical historian and controversial writer, descended from a noble family, was born at Nanci in 1610, and at the age of sixteen was admitted into the society of the Jesuits, by whom he was sent to study theology at Rome. On his return to France he was employed as teacher of polite literature at the college at Rouen. Afterwards his superiors appointed him to the office of preacher, which he discharged with great popularity in the principal cities of the kingdom. The sermons which he published are of the controversial kind, and attack the Jansenist version of the New Testament, commonly called "The New Testament of Mons." The defence of that work against his strictures was warmly undertaken by Arnauld and Nicole. But he is best known for his historical works, several of which drew upon him the attacks either of the Jansenists, or of Protestant writers; but the author made no reply to their criticisms. Having written, in 1682, a treatise against the pretensions of the Church of Rome, and in support of the liberties of the Gallican Church, Innocent XI. ordered the general of the Jesuits to expel him from their society. For this disgrace, however, the king made him ample compensation by the grant of a pension, on which he retired to the abbey of St. Victor at Paris, where he died of apoplexy in 1686, at the age of seventy-six. By the Protestants he is accused of gross errors and misrepresentations in his histories of Lutheranism and Calvinism; and his Popish critics, while they allow him vivacity and fluency, pronounce him extravagant in his colouring, and essentially defective in solidity, and a proper discrimination of facts. "I think it may be said," observes Bayle, when speaking of his histories, "that he had a peculiar talent for such works. They are very agreeably written, contain many lively strokes, and a great variety of occasional instruction. There are few historians, even among those who write better, and are more learned and exact than he, who have the art of engaging the reader so much as he does." His principal works are, Histoire du Pontificat de St. Grégoire le Grand; Histoire du Pontificat de St. Léon; Histoire du Calvinisme,—this was criticised by Bayle and others; Histoire de l'Arianisme; Histoire des Iconoclastes,—these two last-mentioned histories were criticised by James Lefebvre, in his Entretiens d'Eudoxe et d'Eucharistе; Histoire du Luthéranisme,—in this he defends indulgences in their fullest extent, as remitting not only the temporal penalty, but the penalty hereafter, both to the living and the dead; Histoire de la Ligue; Histoire des Croisades; and, Du Schisme d'Occident. Voltaire says of Maimbourg, "Il eut d'abord trop de vogue, et on l'a trop négligé ensuite."

MAIMONIDES, or BEN MAIMON, (Moses,) a learned Spanish rabbi, called by the Jews, the Eagle of the Doctors, and sometimes by way of eminence, the Doctor, was born at Cordova in 1139, according to the most probable opinion; but some of the Jewish rabbies say in 1131, others in 1136. He studied philosophy and medicine under Abu Jafar Ibn Thophail, and Averroes. He was skilled in Hebrew, Arabic, Chaldee, Turkish, Median, and other tongues; and that he understood the Greek, may be inferred from the quotations which occur in his writings from Aristotle, Plato, Galen, Themistius, &c., and from the circumstance that some of his latest works,

and several of his letters to foreigners, were written in that language. With all the branches of philosophy, and the mathematics, he was intimately acquainted, as his writings amply attest; and in his More Nevochim he has particularly expatiated on the advantages arising from a knowledge of mathematical science. He was also well informed in divinity; and that he was pre-eminently skilled in Jewish jurisprudence, he showed, not only by the comments with which he illustrated the whole body of the laws of the Hebrews, but by the ability and judgment with which, from a confused and most intricate mass, clothed in corrupt and varying dialects, he reduced them to a regular system, and perspicuous aphorisms, written in pure Hebrew, and in an easy and elegant style. He likewise acquired a profound knowledge of the medical art, in the practice of which he attained the highest reputation. A violent persecution that had arisen against his master, Averroes, compelled Maimonides to remove into Egypt, where he resided during the remainder of his life; on which account he is by some writers called Moses Ægyptius. He at first maintained himself by dealing in precious stones; afterwards he opened a school, to which a number of pupils resorted from all parts, and particularly from Alexandria and Damascus, who made such advancement under his instruction, that they proved the means of spreading his fame throughout the world. He was also distinguished by such eminent success in the medical art, that he was appointed chief physician to Saladin, sultan of Egypt. He died in Egypt, in 1209, in the seventieth year of his age, and was buried, according to his own desire, at Tiberias, in Palestine. For three whole days did the Jews and the Gentiles bewail his death, and they called the year in which it took place *Lamentum Lamentabile*. Maimonides is frequently designated in the writings of the Jews by the word Rambam, the consonants of which form the initials of the words Rabbi Moses Ben Maimon. The first of his productions, in order of time, was his Pirush Hemishnah, or commentary on the Mishna, which was begun by him in Spain, and finished in Egypt. It was originally written in Arabic, and was translated into Hebrew by his disciple, Samuel Aben Tybbon. The best edition of it is that published with the Mishna at Amsterdam, in 1698, in 16 vols, fol. The prefaces of Maimonides were published in Arabic, but in Hebrew letters, by Dr. E. Pocock, under the title of, Porta Mosis, in 1655, 4to, Oxford. His next work is entitled, Jad Chazekeh, or Strong Hand; it is also called Mishna Hathora, or, the Reception of the Law. It consists of a compendium of the Talmud, and contains a complete code of Jewish, civil, and canon law, digested into regular order, and illustrated with a commentary. It was published by the author, in pure Hebrew, twelve years after the preceding work. The best edition of it is that printed at Amsterdam, by Athias, in 1702, in 4 vols, fol. An English version of the More Nevochim was published in 1827, by Dr. Townshend. The third great work of Maimonides, which was esteemed by himself, and is generally considered by others, as the most important and valuable of his productions, is his More Nevochim, or Guide to the Perplexed; which was written by him in Arabic, when he was about fifty years old, and was translated into Hebrew by Samuel Aben Tybbon. It is partly critical, partly philosophical, and partly theological. Its design is, to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in Scripture. After R. Aben's translation of this work had been received by the Jews in different countries, it excited violent disputes among them, and occasioned their division into two parties; one of which (the Spanish rabbies) highly commended the author's work, while the other (the rabbies of Montpellier) accused him of innovation and heresy, and were for having his book condemned, and committed to the flames. The controversy continued till about the year 1232, when the celebrated David Kimchi was chosen by both parties as an arbiter of the dispute. R. Aben's translation of this last-mentioned work was published at Venice, in 1551, fol.; and the best Latin version of it is that of John Buxtorf, the younger, which was first published at Basle, in 1629, 4to. The next important work of Maimonides is his Sepher Hamitzoth, or Book of Commandments, containing an exposition of the precepts of the Mosaic law, both positive and negative. It was printed, in Hebrew and Latin, at Amsterdam, in 1640, in 4to. Maimonides also wrote, Shelosh Asarah Ikkarim, or The Thirteen Articles of Faith, printed at Worms, 1529, and Jena, 1540. He likewise wrote several treatises on different points of the Jewish law, and many works on medical

subjects; and he translated, at the command of the sultan of Egypt, the writings of the Arabian physician Avicenna, or Ibn Sina.

MAINARD. See MAYNARD.

MAINARDI, (Andrea,) a painter, called Il Chiaveghino, was brought up in the school of Bernardino Campi, and proved one of his best pupils. He executed, with his nephew Marc Antonio Mainardi, many considerable works at Cremona. His picture of the Marriage of St. Anna, in the church of the Eremitani, is admired for the beauty of the vestments, the symmetry of the forms, and the harmony of the colouring. He flourished between 1590 and 1613.

MAINE, (Louis Augustus de Bourbon, duc du,) son of Louis XIV., by madame de Montespan, was born at Versailles in 1670, legitimated in 1673, made prince of Dombes in 1682, and married in 1692 to the grand-daughter of the great Condé. He was appointed regent of France on the death of Louis XIV. by that monarch's will, which, however, was set aside, and the duke of Orleans became regent. He died in 1736.

MAINFROY. See MANFRED.

MAINO, (Giasone,) an eminent Italian lawyer, born at Pesaro in 1435, was the natural son of Andretto Maino, an exiled Milanese, who had retired to that city. He studied the law at Pavia, and afterwards at Bologna under the famous Imola. At the latter university he became a professor in 1467, and continued there till 1485, when he accepted a chair at Padua. In 1488 he removed to the university of Pisa, to which the republic of Florence invited him. He afterwards resumed his chair at Padua, where his reputation was so high, that he is said to have had three thousand auditors. He occupied his professorship till 1511, when he fell into a state of dotage. He died in 1519. This lawyer was accounted one of the greatest masters of jurisprudence in his time, and is placed by Alciatus among the five jurists who alone deserve to be read. His works are for the most part commentaries upon the code and pandects, and responses upon legal subjects, and have been frequently reprinted.

MAINTENON, (Frances d'Aubigné, marchioness de,) celebrated for her personal attractions and mental endowments, as well as for her singular fortunes, was the grand-daughter of Theodore Agrippa d'Aubigné, a leading man among the French Calvinists, and the friend of Henry IV. Her father, Constans d'Aubigné, a man of infamous character, had been sent to prison, at Niort, by Richelieu for some gross offence, and there on the 27th of November, 1635, his daughter Frances was born. Madame d'Aubigné at length obtained her husband's enlargement; but it was upon condition that he should turn Roman Catholic. D'Aubigné promised all; but forgetting his promises, and fearing to be involved again in trouble, he, in 1639, embarked for America with his wife and family; and arriving safely there, settled in Martinique, where, after ruining himself by gaming, he died about 1645. His widow and daughter returned to France in a state of destitution, and mademoiselle d'Aubigné was educated under the care of madame de Villette, her paternal aunt, who brought her up in the Protestant faith. After her mother's death, her godmother, madame de Neuillant, took her into her house, and used great severity to induce her to embrace the Roman Catholic religion; and her conversion was completed by a residence for some time in the Ursuline convent at Niort. After suffering much from the harshness of madame de Neuillant, she was glad to escape from such tyranny, and in her sixteenth year she gave her hand to Scarron, the comic poet, a man witty, but old, infirm, and deformed, who felt for her the interest of compassion. Scarron's house was frequented by fashionable company, among whom madame Scarron, by her pleasing conversation and address, made several friends. When Scarron died, in 1660, his widow was left poor; but some of her friends recommended her to madame de Montespan, the mistress of Louis XIV., as governess to her children by the king. Madame Scarron received but a small pension for the troublesome office with which she was entrusted, and had the mortification to find that she was displeasing to the king, who regarded her as a *bel-esprit*, a class which his consciousness of a narrow education, and his jealousy of superior abilities, rendered the objects of his particular aversion. She, however, gradually rose in favour; and when it was thought necessary to send the young duke of Maine, madame de Montespan's eldest son, to the waters of Bareges with a confidential superintendent, madame Scarron was chosen for the purpose. This situation engaged her in a direct correspondence with the king, who found her more a woman of good sense than a wit; and her success in

forming the mind of the young duke operated still farther to her advantage. The king augmented her pension, and made her a present of 100,000 livres, with which, in 1674, she purchased the estate of Maintenon, ten leagues from Versailles, whence she afterwards took her name. Her serene and equal temper and rational converse gradually gained upon the king, who began to be wearied with the imperious and capricious disposition of madame de Montespan, now in the wane of her charms. Satiated with beauty, and beginning to feel remorse for his licentious amours, he sought for a complaisant and tender friend, and found one in madame de Maintenon. Her situation, however, was for some years equivocal. She was an acknowledged favourite, but of what kind was dubious. A singular mixture of devotion and gallantry appeared in the correspondence between the king and her. "This strange commerce," says Voltaire, "of tenderness and scruple on the part of the king, of ambition and devotion on that of the new mistress, seems to have lasted from 1681 to 1686, which was the epoch of their marriage." This union was proposed by the king's confessor, father La Chaise, and was privately solemnized by Harlay, archbishop of Paris, but was never openly declared at court; and madame de Maintenon preserved that name whilst she was regarded and honoured as a queen. The manner in which she conducted herself in this extraordinary degree of elevation evinced the good sense and moderation by which she was governed. She devoted herself entirely to the study of pleasing the king, and preserving her influence over him; and this she found a task which rendered her high fortune a most painful and joyless station. "What a punishment," said she to her niece, "to be obliged to amuse a man who will not be amused!" The painful void she felt in her mind she attempted to supply by the practices of a minute and scrupulous devotion; and she inspired the king with a similar taste, which gave a colour to the latter years of his reign. She was, however, by no means insensible of the pleasure of ruling, and in the choice of ministers and measures she exerted an influence which was in many instances prejudicial to the state. As the marchioness de Maintenon lived in retirement, her apartment was the place in which consultations were held by the king with his ministers, to which she listened in silence, sitting at her work, and if asked her opinion, replied with great modesty and deference, at the same time artfully throwing in the weight of her opinion to the side taken by her favourites and dependents. Early habits of constraint had formed her to a timid, soft, and insinuating character, which in the summit of power she never laid aside. As the king's infirmities grew upon him, she became more and more necessary to his existence; and she shared with his confessors the possession of his mind to his last hour. Her most splendid work was the establishment of St. Cyr, near Versailles, including a religious community, and an institution for the gratuitous education of three hundred young ladies of quality. This she persuaded the king liberally to endow; and she herself, with the assistance of Godet, bishop of Chartres, drew up a set of rules for it. It was for the young ladies of St. Cyr that she engaged Racine to compose his sacred dramas of Esther and Athalie, in which they performed their parts so well that, said she, "they shall never act again." The tender devotion of the quietists, enforced by the eloquence of Fenelon, had nearly got footing in this female seminary, when the cry of heresy excited against it alarmed the foundress, and occasioned its proscription. Her happiest hours seem to have been passed in this peaceful mansion; and after the death of the king, in September 1715, she made a final retreat to it, thenceforth resigning all concern with the great and political world, and acting as the directress of the institution and the instructress of the young people educated in it. She was occasionally visited by a few particular friends, among whom her former pupil, the duke of Maine, was always received with the expressions of truly maternal affection. She was generally regarded with much respect, and received unbounded veneration and attachment from the whole house of St. Cyr. She died there on the 15th of April, 1719, at the age of eighty-four. A collection of Letters of Madame de Maintenon, in 6 vols, 12mo, appeared in 1755. She has been accused, but, it is believed, without ground, of having contributed to the revocation of the Edict of Nantes.

MAIR. See MAJOR.

MAIRAN, (John James Dortous de,) an eminent French mathematician and natural philosopher, was born at Beziers, in 1678, and studied at Toulouse and at Paris. He obtained seats in the Academy

of Sciences, and the French Academy; of the former he was chosen perpetual secretary, after the death of Fontenelle, in 1740, but resigned his post in three years. He died in 1771, in the ninety-third year of his age. He was a member of the Imperial Academy of Sciences at Petersburg, of the Royal Society of London, of the Institute of Bologna, and the Philosophical Societies of Edinburgh and Upsal. The principal of his productions are, A Dissertation on Ice; A Dissertation on the Cause of the Light of Phosphoric Bodies and Glow-worms; An Historical and Physical Treatise on the Aurora Borealis; A Letter to Father Parennin, containing several Questions relating to China. He also wrote numerous Mémoires, inserted among those of the Academy of Sciences after the year 1719; several Dissertations on particular subjects; and, Eulogies on the Academicians of the Academy of Sciences, who died in the years 1741, 1742, and 1743, 12mo; this volume contains the éloges of Petit, cardinal de Polignac, Halley, Hunault, Bignon, and Lemery.

MAIRE, (William le,) a French prelate of the fourteenth century, born at Baracé, in Anjou. He was created doctor of laws, of which science he was for some time a professor. He was also canon and grand penitentiary of the cathedral of Angers, and in 1290 was nominated to that see. He took an active part in the most important affairs of his time, and assisted at the general council of Vienna, in 1311. He died about 1317. He was the author of a journal of the principal events which took place during his episcopate, entitled, Gesta Gulielmi Majori Andeg. Episc. ab ipsomet relata, which is inserted in the tenth volume of D'Achery's Spicilegium.

MAIRE, (John le,) an early Belgic poet and historian, born at Bavai, in Hainault, about 1473. He is the author of an allegorical poem, entitled, Les trois Contes de Cupido et de Atropos, Paris, 1525, 8vo. He also wrote, Illustrations des Gaules, et Singularités de Troyes; and a panegyric on Margaret of Austria, entitled, La Couronne Margaritique. He died in 1548.

MAIRE, (James le,) a Dutch navigator, born about 1590 near Alckmaer, in North Holland. In consequence of a privilege granted to the ships of the Dutch East India Company of sailing round the Cape of Good Hope, to the exclusion of all other vessels of that nation, some private merchants in the towns of Alckmaer and Hoorn formed a joint-stock company for the purpose of ascertaining whether it was possible to effect a passage to the East Indies by some other route. Accordingly in June 1615, two vessels set sail from Holland with this object, commanded by Cornelius Schouten, an experienced navigator, whom James le Maire accompanied in the capacity of commissioner of the company, of which his father, Isaac le Maire, was a member. On the 24th of January following they discovered the straits (19 miles long and as many wide) between Terra del Fuego and Staaten Land, to which they gave the name of Le Maire. In a few days they doubled Cape Horn, being the first to accomplish this undertaking. They afterwards proceeded to Batavia, then called Jacatra. James le Maire died on the voyage home, in December 1616.

MAIRET, (John,) a French poet, was born at Besançon in 1604, and educated at the College des Grassins, at Paris. He was gentleman in waiting to the duke of Montmorency, under whom he signalized himself in two battles against the Huguenots. He died in 1686. His first tragedy of Chryséide et Armand, was written at the age of sixteen; Sylvie, at seventeen; Sylvianire, at twenty-one; The Duke de Ossane, at twenty-three; Virginie, at twenty-four; and Sophonisbe, at twenty-five. On the Sophonisbe of Mairet, which some prefer to that of Corneille, Voltaire has formed another tragedy of the same name. Mairet also wrote a poem, entitled, Le Courtisan Solitaire; Miscellaneous poems; and, Criticisms on the Cid of Corneille.

MAISONEUVE, (Louis John Baptist Simonnet de,) a dramatic writer, born at St. Cloud about 1750. He wrote several tragedies, one of which, Roxelane et Mustapha, was acted with great applause in 1785. He died in 1819.

MAISTRE, (Anthony le,) was born at Paris in 1608, and was educated for the bar. Having commenced pleader at the early age of twenty-one, he soon acquired a high reputation as an eloquent, learned, and successful advocate. In 1636 the chancellor Seguier procured him the rank of a counsellor of state. He soon afterwards retired among the solitaires of Port-Royal, where he spent the remainder of his life, in the practice of the severest mortifications, in writing various works, and in the study of religious books. He wrote lives of St. Ignatius, Bishop of Antioch; of St. John Climachus; and of

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St. Bernard. His Pleadings have been repeatedly printed. He also published a French translation of the treatise, On the Priesthood, by St. John Chrysostom; and translations of several of the treatises of St. Bernard. He had also employed himself on a French version of the New Testament. He died in 1658.

MAISTRE, (Louis Isaac le,) a famous French advocate, better known by the name of Saci, the anagram of Isaac, or Isac, was brother of the preceding, and was born at Paris in 1613. He pursued his studies under Du Verger, abbé of St. Cyran, and under his uncle Anthony Arnauld, doctor of the Sorbonne, in the college of Beauvais. The fame of his virtues occasioned his being chosen confessor by the solitaires of Port-Royal; from which time he devoted himself chiefly to prayer, and reading, and the composition of works of piety. The persecution of the Jansenists, in which the members of Port-Royal were involved, obliged him to conceal himself in 1661; but the place of his retreat being discovered in 1666, he was sent to the Bastile, where he was confined more than two years and a half; during which time he employed himself on a translation of the Bible, and finished the whole of the Old Testament. After his liberation he completed his version of the New Testament. He continued at Paris till 1675, when he retired again to Port-Royal; but being obliged to quit that situation in 1679, he sought an asylum in the mansion of the marquis de Pomponne, his cousin, whom Louvois and Colbert had expelled from the ministry, and there he died in 1684. Some writers assert that he composed a history of the Old and New Testament, under the name of Royaumont, a work known in this country by a translation in 4to, published about the beginning of the last century, with nearly 300 plates; but that work was composed by Nicholas Fontaine. The work entitled, Vie de D. Barthélemi des Martyrs, written by Thomas Du Fossé, has also been erroneously ascribed to Le Maistre. Besides his translation of the Bible, with explanations of the literal and spiritual sense taken from the fathers, (in which part he was assisted by du Fossé, Huré, and le Tourneaux), published at Paris, in 1682, and several subsequent years, in 32 vols, 8vo, Le Maistre wrote a translation of the Psalms, from the Hebrew and the Vulgate together; a Translation of the Homilies of St. Chrysostom on St. Matthew; a translation of Kempis on the Imitation of Christ, under the name of De Beuil; a translation of Phædrus, under the name of St. Aubin; the Andria, Adelphi, and Phormio, of Terence; Heures de Port-Royal, called by the Jesuits Hours of Jansenism. His French translation of the New Testament, known under the name of The New Testament of Mons, though printed by the Elzevirs, at Amsterdam, was denounced by Clement IX. in 1668, and defended by Arnauld and Nicole, who, with the duc de Luynes, are supposed to have assisted Le Maistre in the work. This version is said to have undergone two careful revisions before its publication.

MAISTRE, (Joseph Marie, count de,) a French publicist and philosopher, celebrated for the intrepidity and ability with which he combated the principles and practices of the French Revolutionists, was born at Chambery in 1753, and educated at the university of Turin, where he assiduously applied himself to the study of the mathematics, the languages, and jurisprudence. In 1802 he was appointed ambassador of the king of Sardinia to the court of Petersburg, where he resided for fourteen years. He died in 1821. His principal works are, Les Soirées de Saint Pétersbourg; Considérations sur la France; Essai sur le principe Générateur des Constitutions Politiques; Du Pape; and, De l'Eglise Gallicane, dans son Rapport avec le souverain Pontife.

MAITLAND, (Sir Richard,) a Scotch poet, was born in 1496, and educated at the university of St. Andrews. He afterwards went to France to study the law. In 1554 he appears to have been one of the extraordinary lords of session. About 1561 he was deprived of his sight. He died in 1586.—His eldest son, Sir William Maitland, secretary to queen Mary, makes a considerable figure in the history of that princess. Sir Richard Maitland's poem, On the Creation and Paradyce Lost, is printed in Allan Ramsay's Ever-Green. A considerable number of his productions are to be found in Pinkerton's Ancient Scottish Poetry, 1786, 2 vols, 8vo. The Maitland Collection of Poems in the Pepysian Library has served to connect his name with the history of early Scottish poetry.

MAITLAND, (John,) lord of Thirlstone, and afterwards chancellor of Scotland, one of the Latin poets of that country, second son of the preceding, was born about 1537, and was educated in Scotland, and was afterwards sent to

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France to study the law. In 1567 his father resigned the privy-seal in his favour; but in 1570 he was deprived of that office for his attachment to queen Mary. In 1581 he was made a senator of the college of justice. In 1584 he became secretary of state to James VI.; and the year following, on the death of the earl of Arran, he was created lord-chancellor of Scotland. In 1589 he attended the king on his voyage to Norway, where his bride, the princess of Denmark, was detained by contrary winds. He passed the winter at Copenhagen, and during his residence in Denmark he became intimately acquainted with Tycho Brahe. In 1590 he was created lord Maitland of Thirlstone. He died in 1595. He is spoken of by Spotiswood and Johnson as a man of great learning, and eminent political abilities. He wrote, Epigrammata Latina, published in the second volume of the Deliciæ Poetarum Scotorum, Amst. 1637; a satire in the Scotch language Aganist Sklanderous Toungis; and an Admonitioun to the regent Mar, published in Pinkerton's collection of Ancient Scottish poems.

MAITLAND, (John,) duke of Lauderdale, grandson of the preceding, a statesman. On the breaking out of the wars in Scotland in the reign of Charles I. he was a zealous Covenanter; and in January 1644-5, he was one of the commissioners at the treaty of Uxbridge. In April 1647 he came with the earl of Dumfermling to London, with a commission to join with the parliament commissioners in persuading the king to sign the Covenant and propositions offered to him; and in the latter end of the same year he, in conjunction with the earl of Loudon, chancellor of Scotland, and the earl of Lanerick, conducted a private treaty with his majesty at Hampton Court, which was renewed and signed by him on December 26th, at Carisbrook Castle. By this, among other very remarkable concessions, the king engaged himself to employ the Scots equally with the English in all foreign employments; and promised that a third part of all the offices and places about the king, queen, and prince, should be conferred upon persons of that nation; and that the king and prince, or one of them, should frequently reside in Scotland. In 1649 he opposed the propositions made by the marquis of Montrose to Charles II.; and in 1651 he attended the king in his expedition into England, but was taken prisoner after the battle of Worcester in September in the same year, and confined in the Tower of London, Portland Castle, and other prisons, till the 3d of March, 1660, when he was released from his imprisonment in Windsor Castle. At the Restoration he was made secretary of state for Scotland, and persuaded the king to demolish the forts and citadels built by Cromwell in that kingdom; by which means he became very popular. In 1669 he was appointed lord commissioner for the king in Scotland, whither he was sent to bring about some important measures, and particularly the union of the two kingdoms. For this purpose he made a speech at the opening of the parliament at Edinburgh on the 19th of October in that year, in which he likewise recommended the preservation of the church as established by law, and expressed great zeal for episcopal government. He was afterwards one of the five lords, who had the management of affairs in England, and were styled the Cabal; and in 1672 he was made marquis of March, duke of Lauderdale, and knight of the Garter. In 1674 he was created a baron of England, by the title of baron of Petersham in Surrey, and earl of Guildford. The House of Commons in the next year presented an address to the king to remove him from all his employments, and from his majesty's presence and counsels for ever. He died in 1682, without male issue, but his brother succeeded to the title of earl, whose son Richard was the author of a translation of Virgil, from which Dryden has borrowed many lines.

MAITLAND, (James) earl of Lauderdale, eldest surviving son of James, the seventh earl, was born at Hatton, in the county of Edinburgh, in 1759. He was early placed under the care of the learned Andrew Dalzel, afterwards professor of Greek in the university of Edinburgh; and he also studied at the college of Edinburgh, and afterwards at Glasgow, where he attended the lectures of professor Millar; and he completed his education at Paris. Returning home, he was admitted a member of the Faculty of Advocates in 1780, and was chosen member of parliament for Newport, in Cornwall, at the general election in the same year, and for Malmesbury in 1784. He rendered himself conspicuous in the House of Commons by his opposition to lord North's administration; and he attached himself to Mr. Fox. He was an energetic supporter of Mr. Fox's India Bill, and one of the managers of Mr. Hastings's

impeachment. He succeeded to his title on the death of his father in 1789, and at the general election in 1790 he was chosen one of the sixteen representatives of the Scottish Peerage, and followed the same line of conduct in the House of Lords, taking a frequent share in the debates. The state of his health rendering a few months' residence in a mild climate expedient, he went to France in August 1792, and returned to England in the following December. In 1794 he published his Letters to the Peers of Scotland; and 2d June, 1798, he moved an address to the king for peace, which was negatived by the House of Lords. The same year he warmly exerted himself in opposition to the Habeas Corpus Suspension Act, the Sedition Bills, and other measures of administration. In 1796 he published the Substance of a Speech in the House of Peers on the National Finances; in 1797, Thoughts on Finance, suggested by the Measures of the present Session; in 1798, Letter on the present Measures of Finance, in which the Bill now pending in Parliament (for tripling the Assessed Taxes), is particularly considered; in 1804, his elaborate work, An Inquiry into the Nature and Origin of Public Wealth, and into the Means and Causes of its Increase; and in the same year, Observations on the Review of his Inquiry into the Nature and Origin of Public Wealth, published in the eighth number of the Edinburgh Review; and in 1805, Thoughts on the alarming State of the Circulation, and the means of redressing pecuniary Grievances in Ireland; and, Hints to the Manufacturers of Great Britain on the Consequences of the Irish Union, and the System since pursued, of borrowing in England for the Service of Ireland. On the dissolution of the Pitt administration, he was created a peer of the United Kingdom of Great Britain and Ireland, 15th February, 1806, by the title of baron Lauderdale, of Thirlstone Castle, in the county of Berwick, was sworn a privy counsellor, and had the Great Seal of Scotland delivered to him on the 21st of July. He set off for Paris on the 2d of August following, invested with full powers to conclude a peace, the negotiations for which had been for several weeks carried on by the earl of Yarmouth; he arrived there on the 5th, and joined that nobleman in the arduous task of treating with Buonaparte and Talleyrand. The earl of Yarmouth was recalled 14th of August, when the whole business devolved on the earl of Lauderdale. The war between France and Prussia breaking out in September, Buonaparte instantly set off for Germany; and the earl of Lauderdale quitted Paris 9th October, and arrived in London on the 13th of that month. Having now an hereditary seat in the House of Lords, he exerted himself actively in parliament, and published in 1809, An Inquiry into the practical Merits of the present System for the Government of India under the Superintendence of the Board of Control; Further Consideration of the State of the Currency; in which the means of restoring our Circulation to a salutary state are fully explained, and the injuries sustained by the Public Treasury, as well as by the National Creditor, from our present Pecuniary System, are minutely detailed, 1812, 1814; and, Letter on the Corn Laws, 1814. His pamphlets had considerable weight attached to them at the time when the bullion and other questions occupied the public attention. In politics his opinions were considered to be extreme; and his appearance in the House of Lords in the rough costume of Jacobinism caused a sensation when the principles of the French Revolution were in vogue with the democratic party in this country. He died in September 1839, in the eightieth year of his age. The last ten years of his life he spent in retirement, devoted to agricultural pursuits.

MAITLAND, (William,) a Scotch topographer and antiquary, born at Brechin, in Forfarshire, about 1693. His original employment was that of a hair-merchant; in the prosecution of which business he travelled into Sweden, Denmark, and Germany. At length he settled in London, and applied himself to the study of English and Scottish antiquities, and in 1733 he was elected a fellow of the Royal Society, and in 1735 a fellow of the Society of Antiquaries. His works are, A History of London, compiled from Stow, fol.; A History of Edinburgh, fol.; The History and Antiquities of Scotland, 2 vols, fol. He died in 1757.

MAITLAND, (Sir Frederic Lewis,) a British naval officer, was born at Rankeillour, in 1779, and commenced his career at an early age. In 1795 he was promoted to the rank of lieutenant in the *Andromeda*, 32, having previously fought in the *Southampton* frigate in earl Howe's memorable actions of May 29 and June 1, 1794. From the *Andromeda* he removed into the *Venerable*, 74, bearing the flag of admiral Duncan; with whom he continued

till April 1797, when he proceeded to the Mediterranean station, for the purpose of joining earl St. Vincent, to whom he was appointed flag-lieutenant in 1799, at Gibraltar. On the 7th July in the same year, he was sent by the earl in the *Penelope* armed cutter to reconnoitre the French and Spanish fleets, and, falling in with them on the following morning, was surrounded and compelled to surrender. He was conveyed prisoner to the flag-ship of admiral Gravina (who afterwards died from a wound received at Trafalgar), who received him with the utmost kindness, and permitted him to return to Gibraltar without being exchanged. He was next appointed to the rank of commander in the *Cameleon* sloop, which he joined off El Arish in time to be present at the signing of a convention between the commissioners appointed by general Kleber and the Grand Vizier, having for its object the evacuation of Egypt by the French Republican army. Of this treaty a copy was brought home overland by captain Maitland, who soon after rejoined his sloop in the Mediterranean, and obtained lord Keith's permission to accompany the expedition then preparing against the French in Egypt, where his conduct in command of the armed launches employed to cover the landing of Sir Ralph Abercromby's army, and in the subsequent battles of March 13 and 21, 1801, procured for him the thanks of the naval and military commanders-in-chief. He remained in the Mediterranean until the peace of Amiens. During the following war he made several captures. In January 1815 he proceeded to Cork, and collected a large fleet of transports and merchant vessels; but, owing to a continuance of strong westerly winds, he was detained at Cove until the return of Napoleon from Elba, when his orders were countermanded, and he was removed to the *Bellerophon*, 74. He sailed from Cawsand Bay in company with a squadron under Sir Henry Hotham, May 24, 1815, and was soon after sent by that officer to watch the motions of two French frigates and two corvettes, lying at Rochefort, off which place he detained a transport, having on board nearly 300 soldiers from Guadaloupe. When Napoleon, after the battle of Waterloo, fled to Rochefort, and there formed numerous plans for his escape by sea, the whole of them were happily frustrated by the vigilance of captain Maitland, and the detachment under his orders. Napoleon, his hopes being now at an end, endeavoured to stipulate for his future treatment, but in vain; captain Maitland informing him that he had no authority whatever for granting terms of any sort; and that he could do nothing more than convey him and his suite to England, to be received in such a manner as the Prince Regent might think proper. The fugitive at length resolved to throw himself on the generosity of "the most powerful, the most constant, and the most generous of his enemies," and accordingly surrendered unconditionally to captain Maitland, on the 15th July. The *Bellerophon* arrived in Torbay in nine days after Buonaparte's surrender; and from thence proceeded to Plymouth, off which port he was removed to the *Northumberland* on the 7th August. Early in October, 1818, captain Maitland was appointed to the *Vengeur*, 74, intended to bear the flag of rear-admiral Otway, on the Leith station; but in June 1819, two line-of-battle ships being required for the service in South America, she was directed to proceed thither under the orders of Sir Thomas Hardy, with whom she sailed from Spithead on the 9th September. Being recalled in 1820, she conveyed lord Beresford from Rio de Janeiro to Lisbon, where she arrived on the 10th October. From thence she was ordered to Naples, where captain Maitland received the king of the Two Sicilies on board for a passage to Leghorn, on his way to attend the Congress at Laybach. His majesty arrived at Leghorn December 20, and immediately after his landing invested captain Maitland with the insignia of a knight commander of the order of St. Ferdinand and of Merit. In May 1821 captain Maitland commissioned the *Genoa*, 74, as a guard-ship at Sheerness. Subsequently he was appointed commander-in-chief in the East Indies, on which station he died, off Bombay, on board his flag ship the *Wellesley*, on the 30th of December, 1839. He was nominated a companion of the Bath in 1815; and a knight commander on the 17th November, 1830.

MAITREJEAN, (Anthony,) a French surgeon and oculist, born at Mery-sur-Seine, and educated for his profession at Paris, under Dionis and Mery. He became celebrated in the beginning of the eighteenth century for his success in treating disorders of the eye, and wrote an able work on the subject, entitled, Traité des Maladies de l'Œil, et des Remèdes propres pour leur Guérison, 4to, 1707, several times reprinted and translated. He was among the first who ascertained

the seat of the cataract to be exclusively in the crystalline lens; and he treats largely on couching, and all the variations in the operation. His Observations sur la Formation du Poulet, 12mo, 1722, is commended by Haller.

MAITTAIRE, (Michael,) an eminent classical scholar, bibliographer, and philologist, was born in France in 1668, of Protestant parents, whom the revocation of the Edict of Nantes had forced to take refuge in England. He was educated at Westminster School, under Dr. Busby, who kept him to the study of Greek and Latin some years longer than usual. He then went to the Hague, where he was employed by the Vaillants, the celebrated printers. After visiting Paris, he returned to London, and soon gained the friendship of Dr. South, for whom he compiled a list of the Greek words falsely accented in Dr. Sherlock's books. This so pleased Dr. South, who was then a canon of Christ Church, Oxford, that he made him a canoneer student, and he took the degree of M.A. in March 1696. From 1695 till 1699, he was second master of Westminster School. He was patronized by the first and second earls of Oxford. He was also Latin tutor to Mr. Stanhope, the earl of Chesterfield's favourite son, and was esteemed by many persons of eminence. He possessed many amiable qualities; in religion he was orthodox and zealous, and in temper modest and unassuming. He died in 1747. He edited many of the classical authors, with useful indexes, and also wrote several works, of which the most important are, De Græcæ Linguæ Dialectis, London, 1706, 1742; the best edition is by Sturz, Leipsic, 1807; Stephanorum Historia Vitas ipsorum ac Libros complectens; Historia Typographorum aliquot Parisiensium Vitas et Libros complectens; Annales Typographici ab Artis inventæ Origine ad annum 1557 (cum Appendice ad annum 1664); Marmora Oxoniensia. His collection of the Latin Classics, published by Tonson, London, 1713—1722, forms 27 vols, 12mo. His valuable library, which he had spent forty years in forming, was sold by auction after his death; the sale lasted forty-four nights.

MAIUS, or MAY, (John Henry,) a learned Lutheran divine, born at Pfortzheim, in the marquisate of Baden-Durlach, in 1653. He distinguished himself by his proficiency in Hebrew literature, and taught the Oriental languages in different universities, with great reputation, particularly at Durlach and Giessen. In the place last mentioned he discharged the pastoral functions, and died there in 1719. His principal works are, Historia Animalium Scripturæ Sacræ; Vita Johannis Reuchlini Phorcensis, primi in Germania Hebraicarum Græcarumque et aliarum bonarum Literarum Instauratoris; Examen Historiæ criticæ Ricardi Simonis; Synopsis Theologiæ Symbolicæ; Synopsis Theologiæ Christianæ; Introductio ad studium philologicum, criticum, et exegeticum; Paraphrasis Epistolæ ad Hebræos; Theologia Evangelica; Theologia Lutheri; Sciagraphia Scholarum propheticarum; Animadversiones et Supplementa ad Coccei Lexicon Hebræum; Specimen Linguæ Punicæ in hodierna Melitensium Superstitis; Harmonia Evangelica; Œconomia Temporum Veteris et Novi Testamenti; Historia Reformationis Lutheri; Institutio Linguæ Hebraicæ; Dissertationes philologicæ et exegeticæ. He also published a good edition of the Hebrew Bible, 4to.

MAIZEROY, (Paul Gideon Joly de,) a French writer on military tactics, born at Metz in 1719. He entered into the army as a lieutenant in 1734, served under marshal Saxe, and was present at the battles of Raucoux and Laufelt. He afterwards served in the campaign of 1756; and on the conclusion of peace he gave himself up entirely to reading. He published, in 1763, Essais Militaires. By uninterrupted study he was soon able to trace out the progress of tactics among the Greeks and the Romans, and to correct the errors of the translators of their works on that subject, which had misled even the chevalier Folard. He translated from the Greek the Institutions of the Emperor Leo, to which he added notes, and a dissertation on the Greek Fire, 2 vols, 8vo, 1770 and 1775, in consequence of which he was made, in 1776, an associate of the Academy of Inscriptions, to whose Mémoires he contributed some interesting papers. He died in 1780. Maizeroy combated the opinion of Guibert, who maintained that there are no truths demonstrated in tactics, and that no fundamental principles have been established in them. He asserted that the whole military system ought to be adapted to the kind of troops, to their arms, their moral, physical, and political constitution, and, in the last place, to their national character. His other works are chiefly comprised in his Cours de Tactique théorique, pratique, et historique, 1785, 4 vols, 8vo. Three mémoires by him, on the military science of the

ancients, are printed among those of the Academy of Inscriptions and Belles Lettres.

MAIZIERES, (Philip de,) Lat. *Mazerius*, chancellor of Peter I., king of Cyprus, was born in 1312 at the château of Maizieres, in the diocese of Amiens. In 1363 he accompanied king Philip to Venice, where he successfully urged the doge to join his royal master in a crusade to the Holy Land, at the head of which John, king of France, consented to place himself. On the 10th of October, Alexandria was taken by the Christians; but discord soon broke out in the camp, and Maizieres, in disgust, retired to the court of Charles V. of France, where he became chancellor, and governor to the dauphin. In 1379 he joined the Celestines of Paris, and died in 1405. His principal work is an allegorical piece, entitled, Cy est le Livre appelé le Songe du Vieil Pélerin, addressant au blanc Faucon à Bec et Pieds dorés: by the blanc Faucon is intended Charles VI. of France.

MAJO, (Francesco, or Ciccio di,) a distinguished musical composer, born about 1740, in the Neapolitan territories, where his father was an obscure musician. He was educated for the bar, and did not begin to learn music till he was twenty years of age, when he went to Bologna to hear Padre Martini, and, by the advice of this learned theorist, together with the study of the works of Jomelli, which he had always before him, he soon became known as a musician. He was first invited to Rome, where he wrote the music to the opera Demofoonte, in which several airs, full of fire and expression, excited universal admiration. He afterwards wrote the opera Montezuma, which was received with extraordinary applause, particularly the affecting air, "A morir se mi condanna." He next went to Naples, where he wrote several operas, among which is Ipermnestra; but in his own country he met with but little encouragement. He died at Naples in 1773. His principal works are, Artaseres, an opera, the words by Metastasio; Ipermnestra; Catone in Utica, the words by Metastasio; Montezuma; Antigono, Didone abbandonnata, and Allessandro nell' Indie, of Metastasio; Eumene; and, Ifigenia in Tauride. He composed also sacred music:—Salve Regina; this was performed with great applause at the *concert spirituel* at Paris in 1782; and, Dixit Dominus Domino meo.

MAJOR, or MAIR, (John,) a scholastic divine and historian, was born in 1469 at Gleghorn, near North Berwick, in East Lothian, and educated at Christ's college, Cambridge, and also at Oxford. In 1493 he went to Paris, where he successively resided in the colleges of St. Barbe, Montacute, and Navarre. In 1505 he was made a doctor of the Sorbonne; and in 1519 he returned to his native country, and became professor of divinity at St. Andrew's, where John Knox was one of his pupils. He was also the instructor, but not, as some have reported, the patron of George Buchanan. He at length rose to the provostship of that university. He died in 1547. He wrote a voluminous commentary upon Aristotle, and a multitude of dialectic treatises. He was an equally copious theological writer in the scholastic form then in vogue. He is now only known and quoted as an historian of his own country. His works are, Libri duo Fallaciarum; these comprise his Opera Logicalia; In Quatuor Sententiarum Commentarius; Commentarius in Physica Aristotelis; In Primum et Secundum Sententiarum Commentarii; Commentarius in Tertium Sententiarum; Literalis in Matthæum Expositio,—from these two last may be collected his sentiments on ecclesiastical polity; De Historiâ Gentis Scotorum, seu Historiâ Majoris Britanniæ,—this work, in six books, begins from the earliest period, and comes down to the marriage of James III. in 1495; a new edition of it was printed at Edinburgh, in 1740, 4to; Luculenta in iv. Evangelia Expositiones; Placita Theologica; Catalogus Episcoporum Lucionensium. He also translated Caxton's Chronicle into Latin.

MAJOR, (George,) a German Lutheran divine, born at Nuremberg in 1502. When he was very young he obtained the patronage of the elector Frederic III., in whose palace he was educated among the choristers. Afterwards he was sent to the university of Wittemberg, where he went through a course of philosophy under Melancthon, and was admitted to the degree of M.A. He then entered on the study of divinity, which he prosecuted with great diligence, under the instructions of Luther and Melancthon. In 1529 he was appointed rector of the school of Magdeburg; and in 1536 he was made pastor and superintendent of Eisleben. He soon after returned to Wittemberg, where he was appointed one of the professors in the university, and minister of one of the churches. In 1544 he was created doctor

of divinity; and two years afterwards he was chosen one of the Protestant deputies, together with Martin Bucer, to defend the reformed doctrines in a conference at Ratisbon. In 1547 he was nominated by Maurice, duke of Saxony, superintendent of the church of Mersburg, from which he was transferred to the superintendency of the church of Mansfeld in 1551; and in the following year he was recalled to Wittemberg, where he resumed his former posts, and retained them till his death in 1574. His works, consisting of Commentaries upon the Evangelists, and the Apostolical Epistles; Homilies on the Gospels and Epistles for Sundays and Festivals; Dissertations, Theses, &c., have been published in 3 vols, fol.

MAJOR, (John Daniel,) a learned physician and antiquary, was born at Breslau in 1634, and educated at Wittemberg. He afterwards took his doctor's degree at Padua. He then became professor at Hamburg, whence he removed to Kiel, where he founded a botanical garden, and practised with great reputation as a physician, and filled the chair of medical professor. He wrote, Lithologia Curiosa; On Petrified Crabs and Serpents; and a History of Anatomy. He died at Stockholm in 1693.

MAJORAGIO, (Marcantonio,) an elegant Italian scholar, born in 1514 at a village of that name in the diocese of Milan. He was indebted for a literary education to his cousin Primo Conti, professor in Como; and he was afterwards received into the house of Lancellotto Fagnani at Milan. One of his preceptors was the famous Cardan. At the age of twenty-six he was made professor of eloquence at Milan; and when the new wars in that state broke up the university, and obliged the professors to change their abode, Majoragio went to Ferrara, where he studied philosophy and jurisprudence under Maggi and Alciati. He contributed greatly to revive the study of letters in Milan, by restoring the practice of public declamations, by promoting the establishment of the Academy de' Trasformati, and by his attempts to found a public library. He died in 1555, at the age of forty-one. He employed much time in commenting on Cicero's rhetorical works, and on the Rhetoric and other philosophical works of Aristotle. He undertook to defend the former writer from the censure of Calcagnini on his work, De Officiis; but not long afterwards he declared hostilities against the same great writer, in an attack on his book on Paradoxes. This involved him in a controversy with Mario Nizzoli, a great admirer of Cicero.

MAJORIANUS, (Julius Valerius,) Roman emperor of the West, was grandson, by the mother's side, of a commander of the same name under Theodosius I., and son of an officer of the revenue in Gaul. He served with reputation in the army under Aetius, and after the death of that general was promoted through the friendship of count Ricimer, and rose to a high military station under the emperor Avitus. He concurred with Ricimer in the deposition of Avitus, and during the vacancy that followed was appointed master-general of the cavalry and infantry. Hence he made an easy step to the imperial throne, which he ascended at Ravenna, A.D. 457. His laws, which are extant at the end of the Theodosian Code, are proofs of his attention to the happiness of his subjects and the welfare of the empire. He was compelled to abdicate by Ricimer in August 461, and died a few days after.

MAKO, (Paul,) a learned Hungarian mathematician and natural philosopher, was born at Jasz-apatin in 1723. About the age of seventeen he entered into the order of the Jesuits, and made such progress in his studies that he was soon appointed teacher of logic and metaphysics at Tyrnau, and afterwards professor at the university of Vienna, where he died in 1793.

MAKOUSKI, (John,) Lat. *Maccovius*, a Polish Protestant divine, and professor of divinity at Franeker, was born at Lobzenick in 1588, and went through his course of philosophy at Dantzic, under the famous Keckerman, and rose to eminence among his fellow-students, particularly in the practice of disputation, to which he was passionately attached. On his travels he lost no opportunity which presented itself of cultivating his polemical talents, at Prague attacking the Jesuits, and at Lublin frequently entering the lists with the Socinians. In 1614 he was admitted to the degree of doctor of divinity at Franeker, where he was appointed professor of divinity, and he exercised that office for nearly thirty years. He appears to have been the first who introduced the subtilties of scholastic philosophy into the theological system of the reformed churches in Holland; and, by making use of its minute distinctions and intricate speculations in his lectures, he exposed himself to the charge of

heresy, which was preferred against him before the states of Friesland. That charge was taken into consideration by a committee of the synod of Dort, who gave it as their opinion that he was unjustly accused of heresy; but that, in his divinity lectures, he had not followed that simplicity of method, and clearness of expression, which are commendable in a public teacher of Christianity. He died in 1644. He does not appear to have published any thing, excepting some controversial pieces against the Arminians and Socinians.

MAKRIZI, (or, with his full name, Takki ed deen Abu-Mohammed Abul-Abbas Ahmed Almakrizi,) a celebrated Arabic writer, was born at Cairo between 1358 and 1368 (A.H. 760 and 770). His family originally lived in one of the suburbs of Baalbec, called Makriz, whence he derived his surname. He died, at an advanced age, in 1442. The most important of his numerous historical works is his Description of Egypt; which gives an account of the history of the country from its conquest by the Mohammedans, as well as a description of its natural history and antiquities, and of the manners and customs of the inhabitants. He wrote also a History of the Money, Weights, and Measures of Arabia; and an Account of Saladin and his successors.

MALACHI, (St.) a distinguished Irish prelate, born at Armagh in 1094, of an ancient and noble family. He became principal of the abbey of Bangor, bishop of Connor, and, in 1127, was raised to the archiepiscopal see of Armagh, which he resigned in 1135, and returned to Connor. He established a new see at Down; and he then went to Clairvaux, to visit St. Bernard, in whose arms he died in 1148. The Prophecies long ascribed to him are now justly regarded as forgeries.

MALAGRIDA, (Gabriel,) a Jesuit, born in 1689 at Mercajo, in the Milanese, was sent by his superiors as a missionary into Portugal, after he had returned from a mission to Brazil. As he possessed an ardent zeal, and an uncommon fluency of elocution, he became the fashionable confessor, persons of all ranks placing themselves under his direction. He was venerated as a saint, and consulted as an oracle. When the duke d'Aveiro was convicted of a conspiracy against the life of the king of Portugal, Malagrida was accused of being an accomplice in the plot. The charges, of which he was pronounced guilty by the supreme council of justice, were, that he had exhorted the assassins, in the name of God, to take vengeance, by the murder of the king, for an enterprise against their honour; of having encouraged the criminals by means of confession; and of having told them, in express terms, that it was no sin, not even one of the venial sins, to take away the life of a prince who persecuted the saints. When the attack was made upon the king (3d of September, 1758), the Jesuits, through the influence of the ambitious minister, the marquis de Pombal, were banished from Portugal, excepting Malagrida and two others, who were reserved for punishment. Malagrida was delivered over to the Inquisition, on a charge of heresy; which is said not to have been without foundation, according to the popish definition of that crime. The proofs of this charge were founded on two treatises, which he is said to have avowed; one in Latin, entitled, Tractatus de Vita et Imperio Antichristi; and the other in Portuguese, entitled, The Life of St. Anne, composed with the Assistance of the blessed Virgin Mary and her most holy Son. The inquisitors also pretended that he laid claim to the power of working miracles, and that he gave out that God himself had declared him his ambassador, his apostle, and his prophet. As a proof of his pretending to the latter character, they gave the following account of his revealing one of his visions to them. The marquis of Tancors, commander-in-chief of the province of Estremadura, happening to die, the castle of Lisbon, and all the fortresses on the banks of the Tagus, discharged their cannon at night as a mournful compliment on that event. Malagrida, hearing in his dungeon the report of the guns, immediately imagined that they announced the death of the king. In the morning he requested an audience; and being brought before the inquisitors, said, that God had ordered him to give them a proof that he was no impostor, by declaring that the death of the king had been revealed to him; and that he had seen in a vision the punishments to which that monarch had been condemned, for having persecuted the religious of his order. Taking all these circumstances into consideration, they thereupon condemned him to be burnt alive; and the sentence was executed on the 21st of September, 1761, when he was about seventy-two years of age.

MALALA, or MALELAS, (a Syriac name, signifying Orator, or Rhetorician),

surnamed JOHN OF ANTIOCH, the author of a chronicle in the Greek language, in eighteen books, which extends from the creation of the world to the death of Justinian, A.D. 566. Hody, in his Prolegomena to the Oxford edition of this writer, endeavours to show that he lived in the ninth century; but this opinion has been controverted by Jortin, Gibbon, Reiske, and L. Dindorf, who maintain that he lived shortly after the reign of Justinian. The chronicle of Malala was first printed at Oxford, 1691, under the superintendence of Chilmead, who died, however, before the work was published. Hody prefixed a dissertation to that edition, on the life and writings of Malala; and Bentley an appendix, in the form of a letter to Mill, in which he corrected numerous passages. The chronicle was also published at Venice, in the edition of the Byzantine Historians, in 1733; but the best edition is by L. Dindorf, Bonn, 1831, which contains the notes of Chilmead and Hody, as well as Bentley's letter to Mill.—There was another JOHN OF ANTIOCH, who also wrote a Chronicle, fragments of which are preserved in the works of Constantine Porphyrogenitus, and published, with notes, by Henry Valesius, in 1634, Paris, 4to.

MALAPERT, (Charles,) a learned Jesuit, distinguished as a poet and mathematician, was born at Mons, in Hainault, in 1581, and entered the order in 1600. He taught philosophy at Pont-à-Mousson, and the mathematics in Poland. Afterwards he was made professor of mathematics in the Jesuits' college at Douay. His next appointment was to the presidency of the Scotch college in the same city; whence he was removed to the rectorship of the college at Arras. In 1630, on the application of Philip IV. of Spain, he was directed to repair to Madrid, to become mathematical professor in a new university which that monarch was founding in his capital; but he died on the journey, at Vittoria, in Catalonia, in the fiftieth year of his age. He published, while in Poland, a volume of Latin Poems, which are commended for the true poetic genius which they discover, and for the purity and elegance of their Latinity. They have frequently been reprinted at Dillingen, Antwerp, and other places. But his most important works were mathematical, and consist of his inaugural oration on his appointment to the mathematical chair at Douay, entitled, Oratio de Laudibus Mathematicis; Breves Institutiones Arithmeticæ practicæ; Faciliorum Geometriæ Elementorum Lib. II.; Paraphrasis in omnes Aristotelis Libros Dialecticos; Austriaca Sidera Heliocyclia, Astronomicis Hypothesibus illigata; Brevis Commentarius in VI. priores Lib. Euclidis.

MALATESTI, the name of a family in Italy, which reigned in the middle ages over Rimini and a large portion of the Romagna. The last Malatesti (Pandolfo IV.) was driven out of Rimini by Cæsar Borgia in 1499.

MALAVAL, (Francis,) a distinguished author among the modern French mystics, was born at Marseilles in 1627, and became blind at the age of nine months. This misfortune did not prevent him from making himself master of the Latin language, and becoming a considerable proficient in literature, with the aid of persons who were employed to read to him. Having met with The Spiritual Guide of Molinos, his mind became captivated with his ideas of imaginary perfection, and refined spirituality. Adopting the notions of that enthusiast, he published them in France, with the extravagance a little corrected, in a book, entitled, A ready Method of exciting the Soul to Contemplation, which was censured at Rome, and inserted in the Index, at the time when Quietism was condemned and persecuted. He maintained an intimate correspondence with cardinal Bona, who procured a dispensation from the pope for his being admitted into holy orders, notwithstanding his blindness. He died in 1719, at the advanced age of ninety-two. He was the author of Spiritual Poetry; Lives of Saints; The Life of St. Philip Benizzi, General of the Servites; A Discourse against the popular Superstition of lucky and unlucky Days, printed in the French Mercure for June 1688; and several devotional pieces.

MALAVAL, (John,) an eminent surgeon, was born in 1669 at Lezan, in the diocese of Alais, and practised his profession at Paris. He survived the use of his reason, but retained his memory, and died in 1758. Malaval was of the Protestant persuasion.

MALCOLM I., king of Scotland, succeeded his cousin Constantine III. in 938. He was assassinated in an insurrection.

MALCOLM II., king of Scotland, was the son of Kenneth III., and set up a claim to the throne, in opposition to his cousin Kenneth IV., and on the fall of the latter in a pitched battle between the partisans of the two princes, Malcolm

succeeded in 1003. He reigned about thirty years, the greater part of which period was spent in encounters with the Danes. It was in gratitude for a victory obtained over these pirates, that Malcolm founded and endowed a religious house at Mortlach, which afterwards became a bishopric, and at a still later period went to form, with other churches, the bishopric of Aberdeen. He died in the year 1033; and there is still shown in the churchyard of Glammis, king Malcolm's gravestone, which is a rude mass, without any inscription, 16 feet high and 5 feet broad.

MALCOLM III., king of Scotland, called St. Malcolm, son of Duncan, was compelled to take refuge in England after the murder of his father by Macbeth (1040); but he recovered his throne in 1057. He made war against England, and was slain in battle at Alnwick, in Northumberland, on the 13th of November, 1093, and was succeeded by Donald VIII.

MALCOLM IV., king of Scotland, grandson of David I., ascended the throne in 1153. He was a liberal and benevolent, though an indolent prince, and founded several monasteries. He died in 1165. He was succeeded by his son William.

MALCOLM, (James Peller,) an engraver and antiquary, was born and educated at Philadelphia; and he was brought to England in his eighth year, at the time of the breaking out of the American war of independence. He was admitted a pupil at the Royal Academy, but gave his attention chiefly to engraving; and he travelled through the country for the purpose of making sketches of the scenery, which he afterwards engraved. He was chosen a member of the Antiquarian Society, and was greatly befriended by Gough. He was the author of, London Redivivum, or The Ancient History and Modern Description of London; Anecdotes of the Manners and Customs of London during the Eighteenth Century; Seventy Views taken within the compass of twelve miles round London; and, An Historical Sketch of the Art of Caricaturing. He died in 1815.

MALCOLM, (Sir John,) a distinguished military officer and diplomatist, was born at Burnfoot, near Langholm, in the county of Perth, in 1769. He was sent to India, when he was only thirteen, under the care of his maternal uncle, Dr. Gilbert Paisley, and was appointed a cadet on the Madras establishment. He soon acquired an intimate acquaintance with the manners of the natives, and with the Persian language. In 1792 he distinguished himself at the siege of Seringapatam, where he attracted the notice of lord Cornwallis. In 1794 he returned to England, for the benefit of his health, but sailed again to India in the following year, and took an active part, as an inferior officer, in the war with the celebrated Tippoo. In 1799 he was sent to Persia on affairs of the most important nature; and on his return, in 1801, he was appointed private secretary to the governor-general; but he was again sent to Persia in the following year. In February 1803 he was nominated to the presidency of Mysore, and joined the army of general Wellesley in his campaign against the Mahrattas. In January 1804 he concluded a treaty of defensive alliance and subsidy with Dowlah Rao Scindia; and he then proceeded to Mysore; whence in March 1805 he was recalled to Calcutta with all possible despatch, and remained with the Bengal army till March 1806, occupied, during that interval, in the performance of the most active and responsible political duties, and particularly in concluding treaties of alliance with several of the Indian princes. Late in 1807 the governor-general, lord Minto, in consequence of the extensive projects of Buonaparte, who was said to be meditating an invasion of India, and who had entered into an alliance with Persia, sent Malcolm again to Persia; but he was unable to obtain any advantages in favour of the British government. But in 1808, owing to a change in the policy of the Persian court, he was again appointed minister plenipotentiary to Persia, where he arrived in 1809, and was received in the most distinguished manner. He returned to England in 1812, and was knighted shortly after his arrival. In 1815 he published his History of Persia, in 2 vols, 4to; it contains an account of the country from the earliest period to the time when the work was published, and is also valuable for the information it affords respecting the religion, government, manners, and customs of the inhabitants of Persia in all periods of their history. He set sail for India in 1816, and, having arrived in Bengal early in 1817, he was immediately attached as the governor-general's political agent, and, with the rank of brigadier-general, to the force under lieut.-general Sir T. Hislop, then about to commence important operations in the Deccan. In the war which followed the defection of

NATIONAL LIBRARY OF INDIA

the Peishwa, Sir J. Malcolm was appointed to command the third division of the army. In September, Talyra was taken by surprise, under the orders of this officer; and early in December he joined Sir T. Hislop at Ougein. On the 21st of the latter month the decisive battle of Mehidpoor was fought, and followed by the complete defeat and dispersion of the hostile army under Mulhar Rao Holkar, which was pursued for eight days by the cavalry and light horse under Sir J. Malcolm. Mr. Canning, the president of the Board of Control, after moving the thanks of parliament to Sir T. Hislop, went on to say, "and to Sir J. Malcolm, who was second in command on that occasion, but who is second to none in valour and renown. The name of that gallant officer will be remembered in India as long as the British flag is hoisted in that country." The Prince Regent expressed his regret that the circumstance of Sir J. Malcolm's not having attained the rank of major-general prevented his creating him a knight grand cross; but his intention to do so was recorded; and in 1821 he received that, the highest honour which can be conferred upon a soldier by his sovereign. The rajah of Mysore, in acknowledgment of his obligations to Sir J. Malcolm, for his attention to the Mysore troops during the whole of the Pindarry war, presented him with a sword and belt, valued at 500 pagodas, which were taken by his Silladar horse from Mulhar Rao Holkar during the action. Sir J. Malcolm continued in pursuit of the fugitives after the battle of Mehidpoor. Coming up with the retreating force, he captured the whole of the enemy's bazaar, camels, 7000 bullocks, &c.; and, making prisoners of the men, he immediately disarmed them, and set them free. Holkar now gave up the contest, and signed a preliminary treaty, which Sir J. Malcolm had sent to him, and, on the 13th June, 1818, Sir John negotiated, under the instructions of Sir T. Hislop, upon its basis, a treaty of peace with the vanquished chief, by which the latter made large cessions and remunerations to the British government, and pledged himself to a future cooperation with the British forces. Lord Hastings, immediately after, employed Sir J. Malcolm in restoring and settling the distracted government and territories of Mulhar Rao, so as to render that government, in the hands of the British, an instrument for restoring the peace of India, of which it had, for a series of years, been one of the most active disturbers. In February 1818, Scindia's general, Jeswunt Rao Bhow, and a Pindarry chief, Kurreem Khan, surrendered to Sir J. Malcolm. In April Sir John effected the settlement of the district of Soondwarrah, and the suppression of the excesses of the freebooters there; this was followed up by the occupation of the possessions of the late Peishwa (Bajee Rao) on the Nerbuddah, which led, in connexion with the extirpation of the Pindarries, to the entire pacification of India. The surrender of Bajee Rao was followed by the entire dispersion of his adherents. After the termination of the war, Sir J. Malcolm continued in Malwah, for the purpose of making arrangements with the neighbouring states. Several treaties were concluded under his orders, in which were displayed his usual ability and zeal. In August 1821 he proceeded by the way of Bombay to Calcutta, whence he soon after returned to England overland for the benefit of his health, bearing with him the warmest expressions of admiration and esteem from the governor-general, as well as from the governor in council of the presidency of Madras. He arrived in England in April 1822, and soon after received from the East India Company a grant, passed unanimously by a general court of proprietors, of 1000*l.* per annum, in consideration of his distinguished services. In July 1827 he accepted the post of governor of Bombay, which he continued to fill until 1831, when he finally returned to England. The principal European gentlemen of that presidency requested him to sit for his statue, since executed by Chantrey, to be erected in Bombay; the members of the Asiatic Society requested a bust of him, to be placed in their library; the native gentlemen of Bombay solicited his portrait, to be placed in the public room; the East India Amelioration Society voted him a service of plate; the natives both of the presidency and of the provinces addressed him as their friend and benefactor; and the united society of missionaries, including English, Scotch, and Americans, acknowledged with gratitude the aids they had received from him in the prosecution of their pious labours, and their deep sense of his successful endeavours to promote the interest of truth and humanity, with the welfare and prosperity of his country and his countrymen. Shortly after his arrival in England in 1831, he was returned to parliament for the borough of Launceston, and took

NATIONAL ARCHIVES OF INDIA

an active part in the proceedings upon several important questions, particularly the Scotch Reform Bill, which he strongly opposed. He afterwards retired to his seat, near Windsor, and employed himself in writing his work upon the government of India, which was published early in 1833. He died of paralysis, in London, on the 31st of May, 1833. His principal works are, Observations on the Disturbances in the Madras Army in 1809; A Sketch of the Sikhs, a singular nation in the province of the Penjaub, in India; the History of Persia, from the earliest period to the present time, 2 vols, 4to, already mentioned; Sketches of Persia; A Report on Molwa; a Memoir of Central India; and, a treatise on the Administration of British India. Sir John had also been engaged for some time in writing a Life, and editing the papers, of lord Clive.

MALDONAT, (John,) a learned Jesuit and commentator on the Scriptures, was born at Las Casas de la Reina, in Estremadura, in 1534, and educated at Salamanca; and when he had gone through his course of languages and belles-lettres, and attended some lectures in civil law, he devoted himself to the study of divinity. After he had finished his divinity course, he taught Greek, philosophy, and divinity, at Salamanca. Here he entered into the society of Jesuits, but did not assume the habit of the order before the year 1562, when he was at Rome. In the following year his superiors sent him to Paris to fill the chair of philosophy in the college at Clermont. To this course he devoted three or four years; and then commenced a course of divinity in the same seminary, which occupied him for about four years. These courses were attended by a prodigious concourse of scholars; and the writers of the Bibliothèques of the society affirm, that his hearers, lest they should be disappointed of places, used to throng to the hall where he delivered his lectures, two or three hours before he mounted the chair. In 1572, at the request of the cardinal de Lorraine, who was founding an university at Pont-à-Mousson, he was sent thither, where he gave a course of lectures; and in passing through Sedan, he disputed with more than twenty Protestant ministers. Upon his return to Paris he commenced a fuller course of divinity than before; but this plan was interrupted by different accusations which were preferred against him. One was, that he had artfully employed his influence over the weak mind of the president de St. André, on his dying bed, to obtain a fraudulent will, by which his estates were bequeathed to the Jesuits. This charge was made the subject of investigation before the parliament of Paris, which pronounced him innocent of the alleged crime. Another accusation charged him with heresy, for maintaining, in contradiction to the sentiments of the faculty of divinity at Paris, that the doctrine of the immaculate conception of the Virgin Mary was not a point of faith. The particulars of the proceedings against him may be seen in Bayle or Dupin. Of this charge he was acquitted by Peter de Gondi, bishop of Paris. He now retired to the college of the Jesuits at Bourges, where he employed himself assiduously for about eighteen months on his commentaries upon the Gospels, and upon the Lesser Prophets. He was then sent for to Rome by Gregory XIII. to superintend the publication of the Septuagint; and he there finished his Commentary upon the Gospels, which he presented to his general Aquaviva, in December 1582. Soon afterwards he fell sick, and was found dead in bed, on the 5th of January, 1583, before he had completed his fiftieth year. Maldonat was one of the most learned divines of whom the society of Jesuits had to boast, and one of the ablest men of his time. He was master of the Greek and Hebrew languages, spoke Latin with the greatest purity, and was well skilled in profane and sacred literature. The writings of the fathers and old divines he had read with great care. As a Scripture commentator he is entitled to very high commendation, and is justly valued by Protestants as well as Romanists. "He adheres," says Dupin, "to the historical and natural sense of the texts, and explains it clearly, without going out of his way after allegories, or making long digressions." Father Simon entertains a similar opinion of his merits, and observes, that "he does not allow one difficulty to pass without examining it to the bottom. When a great number of literal interpretations of the same passage present themselves, he usually fixes upon the best, without paying too great a deference to the ancient commentators, or even to the majority, regarding nothing but truth alone, stript of all authorities but her own." The high value which was entertained for his character, De Thou has placed in a striking light, in his 78th book, § 7, where, after observing

that he joined a singular piety and purity of life, and an exquisite judgment, with an exact knowledge of philosophy and divinity, he adds, that his merit was the sole cause why the parliament of Paris decreed nothing against the Jesuits, though they were suspected by the wisest heads, and the whole university bitterly hated them. Of Maldonat's various works not one was published during his lifetime. The first which appeared was his Commentarii in Quatuor Evangelistas, fol., printed at Pont-à-Mousson, in 1596, by the Jesuits of the college in that city. It was afterwards printed at Brescia in 1598, at Lyons in 1601, at Mentz about the same time, and at Paris in 1617. The next of his works, in point of importance, is his Commentarii in Quatuor Prophetas, Hieremiam, Baruch, Ezekielem, et Danielem, printed at Lyons in 1609, and at Cologne in 1611, 4to, accompanied with An Exposition of the 109th Psalm, and A Letter concerning a Conference held at Sedan, with some Calvinist Ministers. In 1643, a book was published at Paris, entitled, Johannis Maldonati Soc. J. Commentarii in præcipuos Sacræ Scripturæ Libros Veteris Testamenti, fol., which, if attributed to the right author, have not the force of his other commentaries. In 1601 were published, under Maldonat's name, Disputationes de Fide; and in 1617, a small, but very curious work in French, entitled, Traité des Anges et des Démons, 12mo.

MALEBRANCHE, (Nicholas,) a celebrated Cartesian philosopher, born at Paris in 1638. A sickly and deformed habit of body would not permit him to go through the ordinary course of public schools, and he was placed under the care of a domestic tutor. Afterwards he went through a course of philosophy at the college de la Marche, and one of divinity in the Sorbonne. When he was twenty-two years of age he was admitted into the congregation of the Oratory. The first branch of study to which he applied himself, at the recommendation of father Lecointe, was that of ecclesiastical history, of which he soon grew weary. He then, by the advice of father Simon, began to study the Oriental languages, rabbinical learning, and biblical criticism; but, though he learned enough of Hebrew to read the Old Testament in the original, he found this kind of study no more suited to his genius than the former. He was now inclined to give himself up wholly to devotion, to wait in silence for divine illumination. But his attention was suddenly turned to philosophy by accidentally meeting with Descartes' treatise On Man, in which posthumous publication, though it is the least valuable of the writings of that philosopher, Malebranche found so much perspicuity, and so many new ideas, that he immediately determined to make himself master of the author's system. From this time he immersed himself in profound meditation, and spent ten years in penetrating into the depths of the Cartesian philosophy. In 1674 he published the first volume of the Recherche de la Vérité, which met with extraordinary success; other editions followed in rapid succession, and always with considerable additions, either illustrative of the principles of the author, or in answer to objections. The most complete edition is that of 1712, 4 vols, 12mo. The abbé Lenfant translated the fourth edition of 1678, into Latin; and there are two English versions of it. His design in this work is to point out the errors into which we are daily led by our senses, imagination, and passions; and to prescribe a method for discovering the truth, which he does, by starting the notion of seeing all things in God. Hence he is led to think and speak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which displays itself from the ideal world; and by attending to which, with pure and defecated minds, he supposes knowledge to be most easily acquired. These sentiments, recommended by various beauties of style, made many admire his genius who could not understand or assent to his principles. Locke, in his Examination of Malebranche's opinion of seeing all things in God, styles him an acute and ingenious author; and tells us, that there are "a great many very fine thoughts, judicious reasonings, and uncommon reflections in his Recherche:" but in that piece, he endeavours to refute the chief principles of his system. Brucker is of opinion that the doctrine of his Search after Truth, though in many respects original, is raised upon Cartesian principles, and is, in some particulars, Platonic. The author represents, in strong colours, the causes of error, arising from the disorders of the imagination and passions, the abuse of liberty, and an implicit confidence in the senses. He explains the action of the animal spirits; the nature of memory; the connexion of the brain with other parts of the body;

and their influence upon the understanding and will. On the subject of intellect, he maintains, that thought alone is essential to mind, and deduces the imperfect state of science from the imperfection of the human understanding, as well as from the inconstancy of the will in inquiring after truth. Rejecting the ancient doctrine of species sent forth from material objects, and denying the power of the mind to produce ideas, he ascribes their production immediately to God; and asserts, that the human mind immediately perceives God, and sees all things in him. Malebranche also published, A Treatise on Physical Promotion, against Boursier's book On the Action of God; and Reflections on Light and Colours, and on the Generation of Fire, and some other papers inserted in the Mémoires of the Academy of Sciences. In 1699 he was admitted an honorary member of that body. Notwithstanding the delicacy of his constitution, by strictly observing a temperate regimen, he enjoyed a tolerably good state of health till near his death, which took place on the 13th October, 1715, when he was seventy-seven years of age. His private manners were simple, cheerful, and complaisant. From the time when he began to read Descartes, he studied only to enlighten his mind by contemplation. He avoided every thing that was a point of mere erudition; an insect pleased him much more than all the Greek and Roman history. He likewise despised that kind of learning, which consists only in becoming acquainted with the opinions of different philosophers; since a person may know the history of other men's thoughts, without ever thinking himself. He ridiculed the constraint to which poets subject themselves, and could never read ten verses without disgust. It was his custom to meditate with the blinds of his windows closed, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books; but he was always so modest and unassuming, that his society was greatly and universally courted. The Recherche de la Vérité was written with such elegance and splendour of diction, and its tenets were supported by such ingenious reasonings, that it obtained general applause, and procured for the author a distinguished name among philosophers, and a numerous train of followers. Its popularity might, perhaps, be in part owing to the appeal which the writer makes to the authority of St. Augustine, from whom he professes to have borrowed his hypothesis concerning the origin of ideas. The immediate intercourse, which this doctrine supposes, between the human and the Divine mind, has led some to remark a strong resemblance between the notions of Malebranche and those of the sect called Quakers. His writings are now only read on account of the fine thoughts and uncommon reflections which they contain, and his excellent manner of expressing them, while his philosophical system is generally considered to be illusive and visionary. Of the assailants of his system, the most famous were Foucher, the Jesuit Du Fertre, and Arnauld; the last of whom was urged to oppose him by Bossuet, who characterised his system as being *Pulchra, nova, falsa.* The other works of Malebranche were partly controversial and partly religious. Of the latter may be mentioned the Entretiens d'un Philosophe Chrétien et d'un Philosophe Chinois sur la Nature de Dieu, Paris, 1708; De la Nature et de la Grace, Amsterdam, 1680. The following are of a mystical character, blending religion with metaphysics:—Traité de la Morale, Rott. 1684; and, Entretiens sur la Metaphysique et sur la Religion, Rott. 1688. A complete edition of his works was published at Paris, 1712, in 11 vols, 12mo.

MALEGUZZI-VALERI, (the countess Veronica,) a learned lady, born at Reggio, in Lombardy, in 1630. In her nineteenth year she supported in public in a very satisfactory manner two theses on the liberal arts, which have been published; besides Innocence Recognized, a drama. She died 1690, in the convent della Visitazione, at Modena, whither she had retired.

MALEK SHAH, third sultan of the Seljukian dynasty, and the most powerful prince of his time, born about 1054, was the son of Alp Arslan, whom he succeeded in 1072, when his dominions extended from the banks of the Oxus to the borders of Syria. The khalif of Bagdad, as the head of the Mahometan religion, conferred upon him, along with the confirmation of his authority as sultan, the sacred title of Commander of the Faithful, which had never before been bestowed upon a subordinate prince. In 1075 one of his generals besieged and took Damascus, and reduced the greater part of Syria. He invaded Egypt in the following year, but was compelled to retreat from Cairo. In 1078 he undertook to complete the conquest of

Turkestan, which had been commenced by his father. He crossed the Oxus, or Jihoon, and reduced the cities of Bochara, Karism, and Samarcand, pushed beyond the Jaxartes, or Sihoon, and extended at least a nominal sovereignty over the Tartar kingdom of Cashgar. His sway at length stretched from the Chinese frontier to the mountains of Georgia, the vicinity of Constantinople, the Egyptian border, and the coasts of Arabia. In 1088 he made a pilgrimage to Mecca, in which he displayed more magnificence than any prince had done before on the same occasion. Besides abolishing the tribute usually paid by the pilgrims, he furnished them all with provisions, caused a great number of wells and reservoirs to be made in the desert, and erected places for rest and refreshment at the different stages. He promoted the prosperity of his dominions by filling the cities with palaces, bazaars, and hospitals, founding mosques and colleges, making roads and bridges, diminishing the taxes, and attending to the exact administration of justice. The reformation of the kalendar was one of the acts that distinguished his reign. Through the neglect of intercalation, the reckoning of the seasons had become extremely erroneous. An assembly of all the astronomers of the East was summoned to rectify it, and they instituted the Jalalean era, (so named from Jalai, the first word of one of the sultan's titles,) which is reckoned to commence on March 15th, A.D. 1079. Much of the splendour and wise government of this reign is to be attributed to the illustrious vizir Nizam al Molk. Malek, proceeding to Bagdad, with the intention, it is said, of fixing there his seat of empire, and removing the khalif to some other place, was taken ill of a fever on his return from hunting, which carried him off A.D. 1092, in the thirty-eighth year of his age, and twenty-first of his reign.

MALERMI, or MALERBI, (Nicolo,) an Italian monk, born at Venice, in the sixteenth century, was the author of the first Italian version of the Scriptures, which was printed and corrected by himself, at Venice, in 1471, in 2 vols fol., under the title of Biblia volgare Istoriata. This edition is now very rare. Malermi was also the author of The Lives of all the Saints, Venice, 1475, fol. He was of the order of Camaldolines, and rose to the rank of abbot.

MALESHERBES, (Christian William de Lamoignon de,) minister of Louis XVI., and his intrepid counsel before the revolutionary tribunal, was born at Paris, December 16, 1721, and was son of the chancellor of Paris, William de Lamoignon, and grandson of the celebrated advocate-general Lamoignon. He received his early education at the Jesuits' college, under Porée; and, having studied law and political economy, he was appointed deputy to the procureur-général, and next, at the age of four and twenty, he was elected counsellor of the parliament of Paris; and in December 1750 he succeeded his father, now become chancellor, as president of the "court of aids," the duties of which office consisted in regulating the public taxes. The superintendence of the press was also conferred upon him by his father; and this function he exercised with unusual lenity, insomuch that it was said that to his care and benevolent exertions France was indebted for the Encyclopédie, the works of Rousseau, and many other productions, which he sheltered from proscription; and Voltaire, D'Alembert, Grimm, and other partisans of the new philosophy, acknowledged the obligation. In 1771, when Louis XV. abolished the parliaments, Malesherbes was banished to his country-seat by a "lettre de cachet," and the duke de Richelieu, at the head of an armed force, suppressed the "court of aids," which had provoked this despotic treatment by its spirited remonstrances of the 18th of February, 1771. During his retirement Malesherbes was occupied with his family and his books, and with the cultivation and general improvement of his estate. He was thus employed when the accession of Louis XVI. (1774) recalled him to the presidentship of the "court of aids," on which occasion he pronounced a very affecting and patriotic harangue, and afterwards addressed the king in an eloquent speech of thanks. Thinking nothing so important as that truth should reach the throne, he laid before his majesty an ample mémoire on the calamitous state of the kingdom, with a free exposure of the faults which had produced it. He particularly inveighed against that spirit of despotism which had abrogated law and justice, and abolished every vestige of constitutional liberty. Such principles were so much in unison with those of the king, that they procured for Malesherbes the appointment of minister of the king's household, in June 1775. This elevation was regarded by him only as an opportunity of extending the sphere of his usefulness. Disdaining all the show and parade of office, he pre-

served the simplicity of appearance which had distinguished him as a magistrate. One of his first acts was to visit the prisons, and restore to liberty the innocent victims of the former tyranny. It was his earnest wish to have entirely abolished that arbitrary power of issuing lettres de cachet which had been the instrument of these evils; but, finding himself unable to introduce so important a change, he procured the appointment of a commission composed of upright and enlightened magistrates, to which every application for such letters should be submitted, and whose unanimous decision should be requisite for their validity. The encouragement of commerce and agriculture was also a leading object in his administration, in which he had the co-operation of the illustrious Turgot, then controller-general of the revenue, from which post he was, however, soon after dismissed through the intrigues of the financiers. Malesherbes himself did not long remain in office after his friend, and he resigned his post on the 12th of May, 1776. After some time spent in the enjoyment of his rural retreat, he set out on his travels, and, taking the humble title of M. Guillaume, he visited the different provinces of France, Switzerland, and Holland, frequently travelling on foot, and lodging in villages, that he might take a nearer survey of the state of the country. He carefully noted down every thing worthy of observation relative to the products of nature and the operations of industry; and, after an absence of some years, he returned to his retreat. He found his native country so much advanced in philosophical principles, that he was encouraged to draw up and present to the king two elaborate mémoires, one on the condition of the Protestants, the other on civil liberty and toleration in general. The difficulties which now beset the government rendered it desirable for ministers to associate to their body a man whose character both for wisdom and virtue stood high with the nation; and in 1787 the king again called Malesherbes to his councils, but without appointing him to any particular post in the administration. Finding, however, that his opinions were not in unison with those of the other ministers, and that his plans for the restoration of prosperity were regarded as too chimerical to be adopted, he again retired, just before the meeting of the States-General. The dreadful scenes which followed left him to mourn in solitude over the miseries of his country. He was at length roused by an event, which, though in its consequences it proved fatal to him, yet afforded him an occasion of displaying an undauntedness of spirit, of which history affords but few examples. This was the decree of the National Convention for the trial of Louis XVI. Although he might have entertained some displeasure on account of the manner in which he had been banished from the royal counsels, yet, moved only by the impulse of a generous heart, he instantly wrote to the president of the Convention, requesting to be permitted to act as one of the advocates of the unhappy monarch. Three had been already appointed; but one of them declining the office, Louis, who wept at this proof of attachment from his old servant, immediately nominated Malesherbes in his stead. Their interview was extremely affecting; and the deposed monarch, during the short interval before his death, showed every mark of confidence in his generous advocate. Malesherbes was the person who announced to him his cruel doom, and one of the last who took leave of him before his execution. After that catastrophe Malesherbes again withdrew to his retreat; but it was long before he recovered serenity enough to resume his former studies and occupations. As he was one morning working in his garden, he observed four ill-looking men directing their course to his house; and hastening home, he found them to be revolutionary satellites come to arrest his daughter, madame Lepelletier Rosambo, and her husband, once president of the parliament of Paris. This fatal separation seems to have affected him more than any other circumstance of his life; and his own arrest, with that of his grandchildren shortly after, was rather a relief to his feelings. The villagers crowded round to take leave of their ancient benefactor with tears and benedictions, and four of the municipality accompanied him to Paris, that he might not be escorted by soldiers like a criminal. He was shut up in prison with one of his grandchildren only; but, upon his petition, the whole unfortunate family was afterwards united. The guillotine soon separated Lepelletier from his wife; and the accusation of Malesherbes with his daughter and granddaughter "for a conspiracy against the liberties of the French people!" was followed by a sentence of death. The condemnation of these females almost unmanned him; his courage, however,

soon returned. On the fatal day, Malesherbes left the prison with a serene countenance; and happening to stumble against a stone, he said (with the pleasantry of Sir Thomas More), "a Roman would have thought this an unlucky omen, and walked back again." He conversed calmly with his children in the cart, took a tender farewell, and received the fatal stroke, on the 22d of April, 1794, in the seventy-third year of his age. Malesherbes was elected an honorary member of the Academy of Sciences in 1750, of the Academy of Inscriptions in 1759, and of the French Academy in 1775. His writings are mostly on subjects of natural history and rural economy. His Discours et Remonstrances, printed in 1779, are still quoted as authorities on financial questions; and his Mémoire sur la Liberté de la Presse, takes an enlightened view of this difficult question. After the Restoration a monument was erected to his memory by Louis XVIII. in the hall of the Chamber of Justice, with the inscription, "Strenue semper fidelis regi suo, in solio veritatem, præsidium in carcere attulit."

MALET, (Sir Charles Warre,) was born in 1752, and at the age of eighteen obtained a writership in the East India Company's service at Bombay. In 1785 he was appointed president plenipotentiary at the court of the peishwa, a Mahratta prince. In 1791 he was made a baronet. He filled the chair of government at Bombay for the space of nine months, till the arrival of governor Duncan in January 1798. Soon after he returned to England. He published, in the sixth volume of the Asiatic Researches, an account of the famous excavated temples of Elora, near Aurungabad, in the East Indies, which he visited and explored in 1794. He died in 1815.

MALET, (Claude Francis de,) a French general, of republican principles, born at Dole, in Franche-Comté, in 1754. He entered the army early in life, and distinguished himself in several campaigns from 1790 till 1805, when he was confined on account of his opposition to Buonaparte's imperial projects. He escaped from prison in October 1812, during the emperor's absence in Russia: he then suddenly announced to the état major that Napoleon was dead, and declared a provisional government. He was seized while attempting to assassinate general Hullin, the governor of Paris (who had evinced a disbelief of his report respecting Napoleon), and was condemned, and shot at Grenelle on the 29th of the same month.

MALEZIEU, (Nicolas de,) born at Paris in 1650, was appointed, through the influence of Bossuet and the duke of Montausier, preceptor to the duke of Maine. In 1696 he was chosen to instruct the duke of Burgundy in the mathematics. In 1699 he became a member of the Academy of Sciences, and in two years after of the French Academy. Under the regency of the duke of Orleans he was involved in the disgrace which fell upon the duke his pupil (who had been appointed regent by the will of Louis XIV.), and was imprisoned for two years. He died in 1727. He published, Elements of Geometry, for the duke of Burgundy; these formed the substance of the instruction delivered by him to that prince; several pieces in verse, songs, &c.

MALHERBE, (Francis de,) the father of French lyric poetry, was born about 1555 at Caen, of an ancient but decayed family, and was educated at his native town, at Heidelberg, and at Basle. On his return to France he entered into the household of Henry d'Angoulême, natural son of Henry II., and governor of Provence, and he remained with that prince till his death in 1585. He married the widow of a counsellor, by whom he had several children, who all died before him. He served in the army during the wars of the League, and conducted the siege of Martigues, in Provence. In 1600 he wrote an ode on the arrival in France of Marie de' Medicis, the wife of Henry IV. He had been commended to that monarch for his skill in poetry by cardinal du Perron, bishop of Evreux. In 1605 Malherbe having come to Paris on private business, the king sent for him, praised his poetry, and provided him with the means of remaining at court. After the death of Henry IV. he had a pension from the queen-dowager. He died at Paris in 1628. Though the recorded incidents of his life are few, several anecdotes have been given respecting his character and manners. His temper seems to have been far from amiable: he was splenetic and sarcastic, and had little feeling for the common charities of kindred. His bon-mots were frequently rude and severe. To a young lawyer of family who showed him a poem of his composition, he said, "Had you the alternative of being hanged or writing these verses? nothing less could excuse you for producing such a ridiculous piece." Dining once with the archbishop of Rouen,

he fell asleep after dinner. The prelate waked him to go and hear a sermon he was to preach. "I can sleep well enough without that," said Malherbe. In his last illness he was with difficulty persuaded to confess himself. His "ruling passion," that of guarding the purity of the French language, showed itself an hour before he expired, when he reproved his nurse for using a word that was not of good authority. And it is said, that when his confessor was painting to him the joys of heaven in mean and vulgar terms, he desired he would say no more, lest his bad style should give him a disgust to it. His well-known eulogy by Boileau cannot fail of immortalizing his name:—

"Enfin Malherbe vint, et le premier en France
Fit sentir dans les vers une juste cadence."

His nicety in diction rendered him a very slow and laborious composer; and the sum of his works is but small, considering the length of his life and leisure. They consist of odes, stanzas, sonnets, epigrams, songs, and other short pieces, many of them complimentary addresses to the great, and several of a devotional cast. He published also a translation of Seneca De Beneficiis, and of the thirty-third book of Livy; and some letters. The best editions of Malherbe are those of 1723, in 3 vols, 12mo, with the remarks of Menage; of 1757, 8vo, Paris, by Saint Marc; of 1764, 12mo; and 1776, 8vo, Barbou; and of 1797, 4to, Didot, Paris.

MALIBRAN, (Maria Felicia,) a highly-gifted singer and actress, eldest daughter of Manuel Garcia, a celebrated Spanish tenor singer of the Italian Opera, was born at Paris in 1808. In 1816 she came with her parents to London, where, at the age of seventeen, she appeared as prima donna, at the Opera, in the character of Rosina, in Il Barbiere di Siviglia; and soon afterwards she sang at the York Festival. In the following year she went to America, and at New York married François Eugene Malibran, a French banker and merchant, who shortly after became a bankrupt. A separation took place, and she returned alone to Europe in 1827. She appeared at Paris, at the Grand Opera, in Semiramide, on the 12th of January, 1828, and her success was decisive and unprecedented. She appeared successively at Rome, Milan, Venice, and Naples. In 1835 she returned to London, where her performances, at Drury-lane Theatre, in La Sonnambula and Fidelio, were hailed with unbounded applause. In 1836 she again visited Paris, and, her union with M. Malibran having been annulled by the French courts, she there married, on the 30th of March, M. de Beriot, a distinguished Belgian violinist, with whom she returned to England. She was taken ill at the Manchester Musical Festival, on the 14th of September following, and died on the 23d, in the twenty-eighth year of her age. Her remains were deposited in a vault of the Collegiate church, but were afterwards, at the desire of M. de Beriot, removed to Belgium. She was eminently distinguished by the number and brilliancy of her accomplishments, and she spoke, with facility, Spanish, French, Italian, and English.

MALINGRE, (Claude,) called Sieur de St. Lazare, a French historian, of indefatigable industry, but of slender abilities, born, of poor parents, at Sens, about 1580. In spite of every artifice to sell his histories, publishing the same under different titles, filling them with flatteries to the reigning princes, and other arts, it was with great difficulty that he could force any of them into circulation. He died in 1655. His best work is said to be, Histoire des dignités Honoraires de France, 8vo.

MALLEMANS, (John,) a miscellaneous writer, born at Beaune in 1649. He took orders after having been either a captain of dragoons or of infantry; and in 1702 he obtained a canonry of the royal and collegiate church of St. Opportune, at Paris. He was a man of learning, and not destitute of critical acumen; but he entertained very singular and wild opinions. He died in 1740, at the age of ninety-one. He published, A French prose Translation of Virgil; The History of Religion, from the Beginning of the World to the Reign of the Emperor Jovian; and, Thoughts on the literal Meaning of the first eighteen Verses of the Gospel of St. John, these are said to contain some happy conjectures, and judicious criticisms on former versions, but intermingled with the most extravagant opinions and reveries.

MALLEMANS DE MESSANGES, (Claude,) a French philosopher and mathematician, was born at Beaune, in Burgundy, in 1653, and educated at Paris, where, in 1674, he entered the Congregation of the Oratory. He afterwards filled the chair of professor of philosophy at the College du Plessis for thirty-four years. He died in 1723. He was a zealous advocate for the philosophy of

Descartes. He invented a machine for making all sorts of dials; and was the author of, A Physical Treatise on the World, a new System; A new System of the Load Stone, 1674; and, An Attempt to solve the famous Problem of the Quadrature of the Circle. He also published, An Answer to a satirical piece of criticism written by Furetière, entitled, The Apotheosis of the Dictionary of the French Academy.

MALLET, (David,) a poet and miscellaneous writer, was born about 1700, at Crieff, in Perthshire. The name of his family, which appears to have been in the inferior ranks of life, was Malloch. He received his earlier education under Mr. Ker, a professor of Aberdeen. In 1720 he was in the station of tutor to the children of a Mr. Home, near Edinburgh, and at the same time attended lectures in the university of that city. He had already exercised himself in poetical composition. In 1723 he accepted the appointment of tutor to the two younger sons of the duke of Montrose, whom he accompanied to Winchester. He soon after settled in London. In 1723 his admired ballad of William and Margaret was printed in a periodical work of Aaron Hill's, called the Plain Dealer. In 1728 he published, The Excursion, a descriptive poem. About this time he softened his original name of Malloch to Mallet. About this period also he accompanied his pupils in a continental tour. His tragedy of Eurydice, which he had planned some years before, was first brought upon the stage in 1731, and was but indifferently received. He was now of consequence enough to be admitted to the company of men of rank and literary eminence. Among these he particularly courted the favour of Pope, whose ridicule of cities and commentators he echoed in a poem, published in 1733, entitled, Verbal Criticism. By Pope he was introduced to Bolingbroke. When Frederic, prince of Wales, kept an opposition court, and affected the patronage of men of letters, Mallet was made his under secretary, with a salary of 200*l.* per annum. He attended the prince of Orange on a visit to Oxford in 1734, and presented to him a copy of verses written in the name of the university, on which occasion he was admitted to the degree of M.A. His tragedy of Mustapha was acted at Drury-lane in 1739, under the protection of the prince of Wales; it had a temporary success, but was never revived. His principal prose performance, the Life of Lord Bacon, prefixed to a new edition of his works, appeared in 1740. In the same year he was associated with Thomson in the composition of the Masque of Alfred, represented at Cliefden, in honour of the birth-day of his royal highness's eldest daughter. He afterwards altered it for Drury-lane Theatre. His poem in blank verse, Amyntor and Theodora, was published in 1747. When, after Pope's death, lord Bolingbroke resolved to take vengeance on his memory for having clandestinely printed his Patriot King, Mallet was employed to bring forward the charge in an advertisement to a publication of that and some other tracts. This office he performed with so much severity, that Warburton interposed with an apologetical letter to the editor; which Mallet retorted by A Letter to the most impudent Man living. He was rewarded for this service to lord Bolingbroke by the bequest of his lordship's works; and in 1754 he published them in 5 vols, 4to. When Sarah duchess of Marlborough left a legacy of 1000*l.* to Glover and Mallet on condition of writing the life of the duke, the former refused the task, but the latter undertook it, and received a pension in consideration of the supposed progress he was making in it; but never wrote a line. The unfavourable commencement of the war of 1756 rendering the ministry unpopular, Mallet was employed to divert the public odium upon admiral Byng; and a paper which he wrote for this purpose, under the signature of A Plain Man, was circulated with great industry and effect. He was rewarded with a considerable pension. When lord Bute came into power, Mallet served the cause of that unpopular minister by his Truth in Rhyme, and his tragedy of Elvira imitated from La Motte, and pointed to a political end. His recompense was the place of keeper of the book of entries for the port of London. Mallet was an avowed infidel. He was vain not only of his literary talents, but of his person, which he was accustomed to set off with all the advantages of dress. He appears to have made a considerable figure in society, and even Johnson admits that his conversation was spirited and elegant. He was twice married; and with his second wife, a Miss Elstob, daughter of lord Carlisle's steward, he got a fortune of 10,000*l.* He died in 1765. He published an edition of his poems in 1769, in 3 vols, 8vo.

MALLET, (Edme,) a French divine

and writer, born at Melun in 1713. He served a cure near his native place till 1751, when he came to Paris, to the professorship of theology in the college of Navarre. The opposite imputations of Jansenism and freethinking under which he laboured, at first indisposed towards him Boyer, bishop of Mirepoix, the dispenser of ecclesiastical favours; but discovering the falsehood of the charge against him, he gave him a canonry of Verdun. The following are his principal works: Principes pour la Lecture des Poètes; Essai sur l'Etude des Belles-Lettres; Essai sur les Bienséances Oratoires; Principes pour la Lecture des Orateurs; a Translation of Davila's History of the Civil Wars of France. He was likewise employed upon the articles of theology and belles-lettres for the Encyclopédie. His style in all these performances is neat, clear, and unaffected. In his treatises on poetry and polite literature he limited himself to an accurate exposition of the precepts laid down by the best masters, illustrated by select and apposite examples taken from their writings. He died in 1755, in the forty-second year of his age.

MALLET, (Paul Henry,) an historian and antiquary, first professor of history in his native city, was born at Geneva in 1730, and became afterwards professor royal of the belles-lettres at Copenhagen, a member of the academies of Upsal, Lyons, Cassel, and of the Academy of Inscriptions, and of the Celtique Academy, of Paris. He died at Geneva in 1807. His principal works are, Introduction à l'Histoire du Danemarc; Edda, ou Monuments de la Mythologie et de la Poésie des Celtes; this was ably translated into English by bishop Percy, under the title of Northern Antiquities and the Edda; De la Forme du Governement de la Suède; Histoire de Danemarc; Histoire de la Maison de Hesse; and, Histoire de la Maison de Brunswick.

MALLET, (James Andrew,) professor of astronomy at Geneva, was born in that city in 1740, and educated at the public school there, and at Basle, where he studied under David Bernoulli. In 1765 he made a tour to France and England, in the course of which he formed an acquaintance with Lalande at Paris, and with doctors Maskelyne and Bevis at London. About that time, he sent to Bernoulli two papers on the calculation of chances, which were inserted in the Acta Helvetica; and he soon after obtained an accessit from the Academy of Sciences of Berlin. At the request of Lalande, he calculated a table of the aberration and nutation of stars of the first and second magnitude, which was published in the Connoissance des Temps, and in Lalande's Astronomy. In 1769 he was engaged by the Academy of Petersburg, on the recommendation of Lalande and Bernoulli, to observe the transit of Venus, at one of the northern stations made choice of for that purpose. He was a member of the Academy of Sciences at Paris, to whose Mémoires he contributed some of his best astronomical observations. He also corresponded with Lalande and Messier at Paris, d'Arguier at Toulouse, Dr. Maskelyne at London, Wargentin at Stockholm, Euler, jun., and Bernoulli. He died in 1790

MALLET-DUPAN, (James,) a political writer and distinguished journalist, was born at Geneva in 1749, and educated at Cassel, where he became professor of belles-lettres at the age of five and twenty. He afterwards acquired celebrity as the continuator of the Annals of Linguet, and the conductor of the Mercure de France. But when the French revolution broke out, his attachment to the royal cause exposed him to the severest persecution. Finding no safe asylum either in France or in Switzerland, he came to London, where he conducted the Mercure Britannique, 1798, 1799. In this able work, wishing to please every party, he offended all: the Jacobins were disgusted with the details which recalled to mind their cruel excesses, and the emigrants were displeased that opinions were entertained which discouraged the introduction of the ancient government of France. It was, however, one of the most powerful organs of the Anti-Gallican press of that time. Mallet-Dupan died at Richmond in May 1800, in the house of his friend Lalli-Tollendal. He also wrote, The Influence of Philosophy on Literature; Discourse on Eloquence, and Political Systems; Considerations on the French Revolution; and, Correspondence for an History of French Republicanism.

MALLINKROT, (Bernard,) dean of the cathedral of Munster, a learned but turbulent and ambitious ecclesiastic of the seventeenth century. He was nominated to two bishoprics, but his ambition was to be bishop of Munster, yet he was defeated in his intrigues, and in 1650, in consequence of his seditious conduct, he was degraded, and afterwards (in 1657) imprisoned by his rival

in the castle of Ottienzheim, where he died in 1664. He wrote, De Naturâ et Usu Literarum; De Ortu ac Progressu Artis Typographicæ; Paralipomenon de Historicis Græcis Centuriæ V.; and other works.

MALMSBURY, (William of,) an ancient and trustworthy English historian, born in Somersetshire about 1095, or 1096: his father was a Norman, his mother an English woman. When a child, he himself says, he discovered a fondness for learning, which was encouraged by his parents. Some have supposed that he was educated at Oxford. He became, however, a monk of Malmsbury, of which monastery he was chosen librarian and precentor. He wrote, De Gestis Regum Anglorum Lib. V.—this is a general history of England from the arrival of the Saxons, in 449, to the 26 Henry I., in 1126; the first three books were probably written after 1120; after some delay he wrote the fourth and fifth books, which he dedicated to Robert, earl of Gloucester, at whose request he afterwards composed his De Historiâ Novellâ Lib. II., which appears to have been begun after the death of Henry I.; De Gestis Pontificum Anglorum Lib. IV., from the conversion of the English by St. Augustine to 1123; these three works were published by Sir Henry Savile among the Scriptores post Bedam, fol. 1596; reprinted fol. Frankfort, 1601. A translation of the De Gestis Regum, into English, by the Rev. John Sharpe, was published in 4to, London, 1815. Gale printed Malmsbury's Antiquities of Glastonbury, and Wharton published his Life of St. Aldhelm. William of Malmsbury wrote many pieces of Latin poetry; "and it is remarkable," says Wharton, "that almost all the professed prose writers of this age made experiments in verse." The date of his death is not known; but he was living in 1143.

MALO, (Vincent,) a painter, was born at Cambray in 1625, and was a disciple of David Teniers, and afterwards of Rubens, under whom he acquired a skill in colouring which was greatly admired. His works are chiefly at Genoa, Florence, and Rome. He died in 1670.

MALOMBRA, (Pietro,) a painter, was born at Venice in 1556, and was a pupil of Giuseppe Porta, called Salviati. He also copied Palma; and his designs are more studied and laboured than those of most of the Venetian painters. His pictures of the Miracles of St. Francis de Paula, in the church of that saint at Venice, are the best examples of his style in that class of paintings. His historical pictures of the easel size are greatly admired; they exhibit architectural views of the principal places in Venice, enriched with numerous figures beautifully grouped, and designed with elegance and grace. He died in 1618.

MALONE, (Edmund,) the celebrated commentator on Shakspear, was the son of one of the judges of the Court of Common Pleas in Ireland, and was born in Dublin in 1741, and educated at the university of his native city, whence he removed to the Inner Temple, and in 1767 was called to the bar; but, being possessed of an independent fortune, he removed to London, where he was introduced to Dr. Johnson, Edmund Burke, and other eminent men of the day, and devoted himself to literature. In 1780 he published two supplementary volumes to Steevens's Shakspear, and a detection of Chatterton's forgeries. In 1790 appeared his own edition of Shakspear; and in 1795 he exposed the imposture of the Irelands. In 1797 he published the Works and Life of Sir Joshua Reynolds; in 1800 the Life of Dryden, prefixed to an edition of his prose works; and in 1808 he printed the Life and Tracts of William Gerard Hamilton; and in 1811 a Biographical Sketch of the Right Hon. William Windham. He died in 1812. His posthumous edition of Shakspear, very carefully edited, was published by his friend, Mr. James Boswell, in 1821, in 21 vols. Of Malone it is not, perhaps, very high praise to say that he was without doubt the best of the commentators on Shakspear. He is, compared with his predecessors, more trustworthy in his assertions, more cautious in his opinions, and more careful to interpret what he found in the text than to substitute his own conjectures. Professor Porson declared to Mr. Malone's biographer, that he considered the Essay on the three parts of Henry the Sixth as one of the most convincing pieces of criticism that he had ever read.

MALOUIN, (Paul James,) a French chemist and physician, was born at Caen in 1701, and studied for his profession at Paris. In 1744 he became a member of the Academy of Sciences, and in the following year he was appointed professor of chemistry at the Jardin du Roi. He was an enthusiast in his art, to which he reverently looked up as to a divinity, and could not brook the indulgence of any pleasantries at the expense of it. His

liberal conduct and talents were universally acknowledged, and he filled with great reputation the honourable offices of professor of medicine in the college of Paris, and physician in ordinary to the queen. He was also a member of the Royal Society of London. He was distinguished for a habit of strict temperance, which preserved his health to the advanced age of seventy-seven, without any of its infirmities. He died of apoplexy, December 31, 1777. He left a legacy to the faculty on condition of their assembling once a year, and giving an account of their labours and discoveries. His principal works are, Traité de Chimie; and, Chimie Médicale. He wrote also several articles in the dictionary Des Arts et Métiers, published by the Academy of Sciences, and the chemical articles in the Encyclopédie.

MALPIGHI, (Marcello,) a distinguished anatomist and physiologist, born in 1628 at Crevalcuore, near Bologna. He studied anatomy and physic at Bologna, under Massari and Mariano, and took there his doctor's degree in 1653. In 1656 he was appointed professor by the senate of Bologna; but soon after, at the invitation of Ferdinand II. grand duke of Tuscany, he settled at Pisa, where he was assisted in his curious experiments by his friend Borelli. In 1659, as the air of Pisa did not agree with him, he returned to Bologna, where he practised with great popularity. In 1662 he was prevailed upon to go to Messina as professor; in 1669 he became a corresponding member of the Royal Society of London; and in 1691 the new pope Innocent XII. sent for him to Rome, and made him his physician and chamberlain. He died 29th Nov. 1694, in consequence of a paralytic stroke, and was buried with funeral honours in the church of St. Gregorio, at Bologna, where a statue was erected to his memory. His works were printed together, London, 1686, 2 vols, fol. and reprinted more correctly at Amsterdam, 1687, 4to. Malpighi is now chiefly remembered in connexion with his discoveries in the anatomy of the skin and of the secreting glands. He first described clearly the structure of the tongue, and pointed out the fine papillæ on its surface as the seat of sensation. In the coloured portion of the tongue of the ox he had first discovered the rete mucosum, or, as it is often called in his honour, rete Malpighii; and he afterwards showed a similar membrane on the skin of the negro. He proved, as Riolan had before done, that the colour of the skin depends on this substance, the cutis of white and of coloured races being always of the same rosy hue. He was the first who examined the circulation with the microscope; and he published some excellent observations on the chemical and other characters of the blood. He likewise wrote on the process of incubation, and on the structure and physiology of plants.

MALTE-BRUN. See Brun.

MALTHUS, (Thomas Robert,) a celebrated political economist, was born in 1766 at the Rookery, near Dorking, in Surrey, and educated at Warrington, and at Jesus college, Cambridge, of which he became fellow. In 1798 he published his Essay on Population, with Remarks on the Speculations of Godwin and Condorcet, in which he labours to prove that while population increases in a geometrical, the means of subsistence increase only in an arithmetical ratio. He afterwards took orders, and obtained a curacy in the county of Surrey. In 1804 he was appointed to the chair of history and political economy in the East India Company's college in Hertfordshire; a situation which he filled during the remainder of his life. He was a fellow of the Royal Society; and some years before his death he was enrolled as a member of the National Institute of France. He died of a disease of the heart, in December 1834, at Bath.

MALTON, (Thomas,) an artist and mathematician, born in 1726. He delivered lectures on perspective, and on theoretical and practical geometry; and he published A Royal Road to Geometry, or an easy and familiar Introduction to the Mathematics, 1775, 8vo; A complete Treatise on Perspective, in theory and practice, on the true principles of Dr. Brook Taylor, 1776, fol.; and a collection of aquatinta engravings, with descriptions, entitled, A Picturesque Tour through London and Westminster, 1792, fol. He died in 1801.

MALUS, (Stephen Louis,) a distinguished mathematician and natural philosopher, born at Paris in 1775. He first served in the army under the revolutionary flag, and soon after entered the Polytechnic School. After his return from the expedition to Egypt, he was commissioned to superintend some important additions to the fortifications of Antwerp. He then completed his Essais d'Optique, and discovered the Polarization of Light. The Royal Society of

London awarded him the Copley medal, and he was chosen a member of the Institute. He was about to receive the appointment of director of the Polytechnic School, when he was prematurely cut off on the 23d of February, 1812, in the thirty-seventh year of his age.

MALVASIA, (Carlo Cesare, count de,) a learned antiquary, born at Bologna in 1616. He took orders, and afterwards became professor of jurisprudence at the university of his native place. He wrote, Felsina Pittrice, Vite e Rittrati de' Pittori Bolognesi; and, Marmora Felsinea illustrata. He died in 1693.

MALVENDA, (Thomas,) a learned Spanish Dominican, was born in 1566 at Xativa, in Valencia, and taught philosophy and divinity with great reputation in his order. Baronius, hearing of his abilities, persuaded his general to send for him to Rome, that he might have the benefit of his advice. Malvenda accordingly gave Baronius great assistance in his Annals, and was employed, at the same time, to correct all the ecclesiastical books of his order, which he did with much accuracy. He died in 1628. He wrote, De Anti-Christo; A new Latin Version of the Hebrew Text of the Bible, with Notes; this he had carried on from the beginning of Genesis to the sixteenth chapter of Ezekiel; it is greatly commended by Simon, Poole, and Calmet; Annales Ordinis Prædicatorum; and, Commentarius de Paradiso voluptatis, quem Scriptura Sacra, Genesis ii. et iii. capite describit.

MALVEZZI, (Virgilio, marchese de,) an Italian writer of eminence, born of a noble family at Bologna in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in 1616, although not quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physic, mathematics, and divinity. He afterwards became a soldier, and served under the duke di Feria, governor of the Milanese. Philip IV. of Spain employed him in several affairs, and admitted him into his council of war. Literature, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He wrote, Discourses upon the first book of Tacitus's Annals, which were translated and published in English by Sir R. Baker, Lond. 1642, fol. His Il Davide Perseguitato was translated by Robert Ashley, 1647, in 12mo; his Romulus and Tarquin, by lord H. Cary, 1638, 12mo; and his I Successi della Monarchia delle Spagne nell' anno 1639, by Robert Gentilis, 1647, 12mo. He died in 1654.

MAMBRUN, (Peter,) a learned Jesuit, celebrated for his Latin poetry and criticism, born in 1600, at Clermont-Ferrand, in Auvergne. After having taught rhetoric in the society's college at Paris for four years, he was sent to Caen as a professor of philosophy, where the celebrated Huet was his disciple, and contracted a great affection for him. He was afterwards professor of theology at the college of la Flèche, where he died in 1661. He published in Latin a Peripatetic Dissertation on Epic Poetry. His fame, however, is chiefly derived from his own performances in Latin poetry. In this walk he was so exact an imitator of Virgil, that he not only copied his diction and versification, but followed his example in composing Eclogues, Georgics, and an heroic poem, all consisting of the Virgilian number of books. In his Georgics, indeed, he deviates from the culture of the land to that of the soul and understanding. His heroic poem is entitled, Constantine; or, Idolatry overthrown. But his poems, though praised for their purity, and a certain dignity of language and sentiment, seem to have sunk into oblivion. The applause of Chapelain, and the character given of him by Menage, of a great poet and a great critic, will scarcely procure him readers now.

MAMMEA, (Julia,) empress of Rome, was born at Emesa, and married at Rome to Gencius Marcianus, by whom she had Alexander Severus, afterwards emperor. She was distinguished for the purity of her morals, and the judiciousness of her conduct during the minority of her son; and she is said, while at Antioch, to have received instruction in the Christian faith from Origen. In the council of regency, formed by her, the celebrated Ulpian was a leading member. She was murdered by her soldiers, together with her son, on the 19th of March, A.D. 235.

MAMOUN, (ABU'L ABBAS ABDALLAH III., al,) the seventh Abbasside khalif, and the most illustrious prince of that dynasty, was the son of the celebrated Aaron, or Haroun, Al Raschid, and was born at Bagdad A.D. 786. He was entrusted during the life of his father with the government of Khorassan; but on the death of Al Rashid, in 808, and the succession of his brother Amyn, Mamoun was deprived of this govern-

ment, and commanded to repair to Bagdad. Mamoun disobeyed the orders of the khalif, and proclaimed war against him, took Bagdad, and put Amyn to death (813). The early part of Mamoun's reign was disturbed by the pretensions of the descendants of Ali, the cousin of Mohammed. Mamoun, in order to restore peace to his empire, named one of the princes of the house of Ali as his successor, and commanded that the black colour, which distinguished the Abbassides, should be discontinued at the court, and replaced by the green, which was worn by the descendants of the prophet. This step, however, gave offence to the people, and Mamoun restored the black colour. In 830 he engaged in a war with Theophilus, the emperor of Constantinople; which was carried on, principally in Cilicia, during three successive campaigns; at the close of which Mamoun died in the vicinity of Tarsus, 833, in the forty-eighth year of his age. He was a munificent patron of literature, and founded colleges and libraries in the principal towns of his dominions; and he invited to his court not only Greek and Syriac, but also Hindu philosophers and mathematicians. Many of the most celebrated Greek and Hindu works were translated into Arabic by his command. He was succeeded by his brother Motasem.

MAN, or MAAN, (Cornelius de,) a painter, born at Delft in 1621. He went early to Florence, whence, after a residence there of two years, he repaired to Rome, where he diligently sought the most celebrated paintings, and studied them without intermission, being solicitous to obtain a good taste for design. To perfect himself in colouring, he went, after three years, to Venice, to study the works of Titian. He then returned to Delft, where he distinguished himself as a painter of history and portraits, in the latter of which he excelled. In the great hall of the physicians and surgeons is a picture by him, which is greatly admired. It contains the portraits of the most eminent members of the faculty of that time, disposed in an historical style. It is much in the manner of Titian, and is still esteemed an admirable model for all painters of portraits. Man died in 1706.

MAN, (James,) a learned schoolmaster, born at Whitewreath, in the county of Murray, in the beginning of the last century, and educated at King's college, Aberdeen, where he took the degree of M.A. in 1721. He was afterwards appointed schoolmaster of the parish school of Touch, in the county of Aberdeen; and at length, in 1742, master of the poor's hospital, in the city of Aberdeen. Here his zeal for the character of Buchanan led him to join the Scotch party, who were dissatisfied with Ruddiman's edition of Buchanan's works, published in 1715, 2 vols, fol., and he determined himself to give a new edition more agreeable to his own views, which, as he was a staunch Presbyterian, were adverse to Ruddiman's well-known sentiments. In 1751 he published a work in which he pointed out the errors and defects of Ruddiman's edition. To this the latter replied in 1754, in a pamphlet entitled Anticrisis, or a Discussion of the scurrilous and malicious libel published by one James Man of Aberdeen, 8vo, which was fellowed by Audi alteram partem; or a further vindication of Mr. Thomas Ruddiman's edition of the great Buchanan's works, 1756, 8vo. Man died in 1761. In the following year his edition of Buchanan's History was published, 8vo.

MANAIGO, (Silvestro,) a painter, was born at Venice about 1680, and was a pupil of Gregorio Lazzarini. He excelled in composition and design; his figures are correct and well grouped; and many of his characters have a just and strong expression, with considerable grace. His picture of Joseph sold by his Brethren is worthy of the greatest painter. There is a print after this painting, the original of which was in the possession of Giuseppe Pedrini, at Venice. In the church of St. Felice, in the same city, is a capital design of Manaigo, representing our Saviour driving the buyers and sellers out of the Temple; and in the church of St. Eustachius is a noble picture by him of St. Matthew.

MANARA, (Prospero marquis,) a statesman and writer, was born at Taro, in the dukedom of Parma, in 1714, and educated at the university of that city. No sooner had the high-spirited Infant Don Philip become the pacific possessor of that principality, than he instituted that famous academy of arts, which, except those of Rome and Bologna, was soon accounted the best in Italy. In 1760 the marquis of Felia, first minister of state, appointed Manara a chamberlain of the royal house, and, soon after, superintendent of the newly-projected high road, through that lofty branch of the Apennines which connects the Ligurian with the Parmesan dominions; and from that time he was gradually promoted to

more conspicuous and important places. He succeeded the abbé de Condillac in the education of the young prince Ferdinand, who afterwards rewarded him with a pension for life, and with the eminent dignity of first chamberlain. In 1771 he was appointed counsellor of state; and in 1773 he was sent ambassador to the court of Turin. In 1779 he was appointed tutor to the infant hereditary prince, don Luigi, afterwards king of Etruria. He was next appointed minister of state. He translated into Italian the Eclogues and Georgics of Virgil. He died in 1800; and in the following year his works were published at Parma by Bodoni, in 4 vols, 8vo.

MANARDI, (Giovanni,) a learned physician, was born in 1462 at Ferrara, where he was appointed medical professor, which post he occupied from 1482 to 1495. He then resided for some years with Gian-Francesco Pico of Mirandola, to whom he was both physician and preceptor, and whom he assisted in publishing the work of the celebrated Giovanni Pico against judicial astrology. In 1513 he became physician to Ladislaus, king of Hungary; and in 1519 he returned to Ferrara, and resumed his functions. He died in 1536. He published, Epistolarum Medicinalium Libri VI., several times printed, lastly, with the title of Curia Medica xx. Libris Epistolarum et Consultationum adumbrata; and, In primum Artis parvæ Galeni Librum Commentarius.

MANASSES, (Constantine,) a Greek writer of the twelfth century, who wrote a Chronicle, in verse, from the Creation to A.D. 1081. Leunclavius published a Latin version of it at Basle, in 1573, 8vo; and again at Leyden, in 1616, with the Greek text, and the notes of Meursius, 4to; this last was reprinted at Paris, along with the Byzantine Historians, in 1655, fol. with a Glossary by Fabrot.

MANBY, (Peter,) an Irish Roman Catholic writer, was educated at Trinity college, Dublin, and became chaplain to Dr. Michael Boyle, archbishop of Dublin, and at length dean of Derry. In the reign of James II. he embraced the popish religion, in vindication of which he wrote several books. He then removed to France, and thence to England, and died at London in 1697. He wrote, A Letter to a Nonconformist Minister; A brief and practical Discourse on Abstinence in Lent; Of Confession to a lawful Priest; The Considerations which obliged Peter Manby, dean of Derry, to embrace the Catholic religion,—this was ably answered by King, afterwards archbishop of Dublin, and by Dr. Clagett. Manby replied to the former, in A reformed Catechism, in two Dialogues, the first only of which appeared in 1687, and was answered by King.

MANCINELLI, (Antonio,) a poet and grammarian, was born at Velletri, in the Campagna di Roma, in 1452. He was instructed by Pomponius Lætus; and he taught classical learning at Velletri, Sermoneta, and Rome, with great success. He published in 1492 a poem entitled, Silva Vitæ suæ, which Meuschen reprinted in 1735, in the first volume of his Collection, entitled, Vitæ summorum Dignitate et Eruditione Virorum. He wrote also, De Floribus, de Figuris, de Poetica Virtute; Epigrams; and, Notes upon some of the Classic Authors. He died about 1506; but the story of his having his hands cut off, and his tongue cut out, by order of the pope Alexander VI. for having made an insolent speech to him, and which was related by Flaccius Illyricus, appears to be a fiction.

MANCINI, (Paolo,) founder of the Academy degli Umoristi, was born of a noble family at Rome, towards the close of the sixteenth century. He died in 1635. The Academy subsisted only till 1670, and all the efforts of Clement XI. to re-establish it proved unavailing.

MANCINI, (Maria,) grand-daughter of the preceding, and niece of cardinal Mazarin, was born at Rome in 1639. Her uncle invited her to Paris, when she was seen by Louis XIV., who became enamoured of her; the cardinal immediately sent her to a convent at Brouage. In 1661 she married prince Colonna, constable of Naples, from whom she afterwards separated. She died in Spain about 1715.

MANDEVILE, or MANDEVYLL, (Sir John de,) a celebrated English traveller, was born at St. Alban's about 1300, of a distinguished family. Leland, who calls him Magdovillanus, says that he was a proficient in theology, natural philosophy, and physic, before he left England, in 1327, to visit foreign countries. After travelling through Palestine, Egypt, Southern China, and a great part of Asia, he returned to England at the end of thirty-three years. He went afterwards to Liege, where it seems he passed under the name of Joannes de Barbam, and where he died, according to Vossius, who has recorded the inscription on his tomb, November 17, 1372. His narrative of

travels was dedicated to Edward III. His design seems to have been to commit to writing whatever he had read, or heard, or knew, concerning the places which he saw or has mentioned in his book. Agreeably to this plan, he has described monsters from Pliny, copied miracles from legends, and related, without quotation, stories from authors who are now ranked among writers of romances and apocryphal history. He acknowledges himself that his book was made up partly of hearsay, and partly of his own knowledge; and he prefaces his most improbable relations with some such words as these, "thei seyne, or men seyn, but I have not sene it." Leland affirms that Sir John Mandevile had the reputation of being a conscientious man, and that he had religiously declined an honourable alliance to the Soldan of Egypt, whose daughter he might have espoused, if he would have abjured Christianity. It is likewise very certain that many things in his book, which were looked upon as fabulous for a long time, have been since verified. He was an extraordinary linguist, and wrote his book in Latin, from which he translated it into French, and from French into English and Italian; and Vossius says that it was translated into Belgic and German. A MS. of Sir John Mandevile's travels, which belongs to the age of the author, is in the Cottonian Collection in the British Museum (Titus, C. xvi.). The first English edition was printed by Winkyn de Worde, at Westminster, 8vo, 1499, A lytell Treatise or Booke, named John Mandevyll, Knyht, born in Englande, in the towne of Saynt Abone, and speaketh of the wayes of the Holy Lande toward Jherusalem, and of Marvyles of Ynde and other dyverse Countries. The best English edition is that of London, 1725, 8vo; The Voiage and Travaile of Sir John Mandevile, &c.

MANDEVILLE, (Bernard de,) an author of temporary celebrity, was born about 1670, at Dort, in Holland, where he studied physic, and took the degree of doctor. He afterwards came over to England, and wrote several works, which gained for him considerable notoriety. In 1709 he published his Virgin Unmasked, or a dialogue between an Old Maiden Aunt and her Niece, upon Love, Marriage, Memoirs, and Morals, &c.; this is written in a coarse style, and is not commended for its moral tendency. In 1711 he published his Treatise of the Hypochondriac and Hysteric Passions, vulgarly called the Hyppo in Men, and the Vapours in Women. This work, which is divided into three dialogues, contains some shrewd remarks on the art of physic and the modern practice of physicians and apothecaries. In 1714 he published a poem, entitled, The Grumbling Hive, or Knaves turned Honest, which he afterwards enlarged into his celebrated publication, printed in 1723, under the title of, The Fable of the Bees, or Private Vices made Public Benefits; with an Essay on Charity and Charity Schools, and a Search into the Nature of Society. The tendency of this book was thought so immoral, that it was presented by the grand jury of Middlesex in July the same year. The author published a vindication of his work in the London Journal of August the 10th, 1723. It was attacked, however, by various writers, to whom Mandeville made no reply until 1728, when he published, in another 8vo volume, a second part of The Fable of the Bees, in order to illustrate the scheme and design of the first. In 1720 he published, Free Thoughts on Religion, the Church, and National Happiness. In 1732 he published, An Inquiry into the Origin of Honour, and Usefulness of Christianity in War; a work which abounds in paradoxical opinions. He died in 1733, in his sixty-third year. He is said to have been patronized by the first earl of Macclesfield, at whose table he was a frequent guest. He lived in obscure lodgings in London, and never had much practice as a physician. Besides the writings already enumerated, which came spontaneously from his pen, we are told by Sir John Hawkins that he sometimes employed his talents for hire, and in particular wrote letters in the London Journal in favour of spirituous liquors, for which he was paid by the distillers. Sir John adds, that "he was said to be coarse and overbearing in his manners, where he durst be so, yet a great flatterer of some vulgar Dutch merchants, who allowed him a pension." The Fable of the Bees was attacked by several writers, particularly by Dr. Fiddes, in the preface to his General Treatise of Morality formed upon the Principles of Natural Religion only, printed in 1724; by John Dennis, in a piece entitled, Vice and Luxury public Mischiefs, in 1724; by William Law, in a book entitled, Remarks upon the Fable of the Bees, in 1724; by Mr. Hutcheson, author of the Inquiry into the Original of our Ideas of Beauty and Virtue; in several papers published at Dublin, and reprinted in the first volume of Hibernicus's Letters; by Archibald

Campbell, in his Αρετηλογια; and by Berkeley, bishop of Cloyne, in his Alciphron, or the Minute Philosopher, printed in 1732; in answer to which last attack Mandeville published, the same year, A Letter to Dion, occasioned by his book called Alciphron.

MANES, as he is called by the Greek writers, Manichæus by the Latins, and Mani by the Persians and Arabians, was the founder of a celebrated sect, called after him Manicheans, and flourished in the third century. That he was a native subject of the Persian monarchy is almost universally allowed; but whether he was of the province of Persia, properly so called, or of Babylon, or else of Chaldea, which is often confounded with that of Babylon, is uncertain. According to the chronicle of Edessa, he was born A.D. 239, or 240. The Greek writers concur in representing him to have been a slave. The Eastern authors say that he was a painter and engraver. He is also said to have been instructed in all those arts and sciences which the Persians and the other neighbouring nations held in the highest esteem, to have studied astronomy, and to have been skilled in the art of healing. He became a convert to Christianity, and openly professed and taught it; but from his partiality for the doctrine of the Magi, in which he had been educated, was so bold as to attempt a coalition of it with the Christian system. He commenced his design in the reign of Sapor, and soon obtained a number of disciples, whom he seduced to adopt his opinions by the subtilty of his reasonings, his extraordinary eloquence, the gravity of his appearance, and the innocence and simplicity of his manners. Epiphanius and others affirm that sometimes he presumed to say he was the Holy Ghost, and at other times that he was an apostle of Jesus Christ. These charges are minutely investigated by Dr. Lardner, who, on the strongest evidence, has acquitted him of pretending to be the Holy Ghost; while he has shown it not improbable, that by calling himself an apostle of Christ, he might mean no more than to profess, in the lofty style of the orientals, that he was a disciple of Christ, and a teacher of his religion. Beausobre, following Abulpharagius, assigns the first appearance of Manes in the character of a public teacher to A.D. 267, and relates, on the authority of the Persian writers, that his reputation attracted the notice of Sapor, whose confidence he gained, but forfeited soon after, and, on being excommunicated by the orthodox Christians, withdrew into Turkestan, where he composed his Gospel, supposed by Lardner to be the same with what is sometimes called The Living Gospel, which he gave out that he had brought from heaven; and by this artifice greatly increased the number of his followers. This book was called by the Persians Ertenk-Mani. He was condemned to death by Varanes I., for denying the resurrection of the body, as some say; but according to others, for having intermixed the doctrines of Christianity with the tenets of the Magi. The Greek writers ascribe his death to another cause, alleging, that having undertaken to cure the son of the Persian monarch of a dangerous disease, by his skill in medicine, or his miraculous power, he not only failed in the attempt, but hastened the death of the prince; which excited the indignation of the king, who ordered him to be put to a cruel death. Historians also differ in their relations concerning the manner of his execution: some telling us that he was crucified; others that he was cut in two through the middle of his body, and that the separated parts were hung up over two of the gates of the capital city; and others, that he was flayed alive, and that his skin, filled with chaff, was suspended on a gibbet erected in a conspicuous situation, as an object of terror to those of his sect. The death of Manes most probably took place A.D. 277. Besides his Gospel, he was the author of The Mysteries, chiefly intended to prove the doctrine of the two principles by a demonstration *à posteriori*, or from the mixture of good and evil that there is in the world; Chapters, or Heads, probably containing a summary of the Manichean doctrine; The Treasures of Life, which was one of the books confuted by Heraclean; The Gigantic Book, also confuted by the same writer; a treatise On Astrology; various Letters, which are particularized by Lardner, as well as the authors in which fragments of his different pieces may be seen, &c. Manes and his followers held the doctrine of two original independent principles, from which all things proceed; the one immaterial and perfectly good, called Light; the other material, and the source of all evil, called Darkness. The being who presides over the light, is called God; he who rules over the land of darkness, Hyle, or Demon. Manicheism is a great deal older than Manes. The Gnostics, the Cordonians, the Marcionites, and several other sectaries, who introduced

this doctrine into Christianity before Manes occasioned any contest about it, were by no means its inventors, but found it in the books of the heathen philosophers. In truth, the Manichean doctrine was a system of philosophy rather than of religion. They made use of amulets, in imitation of the Basilidians; and are said to have made profession of astronomy and astrology. They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary; and, therefore, they denied his incarnation, death, &c. To the Holy Ghost they assigned the air. They pretended that the law of Moses did not come from God, or the good principle, but from the evil one; and that for this reason it was abrogated. They affirmed that the Old Testament was not the work of God, but of the prince of darkness, who was substituted by the Jews in the place of the true God. Of the New Testament they took only so much as corresponded with their own tenets. They abstained entirely from animal food; they also condemned marriage. The rest of their errors may be seen in St. Epiphanius and St. Augustine; which last, having been for nine years one of their sect, may be presumed to have been thoroughly acquainted with them. The Paulicians are generally considered to be a branch of the Manichean sect, and are supposed to have appeared first in the seventh century in Armenia, and to have derived their name from Paul, a zealous preacher of the doctrines of Mani. In the sixth century the Manichean doctrines are said to have spread very widely in Persia. They continued to have supporters, under their new name of Paulicians, till a very late period in ecclesiastical history. About the middle of the eighth century the emperor Constantine Copronymus transplanted from Armenia a great number of Paulicians to Thrace, where they continued to exist even after the capture of Constantinople by the Turks. In the eleventh and twelfth centuries the doctrines of the Paulicians were introduced into Italy and France, and met with considerable success.

MANESSON-MALLET, (Alain,) a mathematician, was born at Paris about 1630, and entered into the service of the king of Portugal, in which he distinguished himself as a military engineer. Afterwards he was appointed mathematical tutor to the pages of Louis XIV. He wrote, Martial Studies, or, the Art of War; A Description of the Universe, containing the different Systems of the World, general and particular Maps of Ancient and Modern Geography; and, Practical Geometry. He died about 1706.

MANETHO, a celebrated Egyptian historian, was born at Diospolis, and was high-priest of Mende, or Heliopolis, in the reign of Ptolemy Philadelphus. He wrote in Greek a History of Egypt from the earliest times to the death of the last Persian Darius. The matter of this History he asserts to have been extracted from certain pillars in the Siriadic land, whereon inscriptions had been made in the sacred dialect by Thoth, the first Mercury, which, after the flood, were translated into the Greek tongue, but written in the sacred character, and were laid up in books in the temple of Heliopolis. The work of Manetho was divided into three books, or parts, the first of which comprehended the history of the gods and demigods so called (for he seems to have considered them only as mortal men eminent for virtue); the second, that of eight dynasties of kings; and the third, of twelve. The history of Manetho is lost; but his dynasties have been preserved, being first epitomized by Julius Africanus, from whom they were transcribed by Eusebius, and inserted in his Chronicle. From Eusebius they were copied by George Syncellus, a monk of the ninth century. Several fragments of Manetho's History are also preserved by Josephus in his work against Apion. The only work of Manetho which has come down to us complete is a poem, in six books, in hexameter verse, on the Influence of the Stars (*αποτελεσματικα*), which was first published by Gronovius, Leyden, 1698, and has also been edited by Axtius and Rigler, Cologne, 1832.

MANETTI, (Giannozzo,) an eminent scholar, illustrious as one of those to whom the revival of literature is to be attributed, was born of a noble family at Florence in 1396, and studied under Ambrogio Camaldolese. He read lectures at Florence on the philosophy of Aristotle, and assisted in the affairs of the government. He afterwards retired to Rome, where he became secretary to Nicholas V. He died in 1459, in his sixty-third year. He was an excellent scholar in Latin, Greek, and Hebrew, which at that time was little known in Italy, and employed twenty-two years on those languages. He kept three domestics, two of whom were Greeks, and the third a Syrian, who knew Hebrew, and

whom he ordered always to speak to him in their respective languages. He was the author of a great many works, most of which remain in manuscript in the Laurentian Library. Those published are, De Dignitate et Excellentiâ Hominis libri iv. Basle, 1532; Vita Petrarchæ; this is inserted in Tomasini's Petrarcha redivivus; Oratio ad Regem Alphonsum in Nuptiis Filii sui; this was printed by Marquard Freher, in 1611, 4to, along with three other orations, addressed to Alphonso on the peace, to the emperor Frederic on his coronation, and to Nicholas V. He also wrote, Chronicon Pistoriense a condita Urbe usque ad ann. 1446; and, Specimen Historiæ Literariæ Florentinæ decimi tertii ac decimi quarti Sæculi; sive Vitæ Dantis, Petrarchæ, ac Bocchatii.

MANETTI, (Rutilio,) a painter, was born at Sienna in 1571, and was a pupil of Francesco Vanni, but preferred the vigorous colouring and robust character of Caravaggio. He painted as well in fresco as in oil, and his pictures were highly esteemed at Florence and Pisa; in the Certosa, in the former city, there are several of his works; and in the churches of the latter city there are others, among which is particularly admired a *riposo* of the Holy Family, in S. Pietro di Castel Vecchio. He died in 1639.

MANETTI, (Domenico,) a painter, probably related to the preceding. In the Casa Magnoni, at Sienna, is a spirited painting by him of the Baptism of Constantine.

MANFREDI, or MAINFROY, usurper of Naples and Sicily, was a natural son of the emperor Frederic II., who at his death, in 1250, made him regent of the kingdom of the Two Sicilies, which he afterwards held in spite of the pretensions of his brother Conrad, the lawful heir; and afterwards, on the death of Conrad in 1254, retained possession of them, against the claims of Conradino, the infant son of Conrad, and was crowned at Palermo in 1258. He afterwards made war against Alexander IV., whose successor, Urban IV., offered the crown of Sicily to Charles, count of Anjou, brother of Louis IX. of France, who accepted the offer in 1264, and having collected an army of his Provençal vassals and of French adventurers, came to Rome, where he was solemnly crowned by Clement IV. in 1265. In January 1266, he marched from Rome, and entered the dominions of Manfred, who met him under the walls of Benevento. A desperate battle took place in the plain of Grandella on the 26th of the following month. Manfred's faithful Saracens fought bravely, but were thrown into disorder, and Manfred, seeing himself betrayed, spurred his horse into the thickest of the enemy's ranks, and fell under a heap of the slain. His body was buried by Charles's soldiers, without any honours, under a heap of stones on the banks of the river Calore; but the papal legate ordered it to be disinterred, and carried out of the territories of the Church, and it was dragged to the frontiers of Abruzzo, where it was allowed to rest on the banks of the river Verde, an affluent of the Tronto, near Ascoli. Dante alludes to this disgraceful act of fanaticism (Purgatorio, canto iii.) Manfred founded a new city on the Adriatic, to which he gave the name of Manfredonia. He has not only been stigmatized as a usurper, but he has been charged by writers attached to the papal see and to the house of Anjou with the blackest crimes. It is certain, however, that he displayed both the talents and virtues of a great sovereign, that he was accomplished beyond most princes of his time, and that if he was guilty of criminal ambition in gaining his crown, he wore it with undimmed lustre.

MANFREDI, (Bartolomeo,) a painter, was born at Mantua about 1572, and was a disciple of Cristofero Roncelli, called Pomarancio, and afterwards of Caravaggio, whose style he so successfully imitated, that many of his pictures have passed for the works of his master. His general subjects are corps-de-garde, banditti, or peasants, gaming with cards or dice, and fortune-tellers. His figures are usually as large as life, and no lower than the middle, like most of those by Caravaggio. He had great skill in chiaroscuro, which enabled him to give his pictures a striking effect by broad masses of light and shadow. He shortened his days by a dissolute course of life, and died at Rome about 1605.

MANFREDI, (Eustachio,) a very distinguished astronomer and mathematician, was born at Bologna in 1674, and soon displayed a genius above his age. He wrote ingenious verses while he was but a child; and while very young he formed in his father's house an academy of youth of his own age, to which he gave the name of Inquieti, suggested to him by their adopted motto—"Mens agitat." This society was the origin of the Institute of Bologna. He at first

studied the law, and at the age of eighteen obtained the degree of canon and civil law; but he preferred the study of philosophy, and, after receiving instruction in geometry from the celebrated Guglielmini, he was in 1698 appointed professor of mathematics at Bologna, and superintendent of the waters there in 1704. The same year he was placed at the head of the college of Montalto, founded at Bologna by Sixtus V. for young men intended for the Church. In 1711 he obtained the office of astronomer to the Institute of Bologna. He became member of the Academy of Sciences of Paris in 1726, and of the Royal Society of London in 1729. He died, after suffering severe agonies from the stone, on the 15th of February, 1739. His works are, Ephemerides Motuum Cœlestium ab anno 1715 ad annum 1750, 4to; the first volume is an excellent introduction to astronomy, and the other three contain numerous calculations; De Transitu Mercurii per Solem, anno 1723; De annuis Inerrantium Stellarum Aberrationibus; a Life of Malpighi, in the Vite degli Arcadi illustri; besides a number of scientific papers, which are enumerated by Fabroni. The best edition of his Poems, which contains his elegant tale of the Ephesian widow, taken from Petronius, is that by Bodoni, Parma, 1793, 8vo, with a life of the author. His éloge was written by Fontenelle.

MANFREDI, (Gabriele,) brother of the preceding, was born at Bologna in 1681, and devoted himself to mathematical studies. At the age of twenty he composed a work on the equations of the first degree, which obtained the praises of the learned world. In 1708 the senate of Bologna appointed him one of their secretaries; and in 1720 he was made professor of mathematics in the university of that city, of which, in 1726, he became chancellor. He died in 1761. He published, De Constructione Æquationum differentialium primi Gradus, Bonon. 1707. This procured him a letter of congratulation from Leibnitz. His other works are principally among the memoirs of the Institute of Bologna, of which he was one of the earliest members.

MANGEART, (Thomas,) called Dom Thomas, a learned antiquary, born at Metz in 1695, took the habit of St. Benedict in the congregation of St. Vannes. He was appointed librarian and counsellor to prince Charles of Lorraine, at Vienna, and accompanied him to Brussels, when he was made governor of the Low Countries. Mangeart died suddenly at Nanci in 1762, while employed upon a work, which was published in the course of the same year, by the abbé Jacquin,—Introduction à la Science des Médailles pour servir à la Connaissance des Dieux, et de la Religion, des Sciences, des Arts, et de tout ce qui appartient à l'Histoire ancienne, avec les preuves tirés des Médailles, fol. with 35 plates. It is a kind of supplement to Montfaucon's Antiquities. Mangeart wrote also, Eight Sermons, with a Treatise on Purgatory.

MANGET, (John Jacob,) a learned physician and laborious medical historian, was born in 1652 at Geneva, where his father was an eminent merchant. He studied theology for five years, when, changing his destination, he entered on a course of medical reading, and made such proficiency, that in 1678 he received his doctor's degree at Valence. On his return home he entered upon practice; and in 1699 the elector of Brandenburg appointed him, by letters patent, his first physician, and the king of Prussia continued this title to him during his life. He was dean of the faculty at Geneva at the time of his death, in 1742, in the ninetieth year of his age. His principal works are, Bibliotheca Anatomica; Bibliotheca Medico-Practica; Bibliotheca Chemica curiosa; Bibliotheca Pharmaceutico-Medica; Bibliotheca Chirurgica; and, Bibliotheca Scriptorum Medicorum veterum et recentiorum, at which he laboured when at least eighty years of age, and published it in 1731, in 4 vols, fol.

MANGEY, (Thomas,) a learned divine, was born at Leeds in 1684, and educated at St. John's college, Cambridge. In 1716 he published his Practical Discourses upon the Lord's Prayer; these were followed in 1718 by his Remarks upon Nazarenus; wherein the falsity of Mr. Toland's Mahometan Gospel, and his misrepresentations of Mahometan sentiments in respect of Christianity, are set forth, the history of the old Nazaræans cleared up, and the whole conduct of the first Christians, in respect to the Jewish laws, explained and described. In 1719 he published, Plain Notions of our Lord's Divinity, a sermon preached on Christmas Day; The eternal Existence of our Lord Jesus Christ, a visitation sermon; The Holiness of Christian Churches, a sermon preached at Sunderland, on consecrating

NATIONAL ARCHIVE OF CUBA

a new church there; and, The providential Sufferings of good Men, a 30th of January sermon before the House of Commons. He had held, successively, the livings of St. Mildred, Bread-street, London, St. Nicholas, Guildford, and Ealing, in Middlesex, and was chaplain to Dr. Robinson, bishop of London, when in 1721 he was presented to the fifth stall in the cathedral of Durham. He was advanced to the first stall of Durham in the following year. He was one of the seven doctors in divinity created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his Terence; and at the end of 1726 he circulated proposals for an edition of Philo Judæus, which he completed in 1742, under the title of Philonis Judæi Opera omnia quæ reperiri potuerunt, 2 vols, fol. He died in 1755, and was interred in the cathedral of Durham, where there is an elegant Latin inscription to his memory, composed by Dr. Sharp, then a prebendary and, archdeacon of Northumberland. His MS. remarks on the New Testament came into the possession of Bowyer, who extracted from them many short notes, which are printed in his Conjectures.

MANGOU-KHAN, fourth emperor of the Moguls, the son of Touli, fourth son of Ghenghis Khan, ascended the throne in 1251, in which year Thibet was ravaged, and subdued by his arms. In 1258 he destroyed the empire of the Khalifs, and took Bagdad the capital on the 10th of February. He was slain on the 10th of August, 1259, in an action with the Chinese forces, in the fifty-second year of his age.

MANILIUS, (Marcus, or Caius,) whose name is sometimes written Mallius or Manlius, a Latin poet, who wrote a poem on astronomy, and is supposed by Bentley to have been born in Asia, and to have lived in the time of Augustus Cæsar. With respect to his family and condition in life we have no information. His poem is entitled Astronomicon, treating, in five books, upon the fixed stars; a sixth appears to have related to the planets, but it is lost. It unites the ancient system of astronomy or astrology with the philosophy of the Stoics. The didactic matter is rendered obscure by metaphorical and inflated language; but when not fettered by his subject, the writer often rises to the true sublime; and there are passages in his poem which would not disgrace any poet of the Augustan age. It was discovered by Poggio in 1416. Joseph Scaliger gave an edition of it at Paris, 1579 and 1590, 8vo, and at Leyden, 1600, 4to. Bentley's edition, Lond. 1739, 4to, is in high esteem. That of Stöber, cum not. var. Argent. 1767, 8vo, and of the astronomer Pingré, with a French translation, Paris, 1786, 2 vols, 8vo, are also much valued. Creech gave a translation of Manilius into English verse, London, 1700.

MANLEY, (De la Riviere,) a celebrated authoress, was born at Guernsey, where her father, Sir Roger, the reputed author of the first volume of the Turkish Spy, was governor. She lost, when very young, her mother; and her father died some time after. In this forlorn situation she was enticed into a marriage with a relation of the same name, to whose care her unprotected innocence had been entrusted by her dying parent. The new husband, who had already another wife, took his bride to London, and then cruelly deserted her. She soon afterwards became acquainted with the duchess of Cleveland, one of Charles II.'s mistresses; and upon being dismissed by her, she determined to spend the rest of her life in retirement. But her Royal Mischief, a tragedy, when represented at Lincoln's-inn-fields theatre (1696), proved so popular, that she was visited and flattered by men of wit and gallantry, and, in an evil hour, yielded to temptation. Though engaged in intrigues, she still continued to write; and her Memoirs of the New Atalantis, a romance in 4 vols, in which she described in wanton language the amours of some distinguished characters, but under feigned names, drew upon her a prosecution. Her printer and publisher were apprehended; but she had too much generosity to let the innocent suffer on her account, and she appeared before the court of King's Bench to take the blame upon herself; and, after answering with spirit various interrogatories before the privy council, and being held in strict confinement, she was at last admitted to bail, and finally liberated. Not long after a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. To her dramatic pieces she now added Lucius, the first Christian king of Britain, a tragedy, acted in Drury-lane, in 1717. She dedicated it to Sir Richard Steele, whom she had abused in her New Atalantis, but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This was followed by her

comedy called the Lost Lover, or the Jealous Husband, acted in 1696. She was also employed in writing for queen Anne's ministry, certainly with the consent and privity, if not under the direction, of Dean Swift, and was the author of The Vindication of the Duke of Marlborough, and other pamphlets, some of which would not disgrace the best pen then engaged in the defence of the government. After Swift had relinquished The Examiner, she continued it with great spirit for a considerable time, and frequently finished pieces begun by that writer, who also often used to furnish her with hints for those of her own composition. At this season she formed a connexion with Mr. John Barber, alderman of London, with whom she lived in a state of concubinage, as is supposed, and at whose house she died July 11, 1724.

MANLIUS, (Titus Torquatus,) was distinguished in his youth by promising talents, which were, however, impeded by a difficulty of speaking; and his father, Lucius Manlius, unwilling to expose his son's rusticity at Rome, detained him in the country. This unfatherly behaviour was publicly censured, and Marius Pomponius the tribune cited him to answer for his harsh treatment of his son. Young Manlius was informed of this, and with a dagger in his hand he entered the house of the tribune, and made him solemnly promise that he would drop the accusation. This action of Manlius endeared him to the people, and soon after he was chosen military tribune. In a war against the Gauls, he accepted the challenge of one of the enemy, whose gigantic stature rendered him terrible in the eyes of the Romans, (B. C. 360). The Gaul was conquered, and Manlius stripped him of his arms, and from the collar (*torques*) which he took from the enemy's neck, he was ever after surnamed Torquatus. Manlius was the first Roman who was raised to the dictatorship without having been previously consul. In his third consulship he defeated the Latins, who had formed a powerful confederacy against the Romans. In the same campaign he put his own son to death for having engaged in single combat with one of the enemy, contrary to his orders. This uncommon rigour displeased many of the Romans; and though Torquatus was honoured with a triumph, and was commended by the senate for his services, yet the Roman youth showed their disapprobation of his severity, by refusing him at his return the homage which every other conqueror received. Some time after the censorship was offered to him, but he refused it, observing, that "the people could not bear his severity, nor he the vices of the people." From the rigour of Torquatus, edicts and actions of severity and justice have been called Manliana edicta.

MANLIUS, (Marcus Capitolinus,) a celebrated Roman, of patrician rank. When Rome was taken by the Gauls, Manlius, with a body of his countrymen, fled into the Capitol, which he defended, when it was suddenly surprised in the night by the enemy, (B. C. 390.) This action gained him the surname of Capitolinus; and the geese, which by their cackling had awakened him, were ever after held sacred. He afterwards became a warm supporter of the popular party, and particularly distinguished himself by the liberality with which he assisted those who were in debt. In consequence of his opposition to the patrician order he was accused of aiming at the kingly power—a capital charge at Rome. He was accused before the centuries, and was acquitted; and afterwards, seeing that the patrician party were bent upon his destruction, he seized the Capitol, and prepared to defend it by arms. In consequence of this, Camillus, his personal enemy, was appointed dictator, and the curiæ condemned Manlius to death, (B. C. 381.) Livy says that he was thrown from the Tarpeian rock by the tribunes; but Niebuhr alleges, upon the authority of Dion and Zonaras, that he was treacherously pushed down from the rock by a slave, who had been hired for that purpose by the patrician party. It is said that when he was first brought to trial, he pointed to the Capitol which he had saved, and which was in full view from the Campus Martius, the place of trial, and invoked its gods to his assistance. Whilst this object was in their sight, the people could not resolve to find him guilty; but on a subsequent day, when the place of assembly had been altered to a grove whence the Capitol could not be seen, sentence was obtained against him. To render his ignominy still greater, none of his family were afterwards permitted to bear the surname of Marcus, and his house was razed to the ground.

MANNERS (John), marquis of Granby, the son of John, second duke of Rutland, was born in 1721. In 1745 he raised a regiment of foot at his own expense; and in 1758, being then lieutenant-general, he was sent to Germany, where he served under Prince Ferdinand

of Brunswick with great distinction at Minden, Warburg, Kirk-Denkern, and Hamburg. He died in 1770. He had been made a member of the privy council in 1760, and, resigning the office of lieutenant-general of the ordnance, was in May 1763 appointed master-general of that department. In 1766 he was made commander-in-chief of the army.—CHARLES, fourth duke of Rutland, his son, died lord-lieutenant of Ireland in 1787; and another son, lord ROBERT MANNERS, an officer of the navy, died January 23, 1782, of the wounds he received in an engagement, September 1, 1781, in the West Indies, on board the *Resolution*, of which he was captain. A monument has been erected in honour of him at the national expense in St. Paul's cathedral.

MANNI (Domenico Maria), a celebrated printer, grammarian, and antiquary, was born at Florence in 1690, where his father, himself a printer, had him carefully educated. His particular bias was to history, in which he began his career by inquiries into the modern history of his native city. This produced in 1722 his Series of Florentine Senators, 2 vols, fol. In 1731 he published De Florentinis inventis Commentarium. In 1738 appeared his Historical Treatise on Spectacles, of which, after a careful examination of evidence, he is inclined to attribute the invention to Salvino Armati. In 1742 he published Historical Illustrations of the Decameron of Boccaccio, 4to, in which he proves that the greatest part of Boccaccio's tales were real facts, which occurred in his life. His more elaborate work connected with the history of Florence and Tuscany, is Osservazioni istoriche sopra i Sigilli antichi de' Secoli bassi, published in 1749, and originally consisting of 18 vols, 4to, but afterwards extended to 30. He also published, Method of studying the History of Florence; Historical Notices concerning the Amphitheatre at Florence; Inquiries into the ancient Thermæ of Florence; History of the Jubilees; Le Veglie Piacevoli, &c. or Agreeable Evenings, being the lives of the most jocose and eccentric Tuscans; Life of Nicholas Steno of Denmark; and Lectures on Italian Eloquence. He died at Florence, November 30, 1788, in his ninety-ninth year. He was a member of the Academies della Crusca, degli Apatisti, and degli Arcadi, and of the Etruscan and Colombarian Societies of Florence.

MANNING, (Owen,) an antiquary and topographer, was born in 1721, at Orlingbury, in Northamptonshire, and educated at Queen's college, Cambridge, of which he became fellow in 1741, and he was, in right of his fellowship, presented to the living of St. Botolph, in Cambridge. In 1760, Dr. Thomas, bishop of Lincoln, to whom he was chaplain, gave him the prebend of Milton Ecclesia, in the cathedral of Lincoln, consisting of the impropriation and advowson of the parish of Milton, in Oxfordshire. In 1763 he was presented to the vicarage of Godalming, in Surrey, and in 1769 to the rectory of Pepperharrow, in the same county. He was elected F. R. S. in 1767, and F. S. A. in 1770. He died in 1807, in his eighty-first year. He completed the Saxon Dictionary begun by his friend the Rev. Edward Lye [see LYE], which was published in 1775, in 2 vols. fol.; he also published, Illustrations of King Alfred's Will, and some occasional Sermons. After his death, in 1804, appeared his History and Antiquities of the county of Surrey, completed by Mr. Bray, in 3 vols, fol.

MANNING, (Thomas,) a distinguished linguist, was born in 1774, at Diss, in Norfolk, where his father was rector, and educated at Cambridge, where he made the acquaintance of professor Porson, and Charles Lamb, with whom he afterwards carried on a correspondence. At the university he was greatly distinguished for his mathematical attainments, and published in 1798 his work on Algebra, 2 vols, 8vo, besides a smaller volume on Arithmetic. Entertaining scruples against all oaths and tests, he felt himself debarred from all academic honours and preferments; he therefore left the university without taking a degree, and directed his attention to medicine. He next devoted his studies to the Chinese language, and after making great progress in it, sailed for Canton, whence he journeyed to Calcutta, and thence traversed the territory of Thibet, and long resided at H'lassa, its chief city, under the special patronage of the Lama. After visiting France, where, during the war, he was befriended by Carnot and Talleyrand, he, along with Sir G. Staunton, accompanied Lord Amherst in his embassy to China, and visited Pekin. He returned to England in 1817. In 1829 he visited Italy; and, on his return home in 1829, he took his residence near Dartford, in Kent, where the eccentricity of his habits attracted much notice. He died of apoplexy, at Bath, in May 1840. His valuable Chinese library was presented, after his death, to the Asiatic Society.

MANNOZZI, (Giovanni,) called Giovanni da San Giovanni, a painter, was born at San Giovanni, in the territory of Florence, in 1590, and instructed by Matteo Roselli, and distinguished himself as one of the best fresco painters in Italy. His extraordinary merit recommended him to cardinal Bentivoglio, at Rome, by whom he was employed to paint a picture of Night, as a contrast to the Aurora of Guido. He had great freedom of hand; was correct in his design and outline; and remarkable for having an agreeable, as well as a new manner of composition. He is liable, however, to censure on account of the extravagance of his imagination. He was patronized by Lorenzo de Medici, whose palace he adorned with noble frescos, which still retain their tints, and are in high preservation. Mannozzi, who was a man of irascible and capricious temper, died in 1636.

MANSART, (Francis,) an eminent architect, was born at Paris in 1598, and received instruction in architecture from his paternal uncle, Germain Gautier. At the age of twenty-two he began to distinguish himself by his restoration of the Hôtel Toulouse; and a short time afterwards he was commissioned to execute the portal of the church of the Feuillants, in the Rue St. Honoré, since destroyed; the Château de Berni, near Paris; and those of Balleroi, in Normandy, Blerancourt, and Choisy. His only fault was an instability, which frequently led him, in aiming at perfection, to alter his designs during their execution, and to demolish what was done, in order to begin afresh. This character lost him the finishing of the fine abbey of Val-de-Grâce, at Paris, founded by Anne of Austria, which he had commenced in 1645; but when raised to the first story, the queen was persuaded to put it into other hands. He was employed by the president de Longueil to build his great Château de Maisons, near St. Germain-en-Laie; and when a part of it was erected, he pulled it down again without acquainting the proprietor. He finished it, however, in a very noble style, and it is reckoned one of the finest architectural monuments of that age. Colbert applied to him for a plan of the principal front of the Louvre, and Mansart produced several sketches of great beauty; but when told that he must fix upon one to be invariably followed, if approved, he declined subjecting himself to such a condition. He also completed the Château de Blois, which had been left unfinished by Gaston de France, duke of Orleans. After adorning Paris and its environs, as well as several of the provinces, with fine edifices, of which the last, and that which he himself seems to have most approved, was the portal of the church des Minimes, in the Place Royale, now demolished, he died in 1666. A particular kind of roof, called a Mansarde, was of his invention.

MANSART, (Jules-Hardouin,) a distinguished architect, nephew of the preceding, and son of the first cabinet painter to the king, was born at Paris in 1645. He was educated under his uncle, and became the favourite architect of Louis XIV., whose taste he suited through the magnificence and variety of his ideas. Some of his greatest works are the château de Clagny, the palace of Versailles, which Sir Christopher Wren described as composed of "heaps of littleness," the châteaux of Marly and Trianon, the house of St. Cyr, the gallery of the Palais Royale, the place Vendôme, the places of Louis le Grand and des Victoires, and the dome and finishing of the Hôtel des Invalides, a structure commenced by Liberal Bruant. He amassed a very large fortune. He died suddenly at Marly, in 1708, and was buried in the parish church of St. Paul in Paris, where his tomb was sculptured by Coysevox.

MANSFELD, (Peter Ernest, count de,) born in 1517, was an able statesman and soldier in the service of the emperor Charles V., whom he accompanied in his expedition to Africa. He distinguished himself at the siege of Landrecies in 1543, and was made governor of the duchy of Luxemburg. When Charles V. declared war against France, in 1551, Mansfeld took Stenai, and ravaged Champagne, but was taken prisoner at Ivoi in 1552, and did not recover his liberty till 1557. On the death of the duke of Parma in 1592, he was made governor-general of the Low Countries. He died in 1604.

MANSFELD, (Ernest, count de,) one of the greatest generals of the seventeenth century, born in 1585, was the natural son of the preceding, and was brought up at the court of the archduke Ernest, his godfather, governor of the Low Countries, who sent him at an early age into Hungary to learn the art of war under his brother Charles. He served the emperor and the king of Spain in Hungary and the Low Countries, and was legitimated for his bravery by the former. He

quitted the Spanish service, and entered into that of the duke of Savoy. Though he had been bred a Roman Catholic, he joined the league of the Protestant princes against the head of the empire; and thenceforth he became one of the most formidable enemies of the house of Austria, which gave him the name of the Attila of Christendom. He took Pilsen, ravaged Alsace, beat the Bavarians, took several places in the bishopric of Spire, and made prisoners of the landgrave of Hesse and his son. On the ruin of the cause of Frederic, the elector-palatine, Mansfeld, though lying under the ban of the empire, without country, estate, or money, had rendered his name so famous by his spirit of enterprize, and his singular faculty of recruiting after losses, and keeping the field though often defeated, that he found himself courted at the same time by the king of France, the French Protestants, the kings of Spain and England, and the republics of Holland and Venice. He determined, however, to join the duke of Bouillon and the reformed party in France; but in his way he was opposed by the duke of Nevers and the Spanish general Gonsales, with whom he fought a bloody and dubious battle. Its result was, that Mansfeld pushed forward into the Low Countries, where he arrived time enough to compel Spinola to raise the siege of Bergen-op-Zoom. He afterwards marched into Westphalia and East Friesland, where he fortified himself so well, that Tilly, the Austrian general, durst not attack him. He then visited England, where he obtained some troops, with which he assisted the prince of Orange to raise the siege of Breda. He died at a village near Zara, in Dalmatia, in November 1626, in the forty-first year of his age. He is said to have been the first that employed dragoons in warfare.

MANSI, (Giovanni Domenico,) an Italian prelate, born at Lucca in 1692. He was several years professor of divinity at Naples, and in 1765 was made archbishop of Lucca, where he died in 1769. The greater part of his life was spent in reading, and carefully exploring the contents of the Italian libraries, particularly the manuscripts, from all which he amassed a large and valuable fund of information on subjects connected with ecclesiastical history. He published, Tractatus de Casibus, et Excommunicationibus Episcopis reservatis, Confectus ad Normam Tabellæ Lucanæ; a translation into Latin of Calmet's Dictionary of the Bible, with additions; an edition of Thomasini De veteri et novâ Ecclesiæ Disciplinâ, 3 vols, fol.; a Latin translation of Calmet's Commentaries on the Bible, 1731, &c. 7 vols; an edition of Baronius's Annals, with large additions, in 30 vols, fol.; a new edition of the Councils, including Labbe, Cossart, &c. 1759, &c. 30 vols, fol.; a new edition of the Orations of Eneas Sylvius (Pius II.); and an excellent edition of Fabricius's Bibliotheca Latina mediæ et infimæ Ætatis, 6 vols, 4to, generally bound in three, printed at Padua, in 1754.

MANSO, (Giovanni Battista,) marquis de Villa, an eminent patron of polite literature, was born at Naples in 1570, of a family originally from Amalfi. He bore arms in his youth, and afterwards devoted his time to study. He was well acquainted with every kind of literature, and treated with the greatest courtesy all who excelled in it. He founded at Naples the Academy degli Oziosi, which held its first assemblies in his house. He was a friend of Marino the poet, and of Tasso, who has inscribed his Dialogue on Friendship with the name of Manso. Milton was also known to him, and was treated by him on his visit to Naples with great urbanity, and was highly praised by him in a Latin distich. Milton repaid his civilities by addressing to him a Latin eclogue, entitled Mansus. Manso wrote, Dialogi dell' Amore, Le Poesie Nomiche, and some other pieces.

MANSOR, or MANSUR, (Abou Djafar Abdallah II., surnamed Al,) second khalif of the Abbassides, succeeded his brother Abul Abbas al Saffah in 754. He founded the celebrated city of Bagdad, which he called Medinat el Salam, "the city of peace." He died in 775, in the sixty-third year of his age, and was succeeded by his son Mahdi, to whom he left prodigious treasures. He was an enlightened prince, and a great encourager of learning.

MANSTEIN, (Christopher Herman de,) a general, and writer of memoirs, was born at Petersburg in 1711. He was a captain of grenadiers in the Russian service at Petersburg, when, after the death of the empress Anne in 1740, he was commissioned to arrest the regent Biron and his family. For this service he was rewarded with the rank of colonel, and an estate in Ingria. Of both these he was deprived on the accession of Elizabeth to the throne of Russia; and he soon afterwards entered into the Prussian service, and in 1754 was appointed

major-general of infantry, in which quality he served in the war in 1756, and was killed by a musket-shot in the following year. He drew up in French Memoirs of Russia, Historical, Political, and Military, from the year 1727 to 1744, which were sent in MS. by the earl marshal Keith to David Hume, translated into English, and published in 1770, 4to. They were published in French at Lyons, in 2 vols, 8vo, 1772.

MANTEGNA, (Andrea,) called Cavaliere, an eminent painter, was born, of poor parents, at or near Padua, in 1430, and was a pupil of Squarcione, who adopted him as his son, and gave him a good education. At the age of seventeen he painted a clever picture for the grand altar of St. Sophia, at Padua. Bellini admired this so much, that he gave Mantegna his daughter in marriage. He studied the antique with a kind of enthusiasm, and preferred the knowledge he derived from thence to every other branch of science in that art; but by this means he neglected to add the truth and tenderness of nature to the taste he had formed from the antique sculptures; contenting himself with mixing a few portraits among the figures of his compositions. His draperies are usually deficient in elegance, by being broken into too many small folds; but for correctness of design his pictures may be compared with those of the best masters. The keeping is excellent; and his skill in perspective gave his works an additional recommendation. Mantegna showed particular excellence in the foreshortening of those figures which were placed in a position to require it. His best work is the Triumph of Julius Cæsar, consisting of a series of nine pictures, now at Hampton Court. Those pictures were executed for the marquis of Mantua, who conferred on Mantegna the honour of knighthood, and loaded him with considerable presents. They were afterwards purchased from the Gonzaga family by Charles I., for 80,000*l*. Unhappily they were coarsely painted over by Laguerre, in the time of William III. The Triumph of Scipio, painted in black and white, and in admirable preservation, is in the possession of Sir George Vivyan. The earl of Pembroke has a picture by Mantegna, representing Judith with the Head of Holofernes; and in the British Museum there is an admirable drawing in bistre, touched with white, representing the dominion of the Vices over the Virtues, a counterpart to Mantegna's picture in the gallery of the Louvre, (No. 1107,) representing the Vices expelled by the Virtues. There was also at the Louvre a fine picture by him of the Madonna, called Della Vittoria. Mantegna is accounted by the Italians the inventor of the art of engraving. He died at Rome in 1505.

MANTEGNA, (Francesco,) a painter, son of the preceding, many of whose unfinished frescos he completed, particularly the Camera degli Sposi, in the castle at Mantua; he also painted the ceilings of the dome, which excite universal admiration on account of the peculiar grace, and infantine and playful beauty, of the angels. He likewise painted two laterals to complete the altar-piece in St. Andrea's church, begun by his father.

MANTON, (Thomas,) a learned Nonconformist minister, was born at Lawrence Lydiard, in Somersetshire, in 1620, and educated at the free school at Tiverton, and at Wadham college, and at Hart hall, Oxford. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admired for his pulpit eloquence, and about 1643 was presented to the living of Stoke Newington, by colonel Popham, and here preached those lectures on the epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652, 4to. During his residence at Newington, he often preached in London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the parliament; but being strongly opposed to the execution of the king, he gave great offence by a sermon in which he touched on that subject. In 1651 he showed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love, [see CHRISTOPHER LOVE,] and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the earl, afterwards duke of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say that he was one of the best preachers in England, and had the art of

reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by parliament one of a Committee of Divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers. In 1660 he cooperated openly in the restoration of Charles II., was one of the ministers appointed to wait upon his majesty at Breda, and was afterwards sworn one of his majesty's chaplains. In the same year he was, by *mandamus*, created D.D. at Oxford. In 1661 he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's day in 1662, when he was ejected for nonconformity. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died Oct. 18, 1677, in the fifty-seventh year of his age, and was buried in the chancel of the church at Stoke Newington. He published in his lifetime only some occasional sermons, and the Commentaries on St. Jude and St. James, already mentioned, except a controversial work, entitled Smectymnus Redivivus, being an answer to a book entitled, An Humble Remonstrance. After his death an edition of his works was published in 5 vols, fol. 1681—1691.

MANTOVANO, (Battista Spagnuoli, better known under the name of Battista,) a distinguished modern Latin poet, born at Mantua in 1448. He took the habit of the Carmelites, and in 1513 became general of his order, but afterwards quitted it, and devoted himself wholly to literature. He died in 1516. His works were published at Bologna, in 1502, fol.; at Paris, in 1513, fol.; and at Antwerp, 1576, 4 vols, 8vo. His poems are highly commended by Erasmus.

MANU, a celebrated Hindoo legislator, said to have flourished in the twelfth century B.C. His code of religious and civil law, now extant in Sanscrit, is called Smirti, or Manavadharmasastra, and is regarded by the Hindoos as the holiest and most ancient text after the Vedas. It is distinguished by the rigour and purity of its morals, and many of its precepts bear a striking resemblance to those of the Scriptures. The Ordinances of Manu were translated from the original by Sir William Jones, 1794. The Sanscrit text with the gloss of Kullûkabhatta was published at Calcutta in 1813, and a new edition of the metrical text, together with Sir William Jones's translation, carefully collated with the original, was prepared by Sir Graves Haughton, 1822, 1825. Another edition, with notes and a French interpretation by Loiseleur des Longchamps, was published at Strasburg in 1830.

MANUEL, (Comnenus,) emperor of the East, born in 1120, succeeded his father John in 1143, to the prejudice of his elder brother Isaac, whom his father had disinherited. After repelling the invasion of Roger, king of Sicily, (who wished to avenge his ill treatment of the Crusaders headed by Conrad emperor of Germany, and John king of France) he made war against Apulia, Calabria, Dalmatia, Hungary, and Egypt, which he might have conquered, if he had not been perfidiously abandoned by Amaury, king of Jerusalem, on whose assistance he had too strongly relied. He afterwards assumed the monastic habit, and died in 1177, in the thirty-eighth year of his reign, and was succeeded by his son Alexius.

MANUEL, (Palæologus,) was born in 1349, and in 1391 succeeded his father, John Palæologus, on the throne of Constantinople. He took the monastic habit and retired to a monastery, after resigning his dignity to his son, John VII., whom he considered as more capable than himself of repelling the invasion of the Turks. He died in 1425.

MANUEL, (Don Juan,) son of the infante D. Manuel, and grandson of king St. Fernando of Castile, is often mentioned in Spanish history during the reigns of Fernando IV. and of that treacherous assassin Alonso XI. He was present in the great battle of Salado, October 28th, 1340—a memorable day, for after that tremendous victory Spain was never more endangered by the African Moors. He died in 1347. Don Juan Manuel holds a still higher rank in the literary than in the political history of his country. Except the version of the Fuero Juzgo, and the works of king Alonzo the Wise, his writings are the earliest specimens of Castilian prose. They are twelve in number, of which the last alone, El Conde de Lucanor, was published, Seville, 1575, 4to., Bouterwek

thinks it the finest monument of Spanish literature of the fourteenth century.

MANUEL, (Nicholas,) an artist and poet, and one who took an active part in the Reformation in Switzerland, was born at Berne in 1484. He was instructed in literature by Lupulus; but, having made choice of painting as a profession, he studied the art at Colmar, until, in 1511, the fame of Titian attracted him to Venice, where he became one of his pupils. He executed the Dance of Death in fresco in the cloister of the Dominicans. He also ornamented his own house with a large fresco, representing Solomon worshipping idols, and painted another fresco representing the Passion of our Lord. He served as quarter-master, or commissary, among the Swiss allies who assisted Francis I. in his expedition against Milan, 1522, and was present both at the storming of Novara and the battle of Bicocca. In 1522 he began to compose his Fastnachtspiele, or dramatic Moralities and Mysteries; and in 1526 he distinguished himself by his zeal in the cause of the Reformation. He died in 1530.

MANUEL, (Francisco,) an eminent Portuguese poet, born at Lisbon in 1734. His free remarks on the monks, and his translation of Moliere's Tartuffe, led to his being summoned to appear before the Inquisition; but, instead of obeying the mandate of the Holy Office, he attacked and disarmed the agent sent to apprehend him, and saved himself by immediate flight to Paris, where he continued to reside till his death, in 1819. Manuel was an ardent admirer of the writers of antiquity; and it has been said of him that no Portuguese poet or writer since the time of Camoens did so much for the language. He excelled in lyric and satiric poetry, and his odes to D'Albuquerque and Washington are deservedly admired for their sublimity and grandeur. Many of his epistles, tales, and fables, are highly esteemed. He also translated into Portuguese, Wieland's Oberon, Silius Italicus, Chateaubriand's Martyrs, and La Fontaine's Fables.

MANUEL, (James Anthony,) an eloquent French orator and statesman at the period of the Restoration, was born in 1775 at Barcelonette, in the department of the Lower Alps. He served as a volunteer until the peace of Campo-Formio, when he quitted the army, studied the law, was admitted to the bar at Aix, and soon acquired a high reputation. In 1815 he was elected to the chamber of deputies which was convoked by Napoleon, after whose abdication he strenuously contended for the rights of his son. He also moved a protest against the force which was used by the allies to bring about the restoration of the Bourbons. In 1818 he was elected a member of the chamber of deputies, and opposed the ultra-royalist party. During the new elections in 1823, the greatest efforts were made to prevent his being chosen, and after the election he was expelled. He died in August 1827, and received the honours of a public funeral, which was attended by Lafayette, Laffitte, and Schonen, who pronounced orations over his grave.

MANUEL, (Louis Peter,) an agent and victim of the French revolution, born of poor parents at Montargis in 1751. In 1791 he was nominated procureur of the commune of Paris. It was he who, in concert with Péthion and the administrators of police, excited the insurrection of the 20th of June, 1792, and it was he also who proposed the transference of Louis XVI. to the Temple; and he announced to the unhappy monarch the abolition of royalty. During the massacre of the prisoners in September, he is said to have interposed to save some of the victims, and vainly endeavoured to rescue the princess de Lamballe. He was himself dragged before the revolutionary tribunal, and died the death of a coward, 15th November, 1793. He published, among other things, La Police de Paris dévoilée, drawn up from materials collected by him from old documents found in the offices of the police at Paris.

MANUZIO, (Aldo,) the elder, (Aldo Pio Manuzio,) a learned printer, was born in 1447, in Bassiano, a town in the duchy of Sermoneta, in the Roman territory. His name Aldo is an abbreviation of that of Theobaldo, which he received at his baptism. He was sent early to Rome, where he pursued his classical studies under Gaspar da Verona; and removing thence to Ferrara, he studied Greek under Battista Guarino. During his residence at the latter city he was employed to give private lessons to Alberto Pio, prince of Carpi, and to Hercules Strozzi, afterwards a distinguished poet. The war between the Venetians and the duke of Ferrara in 1482 obliged Aldo to quit that city, and he took up his abode with that illustrious prince and patron of learning, Giovanni Pico, count of Mirandola. He afterwards visited his pupil Pio at Carpi, whither Pico also came;

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and it was probably with their assistance that he undertook to set up a printing press at Venice for the purpose of giving correct and elegant editions of the Greek and Latin classics. Aldo is said to have opened his press in 1488, but the first work which he finished did not appear till 1490; the first with a date was the poem of Hero and Leander, which appeared in 1494. Within the space of about twenty years he had printed almost every Greek and Latin classic, as well as a number of other books. He was the inventor of the Italic characters, called the Aldine, and by the Italians *corsivi*, and he obtained from the senate of Venice and the pope patents for the exclusive use of the type (which was cast for him by Francesco of Bologna) for a number of years. It is said to have been formed in imitation of the handwriting of Petrarch. In order to render his editions correct, he procured the best MSS. from distant countries, and he obtained the assistance of some of the most eminent scholars of the age. He likewise established a kind of academy in his own house, at which all the learned in Venice assembled on fixed days, when they discussed various literary topics, especially the choice of books proper to be printed, and the readings to be preferred in each. This academy was composed of Musuro, Bembo, Navagero, Rinieri, Alcionio, Egnazio, Bolzani, Ramusio, and others. Andrea d'Asola, whose daughter Aldo married, was a printer of Venice, and Aldo obtained some pecuniary assistance from him in his undertakings. They printed some works in conjunction. The wars of Italy, however, greatly impeded their labours. Aldo died in April 1515, leaving three sons and a daughter. To many of his editions are prefixed dissertations and prefaces of his own composition in the Greek and Latin languages; and many elegant letters of his in the latter tongue have been printed in epistolary collections. He published a Latin grammar compiled by himself, a Greek and Latin Dictionary, and a treatise, De Metris Horatianis; he also translated various pieces from the Greek into Latin. A list of the Aldine editions was published at Padua in 1790: Serie delle Edizioni Aldine per ordine alfabetico e cronologico; and a still more complete catalogue has been since published at Paris by Renouard; Annales de l'Imprimerie des Aldo, ou Histoire des trois Manuces et de leurs Editions, 2 vols, 12mo, 1803; a second edition of which, in 3 vols, was published in 1825, and a third, much improved, in 1 vol. 8vo, Paris, 1834. It is said that the Greek books printed by Aldo are less correct than the Latin and Italian ones.

MANUZIO, (Paolo,) son of the preceding, and, like him, an eminent scholar and printer, was born at Venice in 1512, and was brought up under the care of his maternal grandfather, Andrea Torresano, who carried on the printing business under his own name and that of Aldo. In his twenty-first year Paolo re-opened the printing-office, which had been closed since the death of his grandfather in 1529, and conducted the business under the joint names of the heirs of Aldo and Andrea. In 1535 he visited Rome; and after his return he opened an academy for the instruction of twelve young men of family in polite literature. In this employment he spent three years, and then made a tour through the cities of Italy for the purpose of examining the best libraries. The partnership of the Manuzzi and Torresani was dissolved in 1540, and thenceforth Paolo dated his editions Apud Aldi filios, or, In ædibus Paulli Manutii. The press, however, did not meet with encouragement; and he soon after accepted an appointment to superintend a printing-office set up by the Academy of Venice, which also nominated him professor of eloquence; but this institution lasted only till 1561. In the mean time the progress of the Reformation, and the sitting of the council of Trent, had rendered theological works in request; and it was resolved to give Vatican editions of the fathers, and other ecclesiastical writers, which might furnish arms to the defenders of the Church. In order to unite correctness with elegance in these editions, Pius IV. invited Paolo Manuzio to Rome to superintend the printing of them, and he arrived in that city in the summer of 1561. His press was in the Capitol, whence the works printed at it were generally dated, Apud Paullum Manutium in ædibus Populi Romani. He continued in this employment for nine years, at the same time keeping open his press at Venice, whither he returned in 1570. From that period he had scarcely any settled residence, but passed some time at Genoa, Reggio, and Milan. His son Aldo, in the mean time, was managing the printing business at Venice. His health now rapidly declined, and he died at Rome in April 1574, in the sixty-second year of his age. His principal works are, Antiquitatum Romanarum Liber; De Legibus; De Comitiis

Romanorum: De Senatu Romano; De Civitate Romanâ; these four treatises are inserted in the Thesaur. Antiq. Rom. of Grævius. He also published a Latin version of the Philippics of Demosthenes, and notes and Commentaries on Cicero's Epistles and Orations.

MANUZIO, (Aldo,) the younger, son of the preceding, was born at Venice in 1547, and was educated under the care of his father, whose assistant he soon became. On the death of his father in 1574, all the concerns of the Aldine press devolved upon him. He seems, however, to have been less calculated for the business of a printer than for the profession of an author. In 1576 he was appointed professor of belles-lettres in the school of the Venetian chancery, in which young men designed for public employments were educated. This office he held till 1585, when he accepted the chair of rhetoric at Bologna, vacant by the death of Charles Sigonius. In 1587 he was appointed to the chair of polite literature at Pisa; and two years afterwards he was invited to Rome to occupy the professorship which had lately been held by Muretus. He was much favoured by Sixtus V., who assigned him an apartment in the Vatican, and a table at the pope's expense. In 1590 Clement VIII. conferred upon him the additional employment of superintendent of the Vatican press. His occupations, together with a propensity to convivial indulgences, prevented him from making any considerable literary exertions after this period; and he died in his fifty-first year, in October 1597. He left no posterity, and with him terminated the glory of the Aldine press. He wrote, Orthographiæ Ratio; Eleganze, insieme con la Copia della Lingua Toscana e Latina; Locuzioni dell' Epistole di Cicerone; La Vita di Cosimo I. de Medici; Le Azioni di Castruccio Castracano; Viginti cinque Discorsi politici sopra Livio della seconda Guerra Cartaginese.

MANWOOD, (Sir Roger,) born at Sandwich, in Kent, where he founded a free-school, is said by Fuller to be the author of a book on the Forest Laws. [See next Article]. He was justice of the Court of Common Pleas, and chief baron of the Court of Exchequer, in the reign of Elizabeth, and sat as commissioner on the trial of Mary Queen of Scots. He died in 1593.

MANWOOD, (John,) probably a son of the preceding, was an eminent law writer in the reigns of Elizabeth and James I. He published A briefe Collection of the Laws of the Forest, afterwards enlarged and published, under the title of A Treatise and Discourse of the Laws of the Forest, 1598, 1615, and 1665.

MANZI, (Guglielmo,) a learned philologist, born at Civita Vecchia in 1784. He relinquished a commercial and diplomatic life for the study of the languages and of ancient MSS., and in 1816 published, at Rome, a curious collection, entitled, Testi di Lingua inediti Tratti della Biblioteca Vaticana, 8vo; and in the following year an edition of the Trattato della Pittura of Leonardo da Vinci. He also discovered a MS. of that great painter, entitled, Tratto sopra l'Idraulica. He was appointed keeper of the Barberini library; and after travelling in France and England, to examine the various libraries in those countries, he died at Rome in 1821. He published, among other works, a good Italian translation of Lucian.

MANZOLLI, or MANZOLI, (Pietro Angelo,) a modern Latin poet of the sixteenth century, called also Palingenius, born at Stellata, a town near Ferrara. His poem, entitled Zodiacus Vitæ, in twelve books, first appeared in 1537. This was placed by the Inquisition in the Index. Seckendorff says that he was a Lutheran minister. There is a French translation of the poem by La Monnerie, dedicated to lord Chesterfield, printed at the Hague, 1731, 2 vols, 12mo. The title of the poem is, Marcelli Palingenii, Stellati, Zodicus Vitæ; hoc est, de Hominis Vitâ, Studio, ac Moribus optime instituendis, libri xii.

MANZUOLI, (Maso,) called Maso di S. Friano, a painter, was born at Florence in 1536, and was a pupil of Pierfrancesco di Jacopo, and afterwards of Carlo Portelli da Loro. Vasari ranks him with Battista Naldini and Alessandro Alori. A commendation which appears to be justified by his picture of the Visitation of the Virgin to Elizabeth, formerly in the church of S. Pietro Maggiore at Florence, and thence removed to Rome, where it now constitutes one of the ornaments of the gallery of the Vatican. This beautiful picture, painted by Manzuoli when he was in his thirtieth year, is regarded as the ablest production of the Florentine school at the period in which he lived. There are other works by him, especially a picture of the Resurrection of our Lord, in the church of the S. Trinitá, and a representation of the Nativity in the church of the Apostles. He died in 1575.

MAPES, (Walter,) an English poet in the reign of Henry II., whose chaplain he was about 1190. After the death of that monarch he held the same office under prince John, with whom he resided. He was then made a canon of Salisbury, afterwards precentor of Lincoln, and in the eighth year of the reign of Richard I. archdeacon of Oxford. He wrote in Latin; and some of his verses, which are in a light and satirical style, are still extant. There is in the Bodleian library a work of his under the name of Valerius, entitled, Valerius ad Rufinum de non ducendâ Uxore. Warton thinks it probable that he translated from Latin into French the popular romance of Saint Graal, at the instance of Henry II. He was also celebrated for his wit and facetiousness in conversation. When he heard a natural son of Henry II. swear by his father's royalty, he told him to remember also his mother's honesty. He wrote a Compendium Topographiæ, and Epitome Cambriæ; and is thought to have written a Descriptio Norfolciæ.

MAPHAEUS. See VEGIUS.

MAPLET, (John,) a learned physician, was born in 1615 in London, and educated at Westminster School, and at Christ Church, Oxford. He was made M.D. in 1647, and principal of Gloucester hall. He then travelled on the continent with his pupil, Lucius, lord Falkland, for two years, and wrote an account of his travels in Latin. He next travelled with Henry, brother of lord Falkland; and on his return he settled as a physician at Bath in summer, and at Bristol in winter, and had great practice. During the usurpation he had been ejected from his office of principal of Gloucester hall, but was restored in 1660, and soon after resigned it. He died at Bath, August 4, 1670, and was buried in the cathedral. He appears to have been a different person from the J. Maplet who wrote A Discourse of Metals, Stones, Herbs, &c., printed in 8vo. This is mentioned by Dr. Pulteney, who says that the author was of Cambridge.

MAPLETOFT, (Robert,) a divine, was born in 1610, at North Thoresby, in the county of Lincoln, of which place his father, Henry Mapletoft, was rector, and educated at the free grammar school of Louth, and at Queen's college, Cambridge, whence he removed to Pembroke hall, and was there made fellow, January 6, 1630; and about 1633 he was appointed chaplain to Bishop Wren. In 1644 he was ejected from his fellowship for not taking the Covenant. After this he retired, and lived privately among his friends, and particularly with Sir Robert Shirley in Leicestershire, where he became acquainted with Dr. Sheldon, afterwards archbishop of Canterbury. On the Restoration he returned to Cambridge, and was reinstated in his fellowship, and was presented by the Crown, August 1, 1660, on the death of Dr. Newell, to the prebend of Clifton, in Lincoln cathedral. About 1671 he became rector of Clayworth, in Nottinghamshire, which living he afterwards exchanged for the vicarage of Soham, in Cambridgeshire. In 1661 he resigned his fellowship, and about that time was invited by archbishop Sheldon to be chaplain to the duchess of York, then supposed to be inclining to popery; but he could not be prevailed upon to accept the appointment. In 1664 he was elected master of Pembroke hall, and became doctor in divinity, and was by the king, August 7, 1667, promoted to the deanery of Ely. He served the office of vice-chancellor of the university of Cambridge in 1671, and died at Pembroke hall in 1677. He bequeathed 100*l.* to the university, towards the purchase of Golius's Oriental books for the university library. He also left his own library to the cathedral of Ely.

MAPLETOFT, (John,) a learned divine and physician, descended from a good family in Huntingdonshire, was born at Margaret-Inge, in that county, in 1631, and educated under Busby at Westminster School, whence he was elected a king's scholar to Trinity college, Cambridge, of which he became fellow in 1653. After travelling through France and Italy, he returned to England in 1663, and, taking his doctor of physic's degree at Cambridge in 1667, practised in London, where he contracted an acquaintance with Willis, Sydenham, Locke, Whichcote, Tillotson, Patrick, Sherlock, Stillingfleet, Sharp, and Clagget. In 1670 he attended lord Essex in his embassy to Denmark; and in 1672 he went with the lady dowager Northumberland to France. In March 1675 he was chosen professor of physic in Gresham College; and in 1676 he attended the lord ambassador Montague, and lady Northumberland, to France. After his marriage in 1679 he relinquished the practice of physic, and gave his attention to divinity. In March 1682 he took both deacon's and priest's orders, and was soon after presented to the rectory of Braybrooke, in Northamptonshire. In 1684 he was cho-

sen lecturer of Ipswich, and a year after, vicar of St. Lawrence Jury, and lecturer of St. Christopher's, in London. In 1689 he accumulated his doctor's degree in divinity, while William III. was at Cambridge. In 1707 he was chosen president of Sion College, having been a benefactor to their building and library. He published, The Principles and Duties of the Christian Religion, &c. 1710, 8vo. He died in 1721, in his ninety-first year. He translated into Latin Sydenham's Observationes medicæ, and published several tracts upon moral and theological subjects; and in the appendix to Ward's Lives of the Professors of Gresham College there are three Latin lectures of his, read at Gresham College in 1675, upon the origin of the art of medicine, and the history of its invention.

MARA, (William de,) a Latin orator and poet, born in 1470 in the diocese of Coutances. Disgusted with the court of Charles VIII., when he was secretary to the chancellor, he retired to Caen, in Normandy, where he became rector of the university; and in 1510 he was made treasurer and canon of Coutances. He wrote, Tripertitus in Chimæram conflictus; the *chimera* which he combats in this poem was the sin of pride, of luxury, and of avarice; De Tribus fugiendis: ventre, pluma, et venere, libri tres; Sylvarum Libri IV.; Epistolæ et Orationes; Paraphrasis in Musæum de Herone et Leandro. He died about 1530.

MARA, (Elizabeth,) a celebrated singer, whose maiden name was Schmelling, born at Cassel in 1750. On her arrival at Berlin she sang before Frederic the Great, who put her skill to the test, by selecting the most difficult airs in his collection, which she executed at sight, with the utmost facility. She afterwards visited Italy, Switzerland, England, France, and Russia. About the beginning of 1820 she revisited England. She died at Revel in 1833.

MARACCI. See MARRACCI.

MARALDI, (James Philip,) a learned astronomer, mathematician, and natural philosopher, was born in 1665 at Perinaldo, in the county of Nice, a place already honoured by the birth of his maternal uncle, the celebrated Cassini. In 1687 his uncle, who had been a long time settled in France, invited him to Paris, where he devoted himself to astronomy, and soon conceived the design of forming a catalogue of the fixed stars. His closeness of application impaired his health; but he preferred the endurance of the sufferings to which that subjected him, to the less supportable pain of inactivity. In 1699 he was admitted a member of the Academy of Sciences; and in the following year he assisted Cassini in prolonging the meridian line to the southern extremity of France. He then set out for Italy, and was invited to Rome by Clement XI. to assist at the assemblies of the congregation then sitting there, for the purpose of reforming the calendar. Bianchini also availed himself of his assistance in constructing the great meridian of the Carthusian church, near the baths of Diocletian. In 1718 Maraldi, with three other academicians, prolonged the meridian to the northern extremity of France. His catalogue he did not live to finish: just as he had placed a mural quadrant on the terrace of the Observatory, to observe some stars towards the north and the zenith, he fell sick, and died the 1st of December, 1729. He contributed numerous papers to the Mémoires of the Academy of Sciences, among which are his Remarques sur les Abeilles, in the volume for 1712. Fontenelle wrote his éloge.—His nephew, GIOVANNI DOMENICO MARALDI, born at Perinaldo in 1709, was appointed assistant astronomer in 1731, and died in 1788. He wrote several astronomical papers, and edited the Cœlum Australe of his friend La Caille.

MARAN, (Prudentius,) a learned Benedictine of the congregation of St. Maur, was born at Sezanne, in Brie, in 1683, and educated at Paris. He took the habit of his order in 1703, and studied at the abbey of St. Denis, and at St. Germain des Prés, where he made great proficiency in the Oriental languages. He published an edition of The Works of St. Cyprian, and had a considerable share in editing those of St. Basil, and St. Justin. At the time of his death he was employed on a new edition of The Works of St. Gregory Nazianzen. He was also the author of Divinitas Domini Jesu-Christi manifestata in Scripturis et Traditione, 1746, fol.; a French translation of this appeared in 1751, in 3 vols, 12mo; The Doctrine of Scripture and of the Fathers, on the Subject of miraculous Cures; and, The Dignity of Jesus Christ; this was written against Hardouin and Berrayer. He died in 1762.

MARANA, (Gianpaolo,) a miscellaneous writer, was born of a noble but reduced family, in 1642. He received a liberal education; and, having turned his attention to politics, he was involved.

at the age of twenty-seven, in the conspiracy of the count della Torre, to deliver Savona to the duke of Savoy, and was imprisoned for four years. On his liberation he employed himself in writing an account of this conspiracy, which he published at Lyons in 1682, under the title of La Congiura di Rafaello della Torre, con le Mosse della Savoia contra la Republica di Genova, libri duo. He then went to Paris, where he was patronized by father de la Chaise, and by Harlay, archbishop of Paris, who engaged him in writing a piece in justification of the conduct of Louis XIV. towards Genoa. The work, however, for which he is best known is The Turkish Spy, written in French, of which the first volume appeared in 1684, and which he continued to the sixth. At its first appearance it was very popular, and the first three volumes were much applauded; the last three were less so; and the work, although it has given birth to several others upon the same model, is very superficial, and is now almost forgotten. The last edition of it was published at Amsterdam in 1756, in 9 vols. He lived at Paris till 1689, when he returned to Italy, where he died in 1693.

MARAT, (John Paul,) one of the most ferocious agents in the French revolution, was born of Protestant parents, at Boudry, in the principality of Neufchatel, in 1744. In early life he went to Paris to study physic; but wanting patience and perseverance to pursue the profession in a regular course, he became an empiric, selling a pretended panacea at an extravagant price. On the breaking out of the Revolution in 1789, he became a furious demagogue, exciting the populace of Paris to open insurrection, robbery, and murder. His first publication was a periodical paper, entitled the Publiciste Parisien, in which he violently and calumniously attacked Necker, and other men eminent for their integrity and public talents. His next paper was entitled L'Ami du Peuple, in which he more openly excited the troops to use their arms against their generals, the poor to plunder the rich, and the people at large to rise against the king. In 1792 he became a member of the first committee of public safety, and as such sent circulars all over France to recommend the massacre of the so-called aristocrats. He said in his paper that France would never be happy unless 270,000 heads were struck off by the guillotine; and he published long lists of individuals whom he denounced as proper objects of public vengeance. After the deposition of Louis XVI. he was named a deputy of the department of Paris to the Convention, in which assembly he sat at the head of the Mountain party. In June 1793 he publicly denounced the leaders of the Girondins, accusing them of treason against the state: he was supported by Robespierre; a violent tumult ensued, but Marat and his friends were subdued, and he himself was prosecuted, but was acquitted. The triumph of his party was now unbounded, and they soon gained such an ascendency over their enemies, that they murdered or banished all that attempted to obstruct the progress of their nefarious projects; till at length their leader Marat fell a victim to the enthusiastic rage of a female, Charlotte Corday, who had travelled from Caen, in Normandy, with a determination of rescuing, as she said, her country from the hands of barbarians, by the assassination of one of the chief among them. She was introduced to Marat, under the pretext of having some pressing information to communicate. She showed him a list of pretended aristocrats in her own district; and while Marat was reading it in his bath, she stabbed him to the heart, boasting that she had delivered France of a sanguinary monster (13th of July, 1793). His remains were deposited with great ceremony in the Pantheon, from which they were removed after the end of the reign of terror. He died unpitied, except by those who were of the atrocious faction which he led, having, for some weeks, acted the most savage parts, and been the means of involving many of the most virtuous characters in France in almost indiscriminate slaughter. Previously to joining in revolutionary politics he was known as an author, and published a work, On Man, or Principles of the reciprocal Influence of the Soul and Body, in 2 vols, 12mo; also some tracts on Electricity and Light, in which he attacked the Newtonian system. These works had been forgotten long before he began to make a figure in the political world; but it is remarkable that his death occasioned a fresh demand for them. Marat was of low stature, and of a forbidding aspect.

MARATTI, (Carlo,) a distinguished painter, was born in 1625 at Camerino, in the marche of Ancona, and at the age of eleven was sent to Rome, where he was placed in the school of Andrea Sacchi, whose favourite pupil he became, and with whom he remained many years,

employed in copying the works of the great masters. He painted so many Madonnas, that Salvator Rosa gave him the name of Carluccio delle Madonnine, and asserted that he could paint nothing besides. He showed, however, by a picture of Constantine destroying the Idols, in the church of St. John Lateran, and by his works in three chapels of St. Isidore, that his genius was not confined to one class of figures. By studying the works of Raffaelle, the Caracci, and Guido Reni, he formed a style peculiar to himself, and acquired during his lifetime the reputation of being one of the first painters in Europe, though his talents were certainly not of the highest order. He painted for Louis XIV. his celebrated picture of Daphne. Pope Clement XI., whose portrait he painted, gave him a pension, and conferred on him an order of knighthood. The churches and palaces of Rome are filled with his works, which are proofs of the esteem in which he was held. He was employed also in restoring the frescos of Raffaelle in the Vatican, and those of Annibale Caracci in the Farnese palace. Carlo Maratti was an amiable man in private life, mild, affable, charitable, just to the merits of others, and much attached to his art. He is particularly distinguished for the noble airs of his heads, the arrangement of the hair, the fine form and graceful disposition of the hands and feet, and the skilful disposition of the drapery. He died in 1713, in his eighty-ninth year. The works of this painter were highly prized in his life-time, and have retained their value since his death. His best paintings are, Bathsheba seen by David; The Death of St. Francis Xavier; The Visitation; The Conception; The Martyrdom of S. Biagio; and, Constantine destroying the Idols, already mentioned. Many of his pictures have been engraved by different masters. He himself etched several plates from Raffaelle, Annibal Caracci, and others. The celebrated engraver, Jacob Frey, was his pupil.

MARBECK, (John,) organist to the chapel of St. George, at Windsor, in the reign of Henry VIII., and the first composer of the cathedral service of the Church of England, and of the original musical notes to the Preces, the Suffrages, and Responses. His Te Deum is inserted in the first volume of Smith's Musica Antiqua. The history of Marbeck, which has entitled him to a place in the Martyrology of Fox, is as follows. About the year 1544, a number of persons living at Windsor, who favoured the Reformation, had formed themselves into a society. Among them were Anthony Person, a priest, Robert Testwood, a singing man in the choir of Windsor, John Marbeck, and Henry Fulmer. On intimation being given that these persons held frequent and improper meetings, Gardiner, bishop of Winchester, procured a commission from the king to search the suspected houses, and the above-mentioned four persons were apprehended, and their books and papers seized. Among other things there were found some papers of notes on the Bible, and an English Concordance, in the handwriting of Marbeck. Upon his examination before the commissioners of the statute of the Six Articles, he gave the following account of himself. He said, respecting the notes, that as he was in the habit of reading much, in order to understand the Scriptures, it was his practice, whenever he met with any explanation of an abstruse or difficult passage, to extract it into his note-book, and there place under the name of the author. As to the Concordance, he told them, that being a poor man, and not able to buy a copy of the English Bible, then lately published by Matthew, he had set about transcribing one, and had proceeded as far as the book of Joshua, when an acquaintance of the name of Turner, knowing his industry, suggested to him also the plan of writing a Concordance, and for this purpose supplied him with a Latin Concordance and an English Bible. He said, in conclusion, that by the assistance of these, as his papers would show, he had been able to proceed in his work as far as the letter L. His ingenuity and industry were much applauded even by his enemies, and Dr. Oking, one of the commissioners who examined him, said, that he "seemed to have been much better employed than some of his accusers." Neither his ingenuity nor his industry, however, could prevent his being brought to trial for heresy along with his associates. Person and Filmer were indicted for irreverent expressions concerning the mass; and the charge brought against Marbeck was for copying, with his own hand, an epistle of Calvin against it. They were all found guilty, and condemned to be burnt; and the sentence was executed on all except Marbeck the day after the trial. Marbeck, being a man of harmless disposition, was afterwards given up to the bishop of Winchester, who, from his persecutor, became his patron.

At last, through the intercession of Sir Humphrey Foster, one of the commissioners, he obtained the king's free pardon. In 1550 he published his Concordance. He wrote also, amongst other things, The Lives of holy Saints, Prophets, Patriarchs, and others, published in 1574; A Book of Notes and Common-places, with their Expositions, collected and gathered together out of the Works of divers singular Writers, in 1801; and, The Ripping up of the Pope's Fardels. The musical service composed by Marbeck was formed on the model of the Romish ritual, and first published in quarto, in the year 1550, with this title, A Boke of Common Praier, noted.

MARCA, (Peter de,) one of the most celebrated prelates of the Gallican church in the seventeenth century, was descended from an illustrious family of Bearn, and born at Gant, in that principality, in 1594. After going through his course of philosophy under the Jesuits at Toulouse, he studied the law, and at the early age of twenty-two was nominated by Louis XIII. counsellor in the sovereign council of Pau, composed of Calvinists; but he conducted himself with so much prudence, that he maintained perfect harmony with his brethren. The king, in 1621, changed the council of Pau into a parliament, and appointed De Marca president of it. In 1639, being called to Paris by the affairs of his province, he was honoured with the dignity of counsellor of state; and in the following year he published his History of Bearn, fol. At this time the contest on the subject of the papal claims and the rights of the Gallican church, which, with some intermission, had subsisted for ages between the courts of France and Rome, had been revived with great ardour by the partisans of the latter. Among others, M. Hersent, under the feigned name of Optatus Gallus, published an artful defence of the papal pretensions, in the form of a satire on the policy of cardinal Richelieu, which, it pretended, aimed at a separation between the Gallican church and Rome, similar to the schism produced by Henry VIII. in England; and the erection of a patriarchate in France, in the person of his eminence. To counteract the effects of this work, cardinal Richelieu employed the pen of De Marca, who, in 1641, published his work entitled, De Concordiâ Sacerdotii et Imperii, sive, De Libertatibus Ecclesiæ Gallicæ, fol. In 1642 De Marca was nominated by the king to the bishopric of Conserans, to which he was not consecrated until 1648, when he meanly retracted all that had given offence to the pope in his De Concordiâ. In 1644 Louis XIII. sent him into Catalonia to fill the high post of the king's visitor-general, and to administer the affairs of justice, government, the finances, and the army. These employments he ably discharged till 1651. After his return he was chosen deputy of his province at the general assembly of the French clergy; and in 1652, as a reward for his services in Catalonia, he was nominated archbishop of Toulouse. When Innocent X. published his constitution against the doctrines of the bishop of Ypres, De Marca took an active part in the assemblies of the French clergy, during the years 1653 and 1654, in promoting the reception and execution of that bull. In 1655 he presided over the provincial assembly of the clergy held at Montpellier, and was elected deputy to the general assembly of the clergy at Paris. In 1658 he was made a minister of state; and in the following year, after cardinal Mazarin had concluded a peace at St. John de Luz, the archbishop was sent to Roussillon, for the purpose of determining, with the commissioners of the king of Spain, the precise limits between France and Spain. In these conferences he had an opportunity of displaying his learning, as they involved points of criticism respecting passages in Pomponius Mela and Strabo. Upon the death of Mazarin, in 1661, De Marca was one of the persons selected by the king to preside over ecclesiastical affairs; and in 1662, when the archbishopric of Paris became vacant in consequence of the resignation of cardinal de Retz, he was nominated by the king to that dignity. He did not live, however, to take possession of this see, but died just after he had received his bulls of translation, when he was in his sixty-eighth year. De Marca possessed profound erudition, a fine understanding, and an extraordinary genius for business and intrigue. He was a great politician, a good civil lawyer, an able critic, but an indifferent divine. He never scrupled to make his principles give way to his interest or ambition. A few months before his death he dictated to his secretary Baluze, A Treatise on the Infallibility of the Pope, with the design of recommending himself to the purple. The best edition of his famous work, De Concordiâ, was published after his death by Baluze in 1704, fol.; in which the retractations and

concessions by which he obtained the papal bull in 1648, were by his order directed to be omitted, and the work given in its original state. It was placed in the Index in 1664. His other productions, besides the History of Bearn, already mentioned, are, Marca Hispanica; Dissertatio de primatu Lugdunensi, et cæteris Primatibus; Epistola ad Henric. Valesium de Tempore quo primum in Galliis suscepta est Christi Fides; An Account of what passed in the Assemblies of the Bishops in 1653, on the Subject of the five Propositions; a posthumous collection of Theological Treatises, some in Latin, and others in French; and two volumes of Opuscula, which were published by Baluze.

MARC-ANTONIO. See RAIMONDI.

MARCEAU, (François Severin Desgraviers,) a French republican general, born at Chartres in 1769. He entered the army at the age of seventeen, and in 1792 served under Lafayette. At the capitulation of Verdun he carried the terms of surrender to the king of Prussia. He afterwards commanded in La Vendée, where he conducted the war with great humanity, and captured Mons. He fell, mortally wounded, in the forest of Hochsteinbach, in an action with the Austrians, on the 20th of September, 1796.

MARCEL, (N.) a painter, was born at Frankfort in 1628, and was a pupil of George Flegel, or Vlughels. His subjects are flowers, fruits, and shells, admirably copied from nature, and highly finished. His pictures are held in great estimation in Germany. He died in 1683.

MARCELLINUS, pope, was a native of Rome, and succeeded Caius in the see of that city in 296. He was accused by the Donatists of having apostatized under the Diocletian persecution, when, as they maintained, the fear of death induced him to deliver up the Scriptures to be burnt by the pagans, and to offer incense to the gods. But the innocence of Marcellinus was ably defended by St. Augustine, in his treatise against Petilian; and Theodoret affirms that he acquired great glory during the persecution. He died in 304. The church of Rome honours him as a saint and martyr; but his martyrdom may be questioned.

MARCELLINUS. See AMMIANUS.

MARCELLINUS, count of Illyria, under the emperor Justinian, drew up a Chronicle, commencing it with the year 579, in which that of Jerome ends, and carrying it down to the fourth consulate of Justinian in 534. It was afterwards continued to 566. It was first printed in the sixteenth century by Schoonhovius; and it was subsequently published by Joseph Scaliger, and still more correctly by father Sirmond.

MARCELLIS, (Otho,) a Dutch painter, was born at Amsterdam in 1613, but it is not known under whom he studied. He painted reptiles, insects, and curious plants, which he designed with singular fidelity, and finished with extraordinary care. He resided for some time at Paris, where he was munificently encouraged by the queen-mother. He afterwards visited Florence, where his talents were equally distinguished by the grand duke. His works were not less admired at Rome and Naples, where he passed several years. He painted every thing from nature, for which purpose he is said to have kept a kind of museum of serpents, vipers, rare insects, and other curiosities, which he copied with unexampled accuracy, and with a remarkable beauty of pencil. His pictures are found in the choicest collections in Holland. He died in 1673.

MARCELLO, (Benedetto,) an eminent musical composer, was born at Venice, of a noble family, in 1686. After visiting Florence for his improvement in the Tuscan dialect, he returned to Venice, and studied composition under Gasparini and Lotti. He also cultivated poetry, and published a collection of a hundred sonnets, some dramas for music, and other pieces. In 1722 he wrote, Teatro alla Moda, a keen and lively satire on the opera composers, singing-masters, and singers of his time. A collection of sonnets, entitled, Sonetti a Dio, were the prelude to the great work by which he is especially known. This appeared in 1724 and 1726, in 8 vols, fol. under the title of Estro Poetico-Armonico, Parafrasi sopra i primi 50 Salmi, of which the music was by himself, and the poetry by Giustiniani. To the first volume was prefixed a long and learned preface, displaying much musical reading. It was received with great applause in Italy and in other foreign countries; and the Psalms of Marcello were favourite performances both in church and chamber music. They are highly praised in Mr. Charles Avison's (organist of Newcastle) well-known Essay on Musical Expression. Marcello successively held several offices in the Venetian state, of which the last was that of chamberlain, or treasurer, of Brescia. He died in 1739, or, according

to other authorities, in 1741. Mr. Garth, organist of Durham, adapted the music of Marcello to the English prose translation of the Psalms, and published the work by subscription in 8 vols, fol.

MARCELLUS, (Marcus Claudius,) a famous general of the Roman republic, descended from an ancient and consular family, entered early into the military service, and obtained many honorary rewards for his valour and conduct. He was chosen consul, with Cn. Cornelius Scipio, B.C. 224, and marched against the Gæsatæ, a Gallic people beyond the Alps, led by their king Viridomarus, who, descrying the consul in front of his troops, spurred his horse forwards, and challenged him to single combat. Marcellus instantly rushed upon him, pierced his breastplate with his lance, and, throwing him to the ground, dispatched him. He immediately consecrated his spoils to Jupiter Feretrius, and, attacking the enemy, gained a complete victory. Mediolanum (Milan), the capital of the Insubres, soon after surrendered, and the war was terminated in the same campaign by the subjugation of Insubria, which thenceforth, with Liguria, formed the Roman province of Cisalpine Gaul. For this success a triumph was decreed to Marcellus, of which the noblest ornament were the opime spoils (those of a slain king or general of the enemy) which he was the third Roman who had obtained. How high a distinction this was deemed, may be inferred from the lines relating to him in Virgil's prospective view of the Trojan progeny:

"Aspice ut insignis spoliis Marcellus opimis
Ingreditur, victorque viros superminet omnes!"
Æn. VI.

In the second Punic war he was appointed prætor of Sicily, and had equipped a fleet for that service, when the event of the fatal battle of Cannæ induced the senate to send him to take the command of the survivors of that disaster, assembled at Canusium. He gave Hannibal a considerable check before Nola, which revived the courage of the Romans, and saved the place, from which the Carthaginians were soon after compelled to retreat. In the same year Marcellus was unanimously chosen consul along with Fabius Maximus; and thus Rome was defended at the same time by her Sword and her Shield—the epithets given to these two great commanders. Marcellus took his former station, and gained a third advantage over Hannibal in the vicinity of Nola, which caused that general to relinquish the design of becoming master of that important place. He was next sent to Sicily, where Syracuse had declared against Rome. After a siege of nearly three years, the town was taken in the year 212 B.C. and Marcellus returned to Rome with the rich spoils, and obtained an ovation. Archimedes lost his life on the occasion of this taking of Syracuse. B.C. 210 Marcellus was again chosen consul, and had the direction of the war against Hannibal in Apulia. In the following year he fought a battle with Hannibal near Canusium, in which the Romans were defeated. On the following day Marcellus renewed the fight, and defeated the Carthaginians. In the next year (B.C. 208) he was elected consul with T. Quintus Crispinus. He continued to carry on the war against Hannibal, when, being encamped near Venusia, he rashly ventured out, fell into an ambuscade of advanced posts, and was killed. Hannibal caused his body to be buried with honours. The posterity of Marcellus continued in great splendour at Rome down to Marcus Claudius Marcellus, the son of Caius Marcellus and Octavia the sister of Augustus, a youth of the highest hopes, whose untimely death is touchingly lamented by Virgil (Æn. vi.) Augustus had given him his daughter Julia in marriage.

MARCELLUS, a physician of Side, in Pamphylia, whence he is surnamed Sidetes. He flourished under Adrian and the Antonines, and wrote a poem on medicine, now lost.

MARCELLUS, (Empiricus,) born at Bourdeaux, was magister officiorum in the reign of Theodosius the Great. He wrote, De Medicamentis Empiricis, Physicis, et Rationalibus, Basle, 1537, Venice, 1547; and with the Medici Principes, Paris, 1567.

MARCELLUS I., pope after Marcellinus, June 308, was banished by Maximus, the emperor, for excommunicating a worthless apostate. He died in 310, and was succeeded by Eusebius.

MARCELLUS II., pope after Julius III., died in a few weeks after his elevation, in 1555. He was secretary to Paul III., who created him a cardinal, and made him president of the council of Trent. He was succeeded by Paul IV.

MARCET, (Alexander,) a physician, chemist, and natural philosopher, was born at Geneva in 1770, and educated for his profession at Edinburgh, whence he removed to London, where he obtained great reputation as a medical practitioner

and public lecturer, as well as by his various important scientific discoveries. He was naturalized in England in 1800; and in 1802 he was appointed physician to Guy's Hospital. At the time when the Walcheren fever was committing dreadful ravages among the troops on their return from the expedition to Holland in 1809, the want of additional medical assistance being urgently felt, Dr. Marcet volunteered his services, and was appointed to the superintendence of the General Military Hospital at Portsmouth. Having come into the possession of an ample fortune by the death of his father-in-law, Mr. Haldimand, an opulent London merchant, he determined to retire from practice, and devote his time exclusively to the cultivation of science. He resigned his office of physician to Guy's Hospital. The change which had taken place in the political state of Geneva, now restored to its independence, had induced him to revisit that city in 1815. In 1820 he accepted the office of member of the Representative Council of Geneva, and the appointment of honorary professor of chemistry at the university. In conjunction with his colleague, Professor de la Rive, he gave a course of lectures on chemistry, in the laboratory of the Museum, in the spring of 1820. He returned to England in the autumn of 1821, to spend the ensuing winter in London, but with the intention of removing with his family to Geneva: he was seized, however, while in the neighbourhood of London, with a sudden attack of gout in the stomach, from the effects of which he had scarcely recovered, when a return of the disorder took place, and was immediately fatal. He died in London on the 19th of October, at the age of fifty-two, and was interred at Battersea. He published many valuable papers in the Philosophical Transactions, and in various scientific journals, besides An Essay on the Chemical History and Treatment of Calculous Disorders, 8vo, 1817.

MARCH, (Ausias, Osias, or Ugias,) the best known of the Lemosin poets, was born in Valencia, of Catalan parents. Some of his ignorant admirers have asserted that Petrarch imitated him; but it is certain that he did not flourish till after Petrarch. D. Carlos, the unfortunate and ill-used prince of Viana, who died in 1461, loved his company, and this sufficiently ascertains his age. He was educated in the duke of Gandia's household, and married a woman of noble family; like Petrarch, however, he fell in love with another man's wife, and spent his time in writing verses upon her in the worthless Provençal style. His poems have been frequently printed; the earliest edition is that of Valencia, 1539, fol. After every stanza of the original, a corresponding one in Castilian is added by the editor, D. Balthasar de Romani. There exists a copy of this with marginal notes by Quevedo, which show that he had studied it with attention. A Spanish translation was among the illegible manuscripts of the indefatigable Vicente Mariner; they were also translated by George de Montemayor, a more celebrated man. This version has been twice printed. George de Montemayor is considered as an excellent writer, yet his translation is thought by Lemosin scholars to be far inferior to the original. They are probably right; his translation is dull and insipid: the original may possess beauties of expression, and this kind of spirit easily evaporates in transfusion. Beauties of any other kind they do not appear to possess. The poet Garcilaso de la Vega is said to have borrowed freely from March. There is reason to believe that Ausias March was of a literary family. The marquis of Cantillana speaks of Pero March as a "valiant and noble old knight, who made many gentle things, and among others wrote proverbs of great morality." It is certain that the father of Ausias was named Pero. Jacme March is supposed to have been his grandfather, who wrote an Art of Poetry, with a dictionary of rhymes and asonantes in 1371, by desire of Pedro IV. of Arragon.

MARCHAND, (Prosper,) born at Guise, in Picardy, in 1675, was brought up to the bookselling trade in Paris, and acquired a great knowledge of books and literary anecdotes. His attachment to the Protestant religion, and his connexion with James Bernard, the continuator of the Nouvelles de la République des Lettres, induced him to remove in 1711 to Holland, where for some time he acted as a bookseller, but at length entirely devoted himself to literature. He was also one of the principal writers in the Journal Littéraire, the Hague, 1713—1737, 24 vols, 12mo, and he furnished other literary journals with curious extracts. He died at an advanced age in 1756, and left his library and manuscripts to the university of Leyden. He superintended an edition of Bayle's Dictionary,

and Letters, both of which he illustrated with notes; Satyre Menippée, Ratisbonne (Brussels); Cymbalum Mundi, by Bonaventure Desperiers; Fenelon's Direction pour la Conscience d'un Roi; the abbé Brenner's Histoire des Révolutions de Hongrie; Lettres, Mémoires, et Négociations du Comte d'Estrades; Nouvelle Histoire de Fénélon; Œuvres de Brantôme; Œuvres de Villon. Besides the Histoire critique de l'Anti-Cotton, ou Réfutation de la Lettre declaratoire du P. Cotton, avec un Dissertation, printed at the Hague in 1738, at the end of the history of Don Inigo de Guipuscoa, and the Chef-d'œuvre d'un Inconnu, often reprinted, he published, Histoire de la Bible de Sixte-Quint, and, Histoire de l'Origine et des premiers Progrès de l'Imprimerie, the Hague, 4to, a work of great research, and often consulted by typographical antiquaries, but deficient in perspicuity of arrangement. A valuable supplement to it was published by Mercier de St. Leger, in 1775. But Marchand's greatest work is his Dictionnaire Historique, ou Mémoires Critiques et Littéraires, concernant la Vie et les Ouvrages de divers Personnages distingués, particulièrement dans la République des Lettres, the Hague, 1758—9, 2 vols, fol. This has been by Allemand, his editor, and others, called a Supplement to Bayle and Chaufepié; but, although Marchand has touched upon a few of the authors in Bayle's series, and has made useful corrections and valuable additions to them, yet in general the materials are entirely his own.

MARCHAND, (Stephen,) a French navigator, born in 1755 at the island of Grenada. He made several voyages to the Antilles, and discovered some islands to the south of them, to which the French gave the name of Isles de la Révolution. He died in 1793. An account of his voyages was published by Fleurieu, under the title of Voyage autour du Monde par le Capitaine Marchand.

MARCHE, (Oliver de la,) a French poet and historian, born in 1426 in Burgundy. He was at first page, and afterwards gentleman, of Philip the Good, duke of Burgundy, and was so much valued by his master, that when Louis XI. of France, suspecting him to have been concerned in a conspiracy to carry off the count de Charolais, demanded him, Philip refused to give him up. Charles the Bold raised Oliver to the posts of master of his household and captain of his guards, and knighted him at the battle of Montlhéry in 1465. He was with that prince at the fatal battle of Nanci, where he was made prisoner. He was afterwards first master of the household to Maximilian of Austria, and his son the archduke Philip, and was sent on an embassy to the court of France after the death of Louis XI. He died at Brussels in 1501. He wrote, Mémoires, or Chronicles, relating to the two last dukes of Burgundy; they were published at Lyons in 1562, and at Brussels in 1616, 4to. He also wrote, Le Chevalier délibéré; Le Parement et le Triomphe des Dames d'Honneur; Traités sur les Duels et Gages de Bataille, and other pieces.

MARCHETTI, (Alessandro,) a poet and mathematician, born in 1633 at Pontormo, in Tuscany. He was sent to Florence to study the civil law. This, however, proved little to his taste; and at the university of Pisa, whither he was sent by Leopold cardinal de Medici, he pursued his favourite poetical studies, in conjunction with philosophy and mathematics, in the latter of which he enjoyed the instruction of Borelli. After taking the degree of doctor, he was appointed in 1659 to the chair of logic in that university, and he was about the same time promoted to the chair of philosophy, which he held for eighteen years, and contributed much to the emancipation of that school from the peripatetic barbarism which then reigned in it. In 1669 he published his work, De Resistentiâ Solidorum; this was soon followed by his Exercitationes Mechanicæ. About this time he completed his translation of Lucretius De Rerum Natura into Italian blank verse, which was first published in London by Paul Rolli in 1717, and has since been frequently reprinted. In his youth he had attempted a poetical translation of the first five books of the Æneid; and a paraphrastical translation of Anacreon was one of his latest labours. He also composed several original poems, especially of the lyric kind, which were said to possess great merit. They appeared in a publication entitled, Saggio delle Rime eroiche, morali, e sacre, Florence, 1704, 4to. In 1679 he succeeded Borelli as mathematical professor at Pisa. *He was a member of the Academy della Crusca, and of other literary societies in Italy. He died in 1714, in the eighty-first year of his age.*

MARCHETTIS, (Pietro de,) a native of Padua, in the university of which city he became professor of anatomy in 1652.

He was also decorated with the knighthood of St. Mark. He died in 1673. He wrote, Sylloge Observationum Medico-chirurgicarum rariorum.—His son, Domenico, born in 1616 at Padua, where he died in 1688, was educated under Veslingio and his own father, and became professor of surgery and anatomy at the university of his native place.

MARCHI, (Francesco de,) a famous military engineer of the sixteenth century, was a native of Bologna. His work, Della Architettura Militare libri tre, Brescia, 1599, large folio, with 161 figures, is extremely rare. He constructed the fortifications of Piacenza in 1547, and served in Flanders for thirty-two years as engineer to the king of Spain.

MARCHIN, (Ferdinand count,) a native of Liege, who signalized himself in the French armies at the battles of Fleurus and Nerwinde, and at the siege of Charleroi. He was sent in 1701 as ambassador from Louis XV. to the king of Spain, and behaved with great disinterestedness in refusing the rank of nobility from the Spanish court. He was afterwards in the army in Germany, and commanded the retreat at the fatal battle of Hockstet. He was wounded at the battle of Turin, which had been fought against his advice, on the 7th of September, 1706, and he died soon after, from the effects of the amputation of his thigh.

MARCIANUS, an obscure Thracian, born about 391, was raised to the imperial dignity on the death of Theodosius II., whose sister Pulcheria he married. The nuptials were celebrated with great splendour, and the new emperor entered upon his office with a spirit worthy of the high station to which he was elevated. The dreaded Attila was at this time threatening both empires. He sent an insolent message to the court of Constantinople, demanding the annual tribute which had been extorted from the weakness of Theodosius. Marcianus replied, "that he had gold for his friends, and steel for his foes;" and when he sent his ambassador to the camp of the Huns with presents, he commanded him not to deliver them till he should have been admitted to a personal interview with their king. This show of resolution was probably the cause that Attila turned his arms against the Western empire rather than the Eastern. The virtues of Marcianus were many, and the expectations of Rome from his abilities were great; but he died, while preparing to repel the barbarians who had invaded Africa, in 457. He was succeeded by Leo I.

MARCILIUS, (Theodore,) a learned German critic, was born at Arnheim, in Gueldres, in 1548, and educated at Deventer, Louvain, Paris, and Toulouse, at which last mentioned university he taught polite literature for many years. Returning to Paris, he taught rhetoric in 1578, in the College des Grassins, and afterwards read lectures successively in the Colleges du Plessis and de France. He died in 1617. Though he was not a critic of the first rank, Scaliger has scarcely done justice to his merits. He published an edition in Greek and Latin of Pythagoras's Golden Verses, Paris, 1585, with commentaries; he also published notes upon Persius, Horace, Martial, Catullus, Suetonius, and Aulus Gellius. He was likewise the author of, Historia Strenarum; Lusus de Nemine; this is an imitation of the Nihil of Passerat; and, Commonitoria in L. Ramiresii ad Martialem Hypomnemata.

MARCILLA, or MARSIGLIA, (Guglielmo da,) a painter, was born at Marseilles in 1475, and became a monk, when very young, in consequence of having been engaged in a rencontre, which proved fatal to one of the parties. He afterwards fled from the monastery, and was secularized in Italy, where he made himself famous at Arezzo by his wonderful paintings on glass, for which he was invited to Rome by Julius II. This artist painted for his patron several pictures in fresco, and many on glass. He also designed and finished the Evangelists, in the manner of Michael Angelo. His frescos, like his master's, are deficient in brilliancy and tone; but his performances on glass, when opposed to the sun, produce all the glowing tints of the most exquisite colouring. Marcilla died in 1537.

MARCION, a heretic of the second century, was born at Sinope, in Paphlagonia, where his father was bishop, and devoted himself to a life of mortification. Breaking, however, his vows of continence, he was excommunicated by his father, who never would again re-admit him within the pale of the Church; in consequence of which he went to Rome, where his disgrace followed him. Unable to be reconciled to the Church, he embraced the heretical opinion of Cerdo, to which he afterwards added the wild principles of Manes, with some incoherent doctrines of his own. He adopted the old Oriental belief of two independent,

eternal, co-existing principles, one evil and the other good. He endeavoured to apply this doctrine to Christianity, asserting that our souls are emanations of the good principle, but that our bodies and the whole visible world are the creation of the evil genius. He further maintained that the law of Moses was a contrivance of the evil principle in order to bind men still more to the earth; but that the good principle, in order to dissipate these delusions, sent Jesus Christ, a pure emanation of itself, giving him a corporeal appearance and semblance of bodily form, in order to remind men of their intellectual nature. Of the New Testament he received only eleven books, rejecting all the Gospels except that of St. Luke, and boldly curtailing and altering that and the other books which he admitted. The chief opponent of Marcion was Tertullian, who wrote a book to refute his doctrines. It is said, that before his decease he wished to renounce all his errors. The date of his death is not known.

MARCK, (John de,) Lat. *Marckius*, an eminent Protestant divine, was born at Sneck, in Friesland, in 1655, and became professor of divinity at Franeker, and professor of divinity and ecclesiastical history at Groningen, whence in 1689 he was removed to the same office at Leyden. He published, De Augmento Scientiæ Theologicæ; Disputationes duodecim de Sibyllinis Carminibus; these were written in opposition to the sentiments of Crasset; Compendium Theologiæ; Exercitationes Biblicæ; Exercitationes Miscellaneæ; these refer to various disputed passages in the Scriptures, concerning which he combats the opinions of the Roman Catholics, Socinians, &c. A selection from his works was published at Groningen in 1748, 2 vols, 4to. He died in 1731.

MARCULE, a monk, known for his collection of Formules, is supposed to have lived in the seventh century, in the reign of Clovis II. His collection is divided into two books, the first containing royal charters, called by him Præceptiones Regales; the second, acts between individuals, called Chartæ Pagenses. It was first published by Jerome Bignon in 1613, with notes; and, in the same year, by Lindenbrog, in his Code of Laws. A second and improved edition by Bignon appeared in 1666, 4to; and it was lastly printed in a complete form by Baluze, in the second volume of his Capitularies of the Kings of France, 1677.

MARDONIUS, a Persian general, who, after the defeat of Xerxes at Thermopylæ and Salamis, was left in Greece with an army of 300,000 men to reduce the country under the power of Persia. His operations were frustrated by the courage and vigilance of the Greeks; and in a battle at Platæa (B.C. 479), Mardonius was defeated and left among the slain. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius.

MARE, (Philibert de la,) a writer of history and biography, born in 1615 at Dijon, where he was a counsellor of the parliament. He wrote several works in Latin, in a style imitating that of De Thou, whom he had made his model. Of these the principal are, Commentarius de Bello Burgundico apud Sequanos, 1642, 4to, containing a relation of the war of 1636. He also composed a number of lives, chiefly of literary characters. He died in 1687.

MARE, (Nicholas de la,) born in 1639 at Noisy le Grand, near Paris, was a commissioner of the Châtelet in the reign of Louis XIV., and afterwards a commissioner of police, in which office he attracted the notice of the president de Lamoignon, who employed him in reducing into one body the various regulations of the police of the kingdom. He was also engaged in various important commissions relative to the revenue, and made several journeys to the provinces on public occasions, especially during the scarcity in 1693, when he was sent into Champagne, where he acquitted himself to the general satisfaction. He died in 1723. He was the author of a valuable work entitled, Traité de la Police, 3 vols, fol., 1705—1719. This contains a detailed account of the establishment of the police in France, the functions and prerogatives of its magistrates, its regulations, &c. A fourth volume was added in 1738 by Leclerc du Brillet.

MARECHAL, (George,) a surgeon, born at Calais in 1658. His skill was very great, especially in lithotomy, and his attention to Louis XIV. when attacked by an abscess in the neck, in 1696, was rewarded with the appointment of surgeon to the royal household. In 1703 he was made maitre d'hôtel, and received the cordon of St. Michael. He died in 1736.

MARECHAL, (Peter Sylvanus,) a miscellaneous French writer, whose works are notorious for their indecency and profaneness, was born at Paris in 1750,

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and was bred to the bar, which he quitted for literature. He became sub-librarian to the Mazarin college, and from time to time published a great many works on various subjects of polite literature, criticism, manners, poetry, &c. He died in 1805. His principal writings are Bergeries; Bibliothèque des Amants; Le Livre de tous les Ages, ou, le Pibrac moderne; Fragments d'une Poème moral sur Dieu, ou, Nouvelle Lucrèce; L'Age d'Or; Livre échappé au Déluge; for this he was dismissed from his office of librarian to the Mazarin college; Tableaux de la Fable; Dictionnaire d'Amour; Almanach des honnêtes Gens; Voyages de Pythagore, 6 vols, 8vo, in imitation of the Anacharsis of Barthelemi; Dictionnaire des Athées; Lalande added to this a Supplement of a very exceptionable character. Marechal was also the author of prefaces and introductions to various collections of engravings, as, The History of Greece, 1795, 5 vols, 4to; The Florence Museum, 6 vols, 4to, &c.

MARENZIO, (Luca,) a musical composer, was born, of poor parents, at Concaglia, in Brescia, about the middle of the sixteenth century, and was instructed by Giovanni Contini. His first appointment was that of *maestro di Capella* to the cardinal Luigi d'Este. He next received an invitation from the king of Poland; and, returning to Rome, he was admitted into the pope's chapel, but in what capacity does not appear. He died in 1599. He was the most able and voluminous of all the composers of madrigals; and, in relation to his style of composition, the Italians described him as *il piu dolce cigno* (the sweetest swan), and in tenderness of air and gracefulness of harmony he has had few rivals. Handel and Purcell, as Dr. Burney remarks, did not disdain to borrow from him.

MARET, (Hugh Bernard, duc de Bassano,) born at Dijon in 1763, published in 1789 the Bulletin of the National Assembly, which, at the suggestion of Panckoucke, who had just started the Moniteur, he united with the latter journal. In 1793 he was sent on a diplomatic mission to Naples, but was arrested by the Austrians, and was exchanged in 1795. In 1804 Napoleon, in recompense of his services, appointed him secretary of state; and he attended the emperor, with whom he lived on terms of the greatest intimacy, in all his campaigns. In 1813 he was made minister of the War Office; in 1815 he was exiled; in 1820 he returned to France. After the Revolution of 1830 he was raised to the peerage, and in 1834 he was made Minister of the Interior. He died in 1839.

MARETS DE SAINT SORLIN. See DESMARETS.

MARETS, (Roland des,) born at Paris in 1594, was for some time an advocate, but retired to a life of literary repose, and died in 1653. He had been a pupil of the learned father Petau, and was esteemed an excellent critic, and wrote a number of Latin letters on literary topics, which were published after his death by M. de Launoy, under the title of Rolandi Maresii Epistolarum philologicarum Lib. II. 1665 and 1686. Some poems of his composition are added to this collection.

MARETS, (Samuel des,) Lat. *Maresius*, a learned and very celebrated French Protestant divine in the seventeenth century, was born at Oisemond, in Picardy, in 1599. At the age of thirteen he was sent to Paris, where he made considerable proficiency in the belles-lettres and philosophy; and three years afterwards he went to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He completed his theological course at Geneva; and in 1620 he offered himself as a candidate for the ministry to the synod of Charenton, and was admitted to the ministerial office, and settled by the synod in the church of Laon. About 1624 an attempt upon his life rendered it necessary for him to consult his personal safety by removing to some other place. This was attributed to the machinations of the Jesuits, whom he had exasperated by his correspondence in writing with the governor of La Fere's wife, who, in imitation of her husband's example, had been prevailed upon by them to renounce the Protestant religion. Upon this Des Marets sent her a letter full of exhortations to return to the faith which she had deserted. In reply, she wrote to him a vindication of her conduct, accompanied with a pamphlet containing the history of her conversion. That history abounded in falsehoods, which our author thought it his duty to expose, at the same time that he answered her vindication. The manner in which he executed this task provoked the Jesuits to such a degree, that they threatened to be revenged on him for it; and what happened to him soon afterwards excited strong suspicion that it was the effect of this menace. For, as he was one night returning home from a visit, an assassin,

who lay in wait for him, plunged a knife into his breast. He thereupon removed to Falaise, whence he was soon after invited to Sedan to succeed James Cappel in the office of pastor and professor of divinity. He was admitted to the degree of doctor of divinity at Leyden in 1625. He then visited England, whence he soon returned to Sedan, where he commenced his labours in the divinity chair, which he held for about seven years. In 1631 he attended the duke de Bouillon into Holland, in the capacity of chaplain to his army; and in the following year he engaged in the service of the States-General, who made him minister of the church at Maestricht. In 1636 he became pastor to the church of Boisleduc; and in the following year he was appointed professor in the Schola Illustris of the same city. In 1640 the curators of the university of Franeker sent him the offer of a professorship, which he declined; and two years afterwards he accepted a similar invitation from the university of Groningen, to which he zealously devoted his services for above thirty years, and raised it to such high repute, that it became one of the most flourishing seminaries in the Low Countries. In 1652 he was made sole minister of the Walloon church at Groningen. In 1661 he declined the chair of professor of divinity at Lausanne; and in 1663 he accepted an invitation to the same post in the university of Leyden, but died at Groningen in May in the same year. He was the author of numerous Dissertations, Orations, Disputations, and controversial treatises against the Roman Catholics, Remonstrants, and Socinians, of which a chronological list is given at the end of his Collegium Theologicum, sive Systema breve universæ Theologiæ, in 4to. This System of Divinity was much used as a text book in the Protestant universities in Germany and other countries, as well as in the United Provinces. The best edition of it is that published at Groningen in 1675, in 2 vols, 4to. He was engaged in controversy with Grotius, Boethius, Daille, Comenius, Labadie, and Serrarius. —His eldest son, HENRY, was originally bred to the law, but relinquished that profession for the ministry; and he officiated successively in the French churches at Groningen, Cassel, Boisleduc, and Delft. —DANIEL, the younger son, was at first his father's colleague in the French church at Groningen; whence he removed to the Walloon church at Middleburg; and afterwards he was called to the French church at the Hague, where his abilities rendered him a favourite at the court of the prince of Orange. These two brothers were jointly concerned in editing that French version of the Bible which bears their name, and was printed by Elzevir in 1699, in a beautiful type, and on large paper, in folio. The laborious notes with which it is illustrated were chiefly the production of Des Marets the father, with the assistance of his two sons.

MARGARET, (St.) queen of Scotland, sister of Edgar Atheling, fled to Scotland on the invasion of William the Conqueror, and married Malcolm, king of the country. —Her three sons, EDGAR, ALEXANDER, and DAVID, successively filled the throne of Scotland; and her daughter MATILDA married Henry I. of England. She died on the 16th of November, 1093, in the forth-seventh year of her age. She was canonized in 1251.

MARGARET, queen of France, eldest daughter of Raymond Berenger III., count of Provence, married St. Louis, in 1234, and attended him in his wars against the Saracens in the Holy Land, where, on his captivity, she behaved with heroic intrepidity in the defence of Damietta. She died at Paris in 1285, in the seventy-sixth year of her age.

MARGARET, daughter of Waldemir III. king of Denmark, and wife of Haquin, king of Norway, ascended, in 1387, the throne of Denmark, and that of Norway on the death of her son Olaus. When the Swedes, dissatisfied with the conduct of Albert, their king, offered her the crown of the country, she accepted the conditions, and, after a war of seven years, she placed it on her own head in 1395, and by her valour obtained the surname of "the Semiramis of the North." Thus mistress of three kingdoms, she took measures to render their connexion indissoluble by the celebrated law called the Union of Calmar, concluded in 1397; but, unfortunately for herself and her successors, she regarded little the solemnity of agreements, and by violating the laws which she had enacted, and by oppressing her subjects, she rendered herself unpopular, and her government odious. She died in 1412, aged fifty-nine, after a reign of twenty-six years. She was succeeded by her nephew, Eric, duke of Pomerania.

MARGARET OF YORK, sister of Edward IV., married Charles the Rash, duke of Burgundy. She earnestly opposed the elevation of Henry VII. to the throne of England.

MARGARET OF ANJOU, queen consort of England, born in 1425, was daughter of René, surnamed the Good, titular king of Sicily, Naples, and Jerusalem, descended from the count of Anjou, brother of Charles V. of France. She was distinguished as the most accomplished young princess of her time, when she was fixed upon by cardinal Beaufort and his party for wife to Henry VI. of England. The match took place through the negotiation of the earl of Suffolk in 1443, and Margaret came over to share with a weak husband a throne disquieted by contending factions. She naturally sided with that party which had been the means of her elevation; and when the destruction of Humphry, duke of Gloucester, was effected by their machinations, she was commonly suspected of being privy to his murder. The surrender of the city of Mans, and the whole province of Maine, to Charles, the queen's uncle, in consequence of a secret article in the marriage treaty, aggravated the odium under which Margaret, and her favourite Suffolk, laboured; and the sacrifice of that nobleman, which followed, is represented by the writers of the time as having cost her more tears than are usually shed on the loss of a political ally. In 1454, while the national discontents were rising to a crisis, she was delivered of a son. She was soon called upon to exert all the vigour of her character in resisting the Yorkists, who had gained the battle of St. Albans. Though Henry was made prisoner, (1455,) she raised troops, and supported the royal cause with so much spirit, that she was able to restore her husband to a nominal sovereignty, and effect a favourable compromise. The war, however, was renewed in 1459, and at the battle of Northampton, in the following year, the Lancastrians were defeated, and Henry again fell into the power of his adversaries. Margaret with her infant son fled first to Durham, and then into Scotland; and, returning thence to the north of England, she engaged the nobles of that part in her cause, and collected a powerful army. With this she met the duke of York at Wakefield, December 1460, and totally defeated him. The duke was slain in the action, and his head, by Margaret's orders, was cut off, and placed on the gates of York. In 1461 the queen defeated the earl of Warwick, partisan of Edward, son of the duke of York, at the second battle of St. Albans, in which she recovered the person of the king. But another battle, at Towton, in Yorkshire, proved fatal to her cause (March 1461); and Margaret and Henry, who had remained at York during the action, made a hasty retreat into Scotland. She went over to France for aid, with which she re-landed in Scotland, and then, making an inroad into the north of England, (1464,) she proceeded to Hexham, where she was met by a force under Lord Montacute, who routed and totally dispersed her troops. Other encounters proved equally disastrous, and at last, after the battle of Barnet, (April 14, 1471,) Margaret, encouraged by the junction of several Lancastrian nobles, advanced with a continually increasing army to Tewkesbury, where she was encountered by the victorious Edward, who gave a final defeat to the party, sealed by the capture of the queen and her son, the latter of whom was massacred by the pitiless conquerors. Margaret was confined in the Tower, where her husband perished about the same time. She was afterwards ransomed by her brother Louis XI., and retired to France, where, in 1482, she closed a life checquered with more change of fortune, and embittered by more calamities, than can easily be paralleled in the history of crowned females. She was then in the fifty-ninth year of her age. Shakspear, whose historical plays are the echo of popular report and opinion, paints her as a very fury, destitute of all the tenderness and modesty of her sex.

MARGARET, daughter of James I. of Scotland, first wife of the dauphin, afterwards Louis XI., to whom she was affianced in 1428, when he was only in his fifth, and when she herself was only in her third year. The union, from motives of policy, was strenuously opposed by the English; and when she had embarked for France, they endeavoured to intercept the vessel in which she was sailing. She died at Chalons, in 1444. Her death was occasioned by excess of anguish at a groundless imputation that had been cast upon her virtue by one of the courtiers. Her husband also treated her with unfeeling disregard. The last words of this unhappy princess were,—"Fi de la vie; qu'on ne m'en parle plus!"

MARGARET OF AUSTRIA, daughter of the emperor Maximilian I., born at Ghent in 1480, was betrothed to the dauphin of France, afterwards Charles VIII., but did not marry him. She was afterwards married to the infant of Spain, and after his death she took for her

husband Philibert, duke of Savoy. She was governor of the Netherlands, and displayed her bigotry against the Lutherans. She died in 1531.

MARGARET OF VALOIS, queen of Navarre, daughter of Charles of Orleans, duke of Angoulême, and of Louisa of Savoy, and sister of Francis I. of France, was born at Angoulême in 1492, and was brought up at the court of Louis XII. In 1509 she married Charles IV., last duke of Alençon, who left her a widow in 1525, soon after the battle of Pavia, to the loss of which he mainly contributed. When her brother was prisoner in Spain, and much indisposed through the ungenerous treatment he met with, Margaret paid him a visit, and restored him to health by her kind offices, and by the effects of the free remonstrances which she made to Charles V. on his conduct towards him. He was, therefore, devotedly attached to her, called her his Mignonne, and la Marguerite des Marguerites, and in 1527 gave her in marriage to Henry d'Albret, king of Navarre, by whom she had Joan d'Albret, mother of Henry IV. When upon the throne of this small kingdom she joined with her husband in every effort to make it flourish, by encouraging agriculture and the useful arts, improving the administration of justice, and promoting knowledge and civilization. She was herself fond of reading, and her literary curiosity had led her to inquire into the principles of the Reformers, which were at that time spreading through France and Germany, and which made such an impression upon her mind, that she became almost, if not altogether, a convert. She gave protection to several divines who were persecuted for their opinions, especially Berquin, and Stephen Dolet; she also befriended Calvin, who entertained a high opinion of her; and she interceded with her brother Francis I. in favour of the reformed in his territories. She read the Bible in a rude French translation, and selected scenes from the New Testament, which she formed into some of the compositions called mysteries, and caused to be represented in her court. She even wrote a work in divinity, entitled, Le Miroir de l'Ame Pécheresse, printed in 1533. It is true that she never threw off the exterior profession of the Romish religion, and became more assiduous in her compliance with its ceremonial as she advanced in years. She wrote, besides the treatise already mentioned, L'Heptaméron, ou sept Journées de la Reyne de Navarre; this work, which is composed after the manner of Boccaccio, and was often serviceable to La Fontaine in his tales, was written in the gaiety of youth, and was not printed till after her death; but it does not appear that she wished to suppress it, or was unwilling to be known for the author. It has been often reprinted, both separately, and with other tales of a similar kind. Margaret died at the Château d'Odos, in Bigorre, on the 21st of December, 1549, leaving one only child, Joan d'Albret, queen of Navarre, A collection of her poems and other pieces was published in 1547 by her valet-de-chambre, Sylvius de la Haye, under the title of Marguerites de la Marguerite des Princesses.

MARGARET, daughter of Francis I. of France, was born in 1523 at the château of St. Germain en Laie, and in 1559 married Emanuel Philibert, duke of Savoy. She died, greatly lamented, on the 14th of September, 1574, aged fifty-one.

MARGARET OF PARMA, duchess of Florence, Parma, and Piacenza, and afterwards governor of the Low Countries, was the natural daughter of the emperor Charles V. She was made ruler of the Netherlands by Philip II. of Spain, and was succeeded by the ferocious duke of Alba. She died in 1586.

MARGARET OF FRANCE, daughter of Henry II., was born in 1552; and in 1572 married the prince of Bearn, afterwards Henry IV., but she disgraced herself by the levity and licentiousness of her character, which the inconstancy of her husband, perhaps, tended to increase. She was divorced in 1599, and devoted the rest of her life to literary pursuits and religious exercises. She died at Paris, on the 27th of March, 1613, aged sixty-three. She wrote poetical pieces; Mémoires from 1565 to 1587, &c. She founded the convent of the Filles du Sacré Cour.

MARGARET, countess of Richmond, &c. See BEAUFORT.

MARGARET, duchess of Newcastle. See CAVENDISH.

MARGARITONE, one of the earliest of modern painters, and who, with Cimabue, contributed to the revival of the art, was born at Arezzo in 1212, and is said by Vasari to have been instructed by some Greek painters in the rude and barbarous exercise of the art practised at that remote period. He worked in fresco and

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distemper, and some of his paintings still exist at Arezzo, especially a Madonna in the church of St. Francesco. There is also in the convent near that city, a portrait of St. Francis, with this inscription—"Margaritus de Aretio pingebat." Like other artists of his time, Margaritone cultivated sculpture and architecture; and he executed a marble statue for the mansoleum of Gregory X., who had died at Arezzo, on his way from Avignon to Rome. Margaritone died in 1289. It is said that the art of gilding with leaf-gold upon Armenian bole was first invented by him.

MARGGRAF, (Andrew Sigismond,) a celebrated chemist, was born in 1709 at Berlin, and studied chemistry under Neumann, Spielmann, Hoffman, and Juncker. In 1734 he went to Freyberg, in Saxony, where he studied metallurgy under Henckel; and he practised the art of assaying under Susmilch. In 1735 he returned to Berlin, where he was made member of the Royal Academy of Sciences, in 1738, and in 1760 director of the class of experimental philosophy. He was also associate of the Academy of Sciences at Paris. He died in 1782. His writings were collected and published in German, and also in a French translation in 2 vols, 8vo. They contain a great number of processes and analyses, described in clear and simple language, and bearing the stamp of accuracy and veracity. Some of the most important of his discoveries relate to phosphorus and its acid; to the production of zinc in a metallic form from calamine; to the production of fixed and volatile alkali; to the Bolognan stone and manganese; to platina; and to the saccharine acid.

MARGHINANI, the surname of Borhaneddin Ali, son of Aboubekr, a great Mussulman lawyer, who died A.H. 591, (A.D. 1195.) He is the author of a very celebrated work, entitled, Hediat fil Forôu, or Introduction to the Civil and Canon Law of the Mussulmans, which has had a number of commentators. He also wrote, A Collection of Juridical Decisions; and Bedaiat Almobtadi, or Instruction for Young Students, attributed to Abou Hafsan al-Marghinani, who died in A.H. 593, or A.D. 1197.

MARGON, (William Plantavit de la Pause,) a French author and journalist, born in the diocese of Beziers, in Languedoc. He published at Paris such severe reflections against the Jansenists, that the court banished him to the isle of Lerins, in the Mediterranean, in 1743; but when that island was taken by the Austrians in 1746, he was restored to liberty, on condition of his removing to the monastery of the Bernardins, where he died, universally detested, in 1760. He wrote, Memoirs of Marshal Villars, 3 vols, 12mo; Memoirs of the Duke of Berwick, 2 vols, 12mo; Memoirs of Tourville, 3 vols; Letters of Fitz Moritz, and other tracts.

MARGUNIO, (Massineo,) son of a marshal of Candia, born in that island about 1530, established a printing-office at Venice, and devoted himself to the printing of Greek books. When his house and property were destroyed by an incendiary, he returned to Candia, and became an ecclesiastic, and bishop of Cerigo. He died in 1602. He wrote, Greek Anacreontic Odes; and poems preserved in the Corpus Poetarum Græcorum, Geneva, 2 vols, fol. 1606.

MARIA THERESA, archduchess of Austria, empress of Germany, and queen of Hungary and Bohemia, was the eldest daughter of the emperor Charles VI., and of Elizabeth Christina of Brunswick Wolfenbuttel, and was born at Vienna on the 13th of May, 1717. She married in 1736 Francis Stephen, duke of Lorraine, grand duke of Tuscany. At the death of her father, in 1740, (her brother the archduke Leopold being dead,) she remained sole heiress of the dominions of the house of Austria, which had been assured to her by the celebrated Pragmatic Sanction, (1713,) guaranteed by almost all the powers of Europe. By the principal clause of this agreement Charles had provided that, in default of male issue, his daughter should succeed him in preference to the daughter of his brother, the emperor Joseph I. The hope of despoiling an unprotected female was, however, too great a temptation to be overcome by the faith of treaties; and claims were raised on all sides to part or the whole of the inheritance. The elector of Bavaria was the first to put in a claim; he was followed by the elector of Saxony. Philip V. of Spain claimed the crowns of Hungary and Bohemia; the king of Sardinia demanded the duchy of Milan. In the mean time Maria Theresa took quiet possession of her inheritance; and by her personal graces, and the charms of her affability, she ingratiated herself with all her subjects, especially the Hungarians. The storm first broke upon Silesia; which was seized by Frederic II. of Prussia; and his success induced the court of France, in conjunction

with the elector of Bavaria, to enter into the war. Their combined forces overran Upper Austria, and approached Vienna. Maria Theresa retired to Presburg, in Hungary, where, assembling the states of the kingdom, she appeared before them with her infant son, Joseph, in her arms, and made such an animating and affecting address, that the nobles all drew their sabres, and vowed "to die for their *king* Maria Theresa." They raised a powerful army, which, under the brave Kevenhuller, marched to Vienna, and secured it from assault; and the losses of that campaign were chiefly limited to the capture of Prague, where Charles Albert, the elector of Bavaria, was crowned king of Bohemia. He was soon after, by the French interest, elected emperor of Germany, and crowned at Frankfort, under the name of Charles VII. The heroism of Maria Theresa rendered her very popular in England, and the nation soon entered into the war as her ally, George II. sending to her aid English, Hanoverian, and Hessian troops, which gained the battle of Dettingen. By the prudent cession of Silesia to the king of Prussia in 1742 she detached that formidable enemy from the confederacy. She also made a treaty of alliance with the king of Sardinia against the French and Spaniards, who were kept in check on the side of Italy. About the same time she made peace with the king of Poland, elector of Saxony, with whose assistance she compelled the Prussians, who had invaded Bohemia, to evacuate that kingdom. At length Maria Theresa was crowned queen of Bohemia at Prague in May 1743. The battles of Fontenoy, Rocoux, and la Feldt, were fought; but, though victory might seem doubtful, she had the satisfaction to place the imperial crown on the head of her husband at Frankfort, 4th Oct. 1745, in which year Charles VII. died; and she again detached from the hostile confederacy the king of Prussia by the treaty of Dresden. At last, after a war of eight years, the peace of Aix-la-Chapelle (18th Oct. 1748,) closed the famous War of the Austrian Succession, and quieted the dissensions of the continent; and the empress-queen, now delivered from her enemies, devoted herself to repair the ravages of war among her oppressed subjects; the ports of the Mediterranean and of the North were opened to commerce; the arts were every where munificently encouraged; her armies continued to be well disciplined; fortifications were built in the most impregnable places; and observatories were erected at Vienna, Gratz, and Tyrnau. But a cloud had long been gathering, and was now ready to burst. The court of Vienna had never been able to reconcile itself to the loss of Silesia; and the aggrandizement of the king of Prussia, who was personally as well as politically hated by the empress-queen, was a constant subject of alarm and jealousy. A secret league for depriving him of his conquests, and perhaps for despoiling him of part of his hereditary dominions, was entered into between Maria Theresa, the empress of Russia, and the king of Poland as elector of Saxony; but Frederic discovered and thwarted it. At length an unprecedented alliance was formed between the houses of Austria and Bourbon; and on the other side, England and Prussia joined interests. The active Frederic struck the first blow, and carried his arms into Bohemia. Thus began (in 1756) the famous Seven Years' War, so fertile in incidents, and marked by so many changes of fortune. Brown checked Frederic's career by the undecided battle of Lowositz; but the following year Frederic renewed his attack, and under the walls of Prague obtained some advantage over Brown, who was wounded in the action. Daun succeeded to the command, and, by the successful battle of Chotzemitz, obliged the Prussians to retreat; and he delivered Bohemia from her invaders in so masterly a manner, that Maria Theresa, to commemorate the heroic exploit, established the military order of her name in 1737. The battles of Hock-kirchen, Kunnersdorf, Maxen, Landshut, and Siplitz, were favourable to the cause of the empress; and, though her forces were defeated at Lissa and Breslau, she maintained her superiority; and at the peace of Hubertsburg, in 1763, she kept possession of the same territories which she held before the war, with the exception of Silesia. During the whole of the Seven Years' War she possessed the strong affection of her Belgian subjects, and it required all the subsequent rashness of Joseph II. to detach them from their loyalty to Austria. The Belgian capitalists eagerly supplied the loans which the court of Vienna was obliged to contract while hostilities continued. The only advantage gained by the empress-queen was the election of her son Joseph to the succession of the empire as king of the Romans, in 1764. In the following

year she lost her husband, the emperor Francis, with whom she had lived in a constant and most affectionate union for thirty years. She ever after wore mourning for him, and paid frequent visits to his tomb. When the plan was laid in 1772 for the first dismemberment of Poland, it is said that she reluctantly consented to such a scheme of injustice, and that she was overcome only by an argument addressed to her religious zeal. Thenceforth she seems not much to have interfered in the management of public affairs, though she was a check upon her son in his innovating designs, especially such as included the abolition of convents, and other changes in the church establishment. Between the years 1774 and 1778 she occupied herself with the institution of a general system of popular education in her dominions. She divided the schools into three classes:—1, Normal Schools, one in each province, to serve as a model for all the other schools in the province; 2, Principal Schools, in the large towns; 3, Communal Schools, in the small towns and villages. A director had the superintendence of the normal schools; those of the large towns were under the superintendence of a magistrate; and the communal schools were under the parish priest and an assessor of the communal council. A central commission of studies was also appointed to superintend the whole, which received annual reports, and examined candidates for the masterships. Maria Theresa also suggested the addition of manual labour to intellectual instruction in the communal schools. This was the beginning of that system of popular education which has since been extended through the Austrian monarchy. She died at Vienna on the 29th of November, 1780, at the age of sixty-three, and after a reign of forty years. She left a numerous and flourishing family, of whom one son was emperor; another grand-duke of Tuscany; one daughter (Maria Antoinette) queen of France; another, (Maria Caroline,) of Naples. With Maria Theresa ended the house of Austria Habsburg, and at the same time began the dynasty of Austria Lorraine.

MARIALES, (Xantes,) a Dominican monk, born about 1580 at Venice, of the noble family of Pinardi. After studying in Spain, he taught philosophy and theology for some time at Padua, but afterwards refused all offices in his order, that he might be more at liberty to study. He died in 1660. His chief works are, Bibliotheca Interpretum ad universam summam Divi Thomæ, 1669, 4 vols, fol.; and several Declamations, in Italian, against the liberties of the Gallican church, which involved him in great troubles, and occasioned him to be twice exiled from Venice.

MARIAMNE, wife of Herod the Great, by whom she had two sons, Alexander and Aristobulus, and two daughters. She was poisoned by order of Herod after his return from Rome (A.D. 28); but he afterwards bitterly bewailed her death.

MARIANA, (Juan,) a celebrated Spanish historian, was born in 1537 at Talavera, and educated at the university of Alcala, where he studied under Fr. Apriano de Huerga, a man of uncommon erudition, and well versed in the Oriental languages. At this time Ignatius Loyola had sent missionaries into Castile to establish his order there, and Mariana, who was then only in his seventeenth year, immediately joined them. After having passed the two probationary years in the noviciate seminary at Simancas, he took the first vows, and was sent by his superiors to complete his studies at Alcala. Diego Laynez, the architect of this extraordinary order, was then its general, and had just established the splendid college, Il Gesu, at Rome, and he appointed Mariana, then in his twenty-fourth year, to the chair of theology, which he filled for four years, having Bellarmine for one of his pupils. He was then removed to Sicily to open the course of theology which the company had begun there; and after two years he was sent in the same capacity to Paris, where the degree of doctor was conferred upon him by the university, and for five years he publicly expounded Aquinas. The climate of Paris disagreed with him; he therefore obtained permission to resign his chair and retire to the house of the professed at Toledo, near his birth-place. He was made examinador synodal, and consultor del Santo Oficio; and D. Gaspar de Quiroga, archbishop of Toledo, employed him, among other things, in forming the catalogue of prohibited books, and the Index Expurgatorius, which was published in 1584. About this time he bore a part in the edition of St. Isidore's works, and incurred some suspicion by the freedom with which he ably espoused the cause of Arias Montanus, against the captious objections of Leon de Castro to the Rabbinical readings and commentaries which Montanus had introduced into the Plantina Regia, or Philippina

Polyglott, a new edition of the Complutensian, which that learned Hebraist had undertaken at the command of Philip II. In 1592 appeared, at Toledo, his great work, under the title of Historiæ de Rebus Hispaniæ Libri XX. It was afterwards extended to thirty books. The Mentz edition of 1605 is the most complete. The celebrity of this work was very great in Spain and in other countries. A translation was loudly called for, and, happily for his fame, Mariana resolved to be his own translator. But the Castilian differs materially from the Latin history, because Mariana had now acquired a more thorough knowledge of his subject. Even of this version each of the four editions which were published in his life-time differs from the last. The continual emendations evince that he spared no pains to correct his own errors; but they justify the charge of his opponents, that he learnt the history of Spain while he was writing it. His history comes down from the origin of the Spanish nation to the end of Fernando the Catholic's reign, and embraces a period of twenty-five centuries. "They who read the history of Spain for entertainment," says Southey, "will always read it in Mariana; he is the historical classic of his country. Garibay is better authority." In 1599 Mariana published his treatise De Rege et Regis Institutione, which was condemned to the flames by order of the parliament of Paris, because it argued against the doctrines of passive obedience and non-resistance. This treatise is said to have inspired Ravaillac with the resolution to murder Henry IV. He also wrote, Tractatus septem, tum theologici, tum historici: viz. De Adventu Beati Jacobi Apostoli in Hispaniam; De Editione Vulgata SS. Bibliorum; De Spectaculis; De Monetæ Mutatione; De Die et Anno Mortis Christi; De Annis Arabum cum nostris Annis comparatis; De Morte et Immortalitate Lib. III. Coloniæ, 1609. The fourth and the last of these treatises exposed him to persecution. In searching his papers, a treatise was found upon the faults of the constitution of the company: Discursus de Erroribus qui in formâ Gubernationis Societatis Jesu occurrunt. In consequence of this, and of his defence of Arias Montanus, already mentioned, he was never appointed to any office. The remainder of his life was devoted to literature; but, except an epitome of Photius, and some remarks upon Garibay's genealogical tables, his latter works were all upon theological subjects. His last publication consisted of Scholia upon the Old and New Testament, in which he availed himself of the best Hebrew commentaries, and some valuable old MSS., which dated from the age of the ancient Gothic dominion in Spain. These Scholia are recommended by father Simon and Dupin. Mariana also published an elegiac version of the Proverbs, Ecclesiates, and Solomon's Song. He died at Toledo on the 16th of February, 1623, at the age of eighty-seven, having resided in that city forty-nine years. There is an edition of Mariana printed at the Hague, with the continuations, 1733, 4 vols in 2, fol. The best editions in the Spanish are, that of Madrid, 1780, 2 vols, fol.; and that with Mariana's continuation, *ibid.* 1794, 10 vols, 8vo. There has subsequently been published at Madrid, The Continuation of Mariana, by Miñana, translated from the Latin, by Romero, fol. 1804; A complete Mariana, continued down to the death of Charles III. (1788), by J. Saban y Blanco, 20 vols, 4to, 1817-22; another by the same, brought down to the year 1808, 9 vols, 8vo, with portraits. The French have a translation of it, by P. Charenton, Paris, 1725, 6 vols, 4to, and the English have an indifferent one by Stevens, 1699, fol. Mariana's history did not pass without animadversion in his own time. A secretary of the constable of Castile, who calls himself Pedro Mantuana, published Critical Remarks upon it at Milan, in 1611, which were answered by Thomas Tamaius de Vorgas.

MARIANUS SCOTUS, an historian and chronologist, born in Scotland in 1028. In 1056 he took the cowl, and, after spending three years at the abbey of St. Martin, at Cologne, he was ordained a priest at the abbey of Fulda in 1059. He died at Mayence in 1086. He was the author of a Chronicle from the birth of Christ to 1083, continued by Dodichinus to 1200.

MARIE ANTOINETTE JOSEPHINE JEANNE, queen of France, born at Vienna on the 2d of November, 1755, was the daughter of Francis I., emperor of Germany, and of Maria Theresa of Austria, under whose immediate care she was brought up. In May, 1770, she married Louis, the dauphin, grandson of Louis XV., who in 1774 became king of France, under the name of Louis XVI. The royal nuptials were clouded by a melancholy loss of life, in consequence of the carelessness of the

police, through which, during a display of fireworks, no fewer than 1,200 persons were crushed to death. Possessed of extraordinary endowments of body, mind, and behaviour, she early evinced the proud reserve of her Austrian origin, and declined to countenance the forms and frivolities of her adopted court, and affected, rather too ostentatiously, a taste for privacy and thoughtless domestic freedom, which was soon groundlessly alleged to her prejudice, and was long remembered, most unjustly and slanderously, to her discredit with the people. When the Revolutionary storm commenced, she advised resistance, and too openly avowed her dislike to the leaders in that terrible political commotion. After the National Assembly had assumed the supreme power, she refused the offers of Mirabeau to support the interests of the crown, and thus drove that able but unprincipled orator back into the ranks of the revolutionists. She was one of the advisers of the attempted flight of the king, which proved unsuccessful, and only served to excite the public animosity against herself and her husband. But she showed great courage during the various attacks made against the royal family, and appeared much more anxious about her husband and her children than about herself. She shared their captivity with resignation; her demeanour, under the most trying circumstances, never lost its dignity. Adversity imparted firmness to her mind; and she exhibited a moral strength which astonished, while it irritated, her bitterest enemies. She no sooner heard of the condemnation of her husband, than she congratulated him on the termination of his sufferings; and, after parting from him in an agony of grief, her only request to his murderers was, to give her a suit of mourning, which she wore till her own fate was decided. That she might not feel the comforts of the afflicted in sharing her sorrows with her family, she was torn from her son on the 4th of July, 1793; and a month after, an armed force entered her cell in the middle of the night, and forced her from her bed of straw to a low and damp dungeon. On the 14th of October she was carried before the revolutionary tribunal, and accused of squandering the public money, and of exhausting the treasury to enrich her brother, the emperor, and of holding a traitorous correspondence with the enemies of her country; but the charge could not be proved, and her sufferings failed not to excite interest in her favour even among her prejudiced judges. It was then that her accusers charged the unhappy queen with attempts to corrupt the morals of her own son; a scandalous imputation, which roused up all her feelings: "I appeal," exclaimed she, in a burst of noble indignation, "I appeal to all mothers whether an action so odious is possible." Nothing, however, could avail; at four o'clock in the morning of the 16th, she was declared guilty. She then retired to her dungeon, after spending, without repose, three days and three nights before her judges, and, at eleven o'clock in the forenoon, she was summoned to ascend the cart which was to conduct her from the Conciergerie to the scaffold. The mournful procession was two hours on its way to the place Louis XV.; and the queen was reviled during the whole time in the most unfeeling manner by the ferocious mob, of whose vociferations she appeared to be heedless. She submitted to the fatal stroke with unmoved composure. She was then in the thirty-eighth year of her age; but she appeared much older. Her misfortunes had changed the colour of her hair to a silvery white, and her countenance had assumed an aspect of dejection and settled melancholy. Her body was thrown into a pit in the churchyard of the Madeleine, and was immediately consumed with quick lime. The intellectual endowments of Antoinette had been carefully cultivated; she spoke French with purity, and the Italian as her native tongue. She had four children,—Maria Theresa Charlotte, born in 1778, who married her cousin, the duke of Angoulême; Louis XVII., born in 1781, who died in 1789; Charles Louis, born in 1785, who died in 1793; and a daughter, who died in infancy.

MARIE DE' MEDICI, queen of France, the daughter of Francis II. grand-duke of Tuscany, and of Joan, arch-duchess of Austria, was born at Florence on the 26th of April, 1573, and was married in 1600 to Henry IV. of France, after the dissolution of his marriage with Margaret de Valois. She was handsome, and Henry was for a time really attached to her; but she was violent, jealous, and obstinate, and seldom passed a week without quarrelling with her husband. But the best historical critics acquit her of the odious insinuation thrown out by some writers, that she was privy to the murder of her husband. When she became regent, during her son's minority, she found herself incapable of bearing the

weight of the administration. When her son (Louis XIII.) became of age, she lost her power and influence, which had been abused by Concini. She then retired to Blois, whence, in spite of the king, the duc d'Epernon obliged her to withdraw. Richelieu, whom she had introduced into the council, afterwards caused her to be exiled (1630). She successively visited Belgium, England, and Germany. She died at Cologne, in 1642, in a state bordering upon destitution.

MARIETTE, (Peter John,) born at Paris in 1694, was the son of a bookseller and engraver, and was appointed chancery comptroller. He died in 1774. He wrote, Traité des Pierres Gravées, 2 vols, fol.; Lettre sur la Fontaine de Grenelle; Lettres à M. Count de Caylus, sur Léonard de Vinci; besides a catalogue of M. Basan's Plates, 8vo; and, an Account of the Engravings from M. Crozat's pictures, 2 vols, fol. His valuable collection of engravings was dispersed after his death.

MARIGNANO, (Gian Giacomo Medichino, marchese di,) one of the greatest captains of his age, was born at Milan in 1497. He entered early into the army, and was introduced to Francesco Sforza, duke of Milan, who prevailed upon him, and another of his officers named Pozzino, to assassinate Ettore Visconti, a noble Milanese, whom Sforza viewed with jealousy on account of his political influence. As soon as the murderous deed was done, the instigator took measures to destroy both the agents, in order that suspicion might never attach to him. Pozzino fell: but Medichino escaped, and was made governor of Muzzo, on the lake of Como, which office he exchanged in 1528 for the service of the emperor Charles V. and the command of Marignan, the title of which he assumed. In 1540 he took the command of the Italian troops sent by Charles into Flanders to take Ghent, of which place he was made governor. In 1554 he defeated the French troops under Strozzi in Tuscany. He took Sienna after a siege of eight months, and permitted his soldiers to commit dreadful ravages there. He died in 1555.

MARILLAC, (Louis de,) a French officer, born in Auvergne in 1572. He was patronized by Henry IV. and raised under Louis XIII., in 1629, to the rank of maréchal of France. Though he owed much of his good fortune to the favour of Richelieu, it is said that he conspired with his brother Michael against that powerful minister. The cardinal was informed of the machinations of his enemies, and the two brothers were brought to trial, and, on pretence of being guilty of various acts of extortion and peculation, they were condemned. Louis was beheaded on the 10th of May, 1632; his brother died a few days after in a dungeon.

MARIN, (Michael Angelo,) a celebrated writer of pious novels, designed to recommend religion under a pleasing form, was born at Marseilles in 1697, of a family originally from Genoa. He was of the order of Minims, and settled at Avignon, where he was much employed, and preached against the Jews with extraordinary success. He published some works on pious discipline, which gained him the favour of Clement XIII., who employed him to collect the Acts of the Martyrs. He had composed only 2 volumes in 12mo of this work, when he was seized with a dropsy of the chest, which carried him off April 3d, 1767. As a writer, he took Camus, bishop of Belli, for his model, and endeavoured to excite his readers to the love and practice of virtue by the charms of fiction. His principal works are, Conduct of Sister Violet, who died in the odour of sanctity, at Avignon; Adelaide de Vitzbury, or the Pious Pensioner; The Perfect Nun; Virginia, or the Christian Virgin; The Lives of the Solitaries of the East; Baron Van Hesden, or the Republic of Unbelievers; Theodule, or the Child of Blessing; Farfalla, or the converted Actress; Retreat for a Day in each Month; and, Spiritual Letters.

MARINARI, (Onorio,) a Florentine painter, was born in 1627, and was the disciple of Carlo Dolce, whose style he imitated with great success; though, in the choice of his subjects, in disposing them with elegance, and in giving them harmony and expression, Marinari was thought to have the superiority. In portrait painting his style was excellent, and the resemblances were striking; his colouring was life itself: and he showed an equal degree of merit in historical compositions. Two charming pictures painted by him are, the Judgment of Paris, and Diana with her Nymphs Bathing. These are said to have been sent to England. After the death of Carlo Dolce, Marinari finished several pictures which were left imperfect by that master, and executed them with exact similarity of touch and colour. He possessed a fruitful and fine invention, and was universally esteemed

for the beauty of his colouring, the happy distribution of his lights, the noble airs of his heads, the decency and grace of his naked figures, and the correctness of his design. His principal works are in the Church of S. Maria Maggiore, and in that of S. Simone, at Florence. He died in 1715.

MARINAS, (Enrico de las,) a Spanish painter, was born at Cadiz in 1620, and obtained the name of Marinas from his subjects, which were ships, boats, storms, and calms, with views of seaports, which he painted with great spirit and exactness. He died at Rome in 1680.

MARINEO, (Lucio,) a writer of history, was born at Bidino, a small town in Sicily, and educated at Rome under Pomponio Leto, by whose advice he changed his baptismal name of Luke into Lucio. Returning into Sicily about 1481, he kept a school at Palermo for five years; when he was persuaded by Frederic Henriquez, great admiral of Castile, to accompany him to Spain. He settled at Salamanca, where he joined with Elio Antonio Nobrissense, a Spaniard who had studied many years in Italy, in combating the barbarism and ignorance which had long reigned in the schools of Spain, and introducing a taste for pure Latinity. After teaching at Salamanca for twelve years, he was called to court by Ferdinand and Isabella, appointed one of the royal chaplains, and presented with several benefices. He wrote, De Laudibus Hispaniæ Lib. VII.; De Aragoniæ Regibus Lib V.; De Rebus Hispaniæ Memorabilibus Lib. XXII.; Familiar Epistles, Orations, and Poems. He is justly regarded as one of the reformers of literature. It is not known when he died; but he was living in 1533.

MARINER, (Vicente,) a native of Valencia, who in the early part of the seventeenth century held the offices of treasurer to the collegiate church of Empudias, and librarian at the Escurial. Three only of his works have been published—a Latin version of Julian's Oration to the Sun, with Annotations; a Latin version of Theophylact's Epistles, in the collection of the Fathers; and a Latin panegyric upon the Infante D. Fernando. He translated into Latin hexameters, line for line, the whole of Homer's works, real and imputed; he likewise translated into Latin verse, Hesiod, Theocritus, Lycophron, Apollonius Rhodius, Quintus Calaber, and the poems of Ausias March. To all the Greek writers in this list he added the scholia in Latin, and translated also the Scholia upon Sophocles, Pindar, and Euripides. Arrian and Aristotle he rendered into Spanish. He also wrote a Latin history of Peru, which Antonio de Leon mentions with applause in his Bibliotheca Occidentalis Indiæ; and, a History of Spain.

MARINI, (Giambattista,) an eminent Italian poet, born at Naples in 1569. His father, who was a counsellor, wished to bring him up to his own profession, but was unable to overcome the repugnance to legal studies which an early attachment to poetry produced in him. Expelled from the paternal roof, and denied even a subsistence, he repaired to Rome, where he lived for some time with cardinal Aldobrandini, whom he accompanied to Ravenna and Turin. At the latter city Gaspar Murtola, a Genoese, envious of his rising reputation, attacked him in some sonnets and lampoons. Marini in return treated him so severely in his Murtoleide, that the enraged poet one day discharged a pistol at him, which missed his rival, but wounded a favourite of the duke, who stood by his side. In 1615 Marini went to France, whither he had been invited by queen Margaret, who died before his arrival; but he was patronized by Mary de Medicis, who settled upon him a liberal pension. It was in France that he published his most famous poem, the Adone, first printed in 1623. Marini, on the invitation of cardinal Ludovisio, had returned to Rome in 1622, where he was elected president of the A'cademy degli Umoristi. He afterwards went to Naples, where he was favourably received by the viceroy, duke of Alba. He was meditating a return to Rome, when he was seized with a mortal disease, of which he died in 1625, at the age of fifty-six. The cavalier Marini is accounted, by the sound critics of Italy, the great corrupter of their poetry, by the introduction of a manner full of extravagant figures and unnatural conceits. It was called the *stile Marinesco*, and became characteristic of the Italian poets to a late period. Marini himself had a lively imagination and fertile invention, and in many passages displays a true poetical genius, but depraved by affectation and false taste. His works are numerous, but are now little read. Besides his Adone, of which there were many editions, one of the best of which was that of Elzevir, Amsterdam, 1678, in 4 vols, 12mo, there are, La Strage degli

Innocenti, Rime, La Sampogna, &c., and also a collection of letters.

MARINI, (Benedetto,) a painter, was born at Urbino, and was a pupil of Claudio Ridolfi. He resided for some time at Piacenza, where he combined the Lombard and Venetian schools, in which style he designed several altar-pieces. That of the Loaves and Fishes, in the refectory of the Conventuali, is the most perfect of his pictures, and combines the greatest skill and art. This picture was painted in 1625, and affords incontestable proof that his genius was more brilliant than that of his master, although in the principles of the art he was not so perfect.

MARINO, (St.) a hermit of Dalmatia, in the fourth century. He was originally a workman employed in building the bridge of Rimini; but his piety having been noticed by Gaudentius, bishop of Brescia, he was made a deacon, and he retired to a hermitage on Mount Titano, where he died. The miracles said to be wrought at his tomb brought a crowd of pilgrims to the spot; houses were built to receive them; an independent community was formed; and thus originated the republic of San Marino, which is the smallest state in Europe. There is an interesting and authentic account of this little community by the chevalier Melchior Delfico, entitled, Memorie storiche della Repubblica di S. Marino, Milan, 1804, 4to.

MARINONI, (John James,) a mathematician and astronomer, born in 1676 at Udina, and educated at the university of Vienna. The emperor Leopold, in consequence of his merit, appointed him mathematician to the court; and, after the death of Leopold, he was taken under the protection of his successor. In 1709 he was appointed engineer of Lower Austria. In 1714 he invented an instrument for measuring superficies in an easy manner and without calculation, to which he gave the name of planimetre balance. In 1717 he formed a plan for the establishment of an academy for the study of geometry and the military sciences, which being approved by the emperor, was immediately carried into execution; and, next year, Marinoni was appointed subdirector of the new establishment. In 1719 he received a patent as first mathematician to the emperor; and in that quality he was sent to the Milanese to make a survey of the duchy: a labour on which he was employed three years. In 1726 he was admitted into the class of the nobility of the empire, and appointed chief director of the military academy. In 1730 he established what he called Specula Domestica, which he made one of the most complete observatories in Europe. The fruits of his labour he afterwards published in his magnificent work, De Speculâ Domesticâ, which he presented to the son of Charles VI. in 1745. Next year he was elected a member of the Royal Academy of Sciences at Berlin, on the recommendation of Maupertuis, then president; and in 1751 he published a new work, entitled, De Re Ichnographica. He died in 1755. During the last twenty years of his life he seldom lost a moment of his time. All his domestics were astronomers, each of whom had his appointed functions to perform, and, provided they discharged their duty well in this department, he pardoned their negligence in every thing else. He possessed a valuable collection of mathematical and astronomical instruments, the latter of which he bequeathed to the empress queen, who presented it to the university.

MARIO DA FIORI. See Nuzzi.

MARIOTTE, (Edme,) an eminent French philosopher and mathematician in the seventeenth century, was a native of the province of Burgundy. He became prior of St. Martin sous Beaume, four leagues from Dijon; and he was admitted a member of the French Academy of Sciences in 1666. He was one of the first French philosophers who applied much to experimental physics; carrying into his philosophical researches that spirit of scrutiny and investigation so necessary to those who would interrogate nature, and undertake to interpret her responses. He was the author of, A Treatise on the Shock or Collision of Bodies; An Essay on Physics; A Treatise on the Pressure and Motion of Fluids; A Treatise on Levelling; A Treatise on the Motion of Pendulums; Experiments on Colours; and a great number of curious and valuable papers communicated to the Academy of Sciences, and inserted in their Mémoires, from vol. i. to vol. x. One of his most beautiful theorems is that which relates to the density of fluids, and which is known by the name of the Law of Mariotte. A collection of all his pieces was published at Leyden in 1717, in 2 vols, 4to. He died in 1684. His éloge was written by Condorcet. The now common guinea and feather experiment was first made by him with the air-pump.

MARIUS, (Caius,) a famous Roman commander and head of a party, was born of parents in humble life, at or near Arpinum, about B.C. 157. He passed his early youth in rustic occupations; and having entered the army at the military age, he distinguished himself at the siege of Numantia, where he attracted the notice of Scipio Africanus, who is said to have predicted his future renown. In the consulship of Metellus and Cotta, B.C. 119, he was elected tribune of the people. This office he exercised with a spirit and intrepidity which alarmed the patrician party, and made him a great favourite with the plebeians. In his progress to further honours he was opposed with so much vigour, that he failed in his application for the ædileship, and with difficulty acquired the prætorship, B.C. 116. In the following year he was appointed to the government of Spain. At the expiration of his office he returned to Rome, where the want of birth, fortune, and eloquence, checked his further advancement, and he remained for a while unoccupied. About this time he married Julia, one of the Julian family, and aunt of Julius Cæsar. In B.C. 109, when the consul Metellus, afterwards named Numidicus, was sent into Africa to conduct the war against Jugurtha, he offered Marius the post of one of his lieutenants, which the latter gladly accepted. His success in repulsing Jugurtha, who had made an unexpected attack upon him, and in driving him out of the Roman camp, which he had taken, gave him lustre in the eyes of the army; and he was continually making invidious comparisons between his commander and himself, and boasting that with half the troops of Metellus he would put a speedy termination to the war. What he said was communicated by the soldiers to their friends at Rome, whither Marius resolved to hasten, in order to stand candidate for the consulship. He publicly asked leave of absence from Metellus, who reluctantly granted him permission to go to Rome, where he was elected to the consulate by a great majority, B.C. 107. He now supplanted Metellus in his command, and procured a decree from the people that the Jugurthan war should be committed to his sole direction. He spent the summer in Africa, disciplining his new levies, and watching the motions of the two kings, Jugurtha and Bocchus. He also took the city of Capsa, and the strong fortress of Malucha, in the interior of the country. In their way back to the coast the Roman troops were surprised by the united forces of the two kings, and brought into imminent danger, from which they were with difficulty extricated by the skill and exertions of Marius and of his quæstor Sylla, who now began to distinguish himself. In the following year, in which Marius continued to command as proconsul, overtures of peace were made by Bocchus, who was persuaded to betray Jugurtha into the hands of the Romans. By this event the war was brought to a conclusion. Marius remained in Africa during the next year, B.C. 105, in which the consul Manilius and the proconsul Cæpio were defeated by the Teutones and Cimbri in Gaul, with the prodigious loss, according to Livy, of 80,000 soldiers, besides 40,000 camp-followers. The news of their defeat caused the greatest consternation at Rome, and Marius was accordingly elected consul in his absence, without any opposition even from the patrician party, as the only man in the state who was able to save it from impending ruin. He entered upon his second consulship B.C. 104, and obtained a triumph on account of his victories over Jugurtha. In the two following years he was again chosen consul. In B.C. 102 the Cimbri, having been defeated by the Celtiberi in Spain, now returned to Gaul. Other tribes of barbarians were also in motion, and the storm evidently rolled nearer. On this account Marius was chosen consul for the fourth time. The confederate Cimbri and Gauls resolved to make their attempt on Italy,—the former taking their course across the eastern Alps, the latter by the western. Marius took his post near Arles to oppose the latter, whom he totally defeated, and took their chiefs prisoners. At Orange, near Aix, are still shown the remains of a triumphal arch built in commemoration of this victory. The intelligence of this success was received by the people of Rome with extravagant joy, and Marius was rewarded with a fifth consulate. He now joined his forces with those of Catulus, and entirely defeated the Cimbri in the plain of Vercellæ. In these two battles the Teutones and Ambrones are said to have lost 290,000 men; and the Cimbri 200,000. The two generals (Marius and Catulus) obtained a triumph. Marius was now too much accustomed to power willingly to acquiesce in the condition of a private citizen, and at the ensuing comitia he declared himself a candidate for a sixth consulship. By corrupt

NATIONAL ARCHIVES OF INDIA

practices and mean condescensions he prevailed against his competitor Metellus Numidicus. At the expiration of his consulship, Marius left Rome, to avoid witnessing the triumph of the patrician party in the return of his old enemy Metellus, and went to Cappadocia and Galatia, under the pretence of offering a sacrifice which he had vowed to Cybele, but with the real object of exciting Mithridates to war, in order that he might be again employed in military affairs. In B.C. 90, the Social or Marsian war broke out, immediately occasioned by a law proposed by the tribune Drusus, to invest the Italian allies with the privileges of Roman citizens, which was defeated by his murder, to the great indignation of the allies. Marius was one of the commanders in this war, but he appeared no longer the man who had obtained such important victories. He remained for a long time in the country of the Marsi acting upon the defensive; and having at length been induced to try his fortune in the field, and suffered a defeat, he resigned his command. Sylla, on the contrary, was the most successful of the Roman generals in the war, and rose so high in the public esteem, that he was elected consul B.C. 88. The enmity between these two celebrated men, which proved so destructive to the Roman republic, now came to a crisis. It was Sylla's great object to procure the command of the army destined against Mithridates; and Marius, though broken with age and infirmities, became his competitor. In order to gain his point, the latter made a close connexion with the tribune Sulpicius, who headed the popular party in Rome; and a law was passed that the command should be taken from Sylla, and given to Marius. Sylla was at the time besieging Nola. The army, however, attached to Sylla, refused to obey another commander, and readily consented to march to Rome and avenge his cause. Sylla entered the capital at the head of his troops; Marius and Sulpicius assembled their followers, and a conflict ensued, in which the latter were driven from street to street out of the city. Adverse winds prevented Marius from seeking a safer retreat in Africa, and he was left on the coast of Campania, where the emissaries of his enemy soon discovered him in a marsh, where he had plunged himself in the mud, and left only his mouth above the surface for respiration. He was violently dragged to the neighbouring town of Minturnæ, and the magistrates, all devoted to the interest of Sylla, passed sentence of immediate death on their prisoner. A Gaul was commanded to cut off his head in the dungeon; but the stern countenance of Marius overawed the executioner, and, when he heard the exclamation of "Tune homo, audes occidere Caium Marium?" the sword dropped from his hand. The people of Minturnæ, looking upon this as a providential interference in his favour, blamed themselves for their past conduct to the deliverer of Italy, and resolved to give him every assistance in his further escape. They put him on board a vessel, which he directed to steer for Africa, where, after having incurred the danger of being apprehended as he touched at Sicily, he landed in the old port of Carthage. The Roman governor, Sextilius, uncertain how to act with respect to him, sent an officer to warn him to leave the province. The forlorn exile bid the man return with this sublime reply, "Go, tell thy master that thou hast seen the banished Marius sitting on the ruins of Carthage!" In the meantime Rome had been a scene of blood and contention. Cinna, who had obtained the consulship, obliged Sylla to quit the city, and fought a battle in the forum with his colleague Octavius, by whom he was defeated and expelled. He immediately began to collect troops, and sent an invitation to Marius to return to Italy. Joining Cinna and Sertorius, he marched to Rome, and their three armies, with that of Carbo, invested the city, and soon after entered it. The murders and proscriptions that followed are not to be paralleled in the previous annals of Rome. No intercessions availed to appease the revengeful fury of Marius. Among his nobler victims were Marcus Antonius, the celebrated orator, and Lutatius Catulus, who had been his colleague and partner in the Cimbrian triumph. Under such auspices he entered, B.C. 86, upon his seventh consulate. It was not long, however, before Sylla announced his approach at the head of a victorious army, with a resolution to retaliate all the injuries sustained by himself and his party. Marius dreaded the conflict, and endeavoured to drown his anxious thoughts in wine. This course of life, to which he was unaccustomed, brought on a pleuritic fever, which carried him off after an illness of seven days. As he had been brought up in the midst of poverty and among peasants, it will not appear wonderful that he always betrayed

rusticity in his behaviour, and despised in others those polished manners which education had denied him. He hated the conversation of the learned only because he was illiterate. His countenance was stern, his voice firm and imperious, and his disposition untractable. He always evinced the greatest timidity in the public assemblies, as he had not been early taught to make eloquence and oratory his pursuit. He was in the seventieth year of his age when he died, and Rome seemed to rejoice at the fall of a man whose ambition had proved fatal to so many of her citizens.—His son, CAIUS MARIUS THE YOUNGER, not less cruel than his father, and the leader of the party after his death and that of Cinna, was defeated by Sylla, and lost his life at the surrender of Præneste.

MARIUS, (Leonard,) a learned Dutch Romanist divine of the seventeenth century, was born at Goes, in Zealand, and filled the chair of theological professor in the university of Cologne. According to Moreri, he was made principal, or president, of the Dutch college in that city. Afterwards he was appointed vicar-general of the chapter of Haerlem, and pastor at Amsterdam. He died in 1628. He was profoundly skilled in Greek and Hebrew, and in the knowledge of the Scriptures. He wrote, Commentarius in Pentateuchum, 1621, fol.; Hierarchiæ Ecclesiasticæ Catholica assertio, 1619, intended as a refutation of Mark Anthony de Dominis's famous treatise, De Republica Ecclesiastica; and a variety of controversial pieces.

MARIVAUX, (Peter Carlet de Chamblain de,) a distinguished dramatist and novelist, was born at Paris in 1688. An intimacy with Fontenelle and Lamotte nourished in him that preference of the moderns to the ancients, which his superficial acquaintance with the latter naturally inspired; and one of his first attempts was a travestie of Homer, on the model of Scarron's Virgil, for the direct purpose of throwing ridicule on that father of poetry. The drama, however, was the walk in which he first exercised his inventive powers; but it was not till his thirty-second year that he produced his tragedy of the Death of Hannibal. Its reception, and his own sober reflection, convinced him that his genius was not formed to excel in the sublimest department of the drama; and he thenceforth confined himself to comedy, in which he struck out a new path. This was that of delicate and refined sentiment, and a kind of metaphysical subtlety in the development of passion and character, which in general succeeded very well with a people who pride themselves on a nice perception of all the shades and diversities in the human mind. It was, however, on the Italian theatre, which is accounted less critical than the French theatre, that he brought out the greatest number of his pieces, and with the most uniform applause. Marivaux produced about thirty pieces on the two theatres, a great part of which are still occasionally represented. They are all in prose. He has, however, obtained a greater reputation, especially in foreign countries, by his novels. The first which he composed, entitled Pharsamon, ou les nouvelles Folies Romanesques, a kind of imitation of Don Quixote, is much less known and esteemed than his two others, Marianne, and, Le Paysan Parvenu, which, though, with Marivaux's other novels, they are marked by the same faults of style with his comedies, and superabound in metaphysical subtleties, are yet acknowledged to display an intimate acquaintance with the human heart, to exhibit many master touches, and accurate and highly finished delineations of character. The Paysan Parvenu is preferred by some as having more gaiety and variety, and a more direct moral purpose. This author is reckoned, however, to touch the passions with more delicacy than force, and to overload the action of his pieces with reflections. It is remarkable that all his novels are unfinished. Two other works of Marivaux deserving of notice are his Spectateur Français, and, Le Philosophe Indigent. Notwithstanding the celebrity acquired by his productions, it was not till his fifty-fifth year that he obtained admission into the French Academy, on which occasion he had Voltaire for a competitor. In his disposition he was mild and friendly, philanthropical, and full of sympathy for the indigent and afflicted, towards whom he exercised a liberality often beyond the bounds of prudence. He was upright and disinterested, careless of fortune, and contented to live in a kind of obscurity with a few friends. In 1721 he married an amiable and virtuous woman, whom he had the misfortune to lose in the following year. He died after a long illness in 1763, at the age of seventy-five. His works were published at Paris in 1781, in 12 vols, 8vo. His éloge was written by D'Alembert.

MARK, a heretic of the second century, a disciple of Valentinian, and supposed to have been a native of Asia. His tenets are enumerated and confuted by Irenæus and Justin.

MARK, pope, and a saint in the Romish calendar, was elected to the pontificate after the death of Sylvester, in 336, and died in the same year. He was succeeded by Julius I.

MARKHAM, (Gervase,) an English author, in the reigns of James I. and Charles I., born at Gotham, in the county of Nottingham. He bore a captain's commission under Charles I. in the civil wars, and was accounted a good soldier, as well as a good scholar. "One piece of dramatic poetry which he has published will show," says Langbaine, "that he sacrificed to Apollo and the muses, as well as to Mars and Pallas." This is a tragedy, under the title of, Herod and Antipater, printed in 1622. Markham published a great many volumes upon husbandry and horsemanship; one of the latter, printed in quarto, without date, he dedicated to prince Henry, eldest son to James I. He also published, The English Husbandman, in two parts, Lond. 1613—1635, with the Pleasures of Princes in the Art of Angling; The whole Art of Angling; Hunger's Prevention, or the whole Art of Fowling; The Soldier's Accidence and Grammar; Devereux Vertue's Tears for the loss of the most Christian King Henry, third of that name, King of France, and the untimely Death of the most noble and heroical Walter Devereux, who was slain before Roan, in Fraunce; England's Arcadia, alluding his beginning from Sir Philip Sydney's ending; Poems in England's Parnassus; The Poem of Poems, or Sion's Muse, contaynyng the diuine Song of King Salomon, divided into eight eclogues. He was well skilled in French, Italian, and Spanish.

MARKLAND, (Abraham,) a divine and poet, was born in London in 1645, and educated at Merchant Tailors' school, and at St. John's college, Oxford. He was installed prebendary of Winchester in 1679, and in 1694 he was made master of the Hospital of St. Cross. He died about 1720. He wrote, A Poem on the Restoration; another, entitled Pteryphlegia, or the Art of Shooting flying; and, two volumes of Sermons.

MARKLAND, (Jeremiah,) related to the preceding, was a distinguished classical scholar and critic, and was born in 1693 at Childwall, in Lancashire, where his father was vicar, and educated at Christ's Hospital, and at St. Peter's college, Cambridge, of which he became fellow and tutor, but did not take orders. After residing at Cambridge for some time, he removed to Punsborn, in Hertfordshire, to undertake the education of Mr. Shode's son, and afterwards travelled with his pupil on the Continent. The first work by which he made himself known was his Epistola Critica, 1723, addressed to bishop Hare. In 1728 he published an edition of Statius's Sylvæ. His Notes on Maximus Tyrius appeared in 1740. In 1745 he published Remarks on the Epistles of Cicero to Brutus, and Brutus to Cicero, in a letter to a friend: with a dissertation upon four orations ascribed to Cicero; viz. Ad Quirites post Reditum; Post Reditum in Senatu; Pro Domo sua, ad Pontifices; De Haruspicum Responsis; to which are added some extracts out of the notes of learned men upon those orations, and observations on them, attempting to prove them all spurious, and the works of some sophist, 8vo. In 1761 he published, De Græcorum quintâ Declinatione Imparisyllabicâ, et inde formatâ Latinorum tertiâ, Quæstio Grammatica. He edited the Supplices (1763), and the two Iphigenias of Euripides (1771), which have been republished by Gaisford. Subjoined to his edition of the Supplices are his Explicationes veterum aliquot Auctorum. He also contributed some observations to Bowyer's reprint of Küster on the Middle Verb in Greek, and to Musgrave's edition of the Hippolytus. He likewise assisted Taylor in his editions of Lysias and Demosthenes, and Bowyer in his Conjectures on the New Testament, in which his annotations are marked with the letter R. The life of Markland passed in obscurity, and is little distinguished by events. His residence in 1743 was at Twyford; from 1744 to 1752 at Uckfield, in Sussex; and thence to the time of his death, at a farm-house at Milton, near Dorking, in Surrey. He shunned company, and was seldom seen beyond his garden. His circumstances were supposed to be rather narrow, but he was very charitable to the neighbouring poor. By espousing, against her worthless and unfeeling son, the cause of the widow with whom he last lodged, he brought upon himself the burthen of an expensive law-suit, which reduced him almost to indigence; yet he could scarcely be prevailed upon to accept the liberalities of his friends. He died in 1776, in his eighty-third year.

MARLBOROUGH. See CHURCHILL.

MARLOE, or MARLOWE, (Christopher,) a dramatic writer, born about 1565, and educated at Bene't college, Cambridge, where he took the degree of B.A. in 1583, and M.A. in 1587. He afterwards became an actor, and a distinguished tragic poet. In 1537 he translated Coluthus's Rape of Helen into English rhyme. He also translated the elegies of Ovid, which book was ordered to be burnt at Stationers'-hall, 1599, by command of the archbishop of Canterbury and the bishop of London. Before 1598 appeared his translation of the Loves of Hero and Leander, the elegant prolusion of an unknown sophist of Alexandria, but commonly ascribed to the ancient Musæus. Another edition was published, with the first book of Lucan, translated also by Marlowe, and in blank verse, in 1600. Chapman, the translator of Homer, completed Marlowe's unfinished version, and printed it in London in 1606, 4to. His plays are, Tamerlane the Great Scythian Emperor, two parts; The Rich Jew of Maltha; The Tragical History of the Life and Death of Dr. John Faustus; Lust's Dominion,—from this was stolen the greater part of Aphra Behn's Abdelazar, or the Moor's Revenge; The Tragedy of King Edward II.; The Tragedy of Dido, Queen of Carthage,—in the composition of this he was assisted by Thomas Nash, who published it in 1594. "His tragedies," says Warton, "manifest traces of a just dramatic conception, but they abound with tedious and uninteresting scenes, or with such extravagances as proceeded from a want of judgment, and those barbarous ideas of the times, over which it was the peculiar gift of Shakspear's genius alone to triumph and predominate." As a poet, there is one composition preserved in the collection, called England's Helicon, and often reprinted, for which he deserves the highest praise: it is that entitled, The Passionate Shepherd to his Love, beginning, "Come live with me, and be my love." Sir Walter Raleigh wrote a reply to this piece. Marlowe, who was a professed Atheist, lost his life in a quarrel of a disgraceful nature, June 17, 1593, as appears from the register of the old church at Deptford, from Wood, and others. Vaughan, in his Golden Grove, gives the place where the catastrophe happened, Deptford, and his antagonist's name, Ingram, and adds, that Marloe "wrote a book against the Trinitie." There is also in the British Museum (MSS. Harl. 6853, 8vo, fol. 320), An Account of the blasphemous and damnable Opinions of Christ. Marley, and three others, who came to a sudden and fearful End of this Life.

MARLORAT, (Augustine,) an eminent Protestant divine, classed among the reformers, was born in the dukedom of Lorraine in 1506, and was educated in a monastery of the Augustine friars, where he made great proficiency in his studies, and appears to have conceived, from the licentious morals of the friars, a dislike to their religion, which he afterwards abandoned. Leaving the monastery, he pursued his studies in France, and afterwards at Lausanne, where he made open profession of the Protestant religion, and was admitted into orders. He then commenced preacher, and appeared in the pulpit with great popularity at Bourges, Poitiers, and Angers. He was chosen pastor at Vevey, on the banks of the lake of Geneva, and afterwards at Rouen, where he contributed to the diffusion of the principles of the Reformation. In 1561 he was present at the conference at Poissy between Beza and the cardinal of Lorraine, in which he distinguished himself by his ability and zeal in defence of the Protestant cause. In 1562 the civil wars broke out in France, and Rouen being besieged and taken, Montmorency, constable of France, threw Marlorat into prison, as a seducer of the people. On this charge, of which no proofs were brought, he was condemned to be hanged, his head then to be set on a pole on the bridge of the city, and his goods and inheritance to be confiscated. He suffered Oct. 30, 1562, in the fifty-sixth year of his age. His works were chiefly commentaries on the Holy Scriptures:—Genesis, cum Catholicâ Expositione; Liber Psalmorum, et Cantica, &c.; Jesaiah Prophetia; Novum Testamentum, 1605, 2 vols, fol., and a Book of Common Places. Translations from most of these were published in England in the reign of Elizabeth.

MARMION, (Shakerley,) a dramatic writer, was born 1602, at Aynhoe, in Northamptonshire, and educated at Thame, in Oxfordshire, and at Wadham college, Oxford. After squandering his property, "which amounted," says Wood, "to 700*l.* a-year," he went to serve in the army in the Low Countries. After three campaigns, he returned to England, and was admitted in 1639, by Sir John Suckling, into a troop raised for Charles I. in his expedition against Scotland; but

at York he fell sick, and was obliged to return to London, where he died in the same year. His plays are, Holland's Leaguer; a Fine Companion; The Antiquary; The Crafty Merchant, or the Souldier'd Citizen; Cupid and Psyche; or an epic poem of Cupid and his Mistress, as it was lately presented to the Prince Elector. He wrote, besides these, several poems, which are scattered in different publications.

MARMOL CARAVAJAL, (Luis de,) born in the sixteenth century at Granada, was taken prisoner by the Moors of Barbary, and carried to Morocco, where he collected materials for an account of the country, which, when he had returned to Spain, he published under the title of, La Descripcion General de Africa, Tom. I. Granada, 1573. Tom. 2, Malaga, 1599. The third volume of his works is entitled, Historia del Rebelion y Castigo de los Moriscos del Reino de Granada, Malaga, 1600. The French translation of this work by D'Ablancourt is highly esteemed. The dates of Marmol's birth and death are not known.

MARMONTEL, (John Francis,) a distinguished French writer, was born in 1723, of parents in humble life, at Bort, a small town in Limosin, and, after studying at the Jesuits' college of Mauriac, in Auvergne, he was placed by his father, at the age of fifteen, with a merchant at Clermont. As this, however, was very little to his taste, he applied for admission into the college of Clermont, and having been received into the philosophical class, maintained himself by teaching some of the junior scholars. He afterwards went to Toulouse, where he became teacher of philosophy in a seminary of the Bernardins, and supported his mother and family after the death of his father. He was a candidate for one of the prizes given by the Academy of Floral Games at Toulouse; but the ode which he wrote on this occasion being rejected, he sent a copy of it to Voltaire, who not only returned it with high praise, but sent him a copy of his works. Eager to justify Voltaire's good opinion, he applied himself more closely to his studies. In 1745 he repaired to Paris, where his first tragedy, Denys le Tyran, acted in Feb. 1748, succeeded so well, that he was received into the higher circles: but this led him at the same time into a course of dissipation, of which he afterwards repented, and which he relinquished upon being promoted to the place of historiographer of the royal buildings, by the interest of madame Pompadour. He was afterwards connected with D'Alembert and Diderot, in the compilation of the Encyclopédie. He next became a contributor to the Mercure de France, in which he published his Tales. In 1758 he became sole editor of the Mercure, by which he gained 40,000 livres; but having in a gay party repeated a satire on the duke d'Aumont, which was not his own writing, and having refused to give up the author, he was sent to the Bastile, and lost his situation in the Mercure. His confinement, however, lasted only for eleven days; and the popularity of his Tales procured him riches and distinction. After gaining the prize of the French Academy by his Epître aux Poëtes, though Thomas and Delille were his competitors, he was admitted into that society in 1763, and his fame was afterwards completely established by his Belisarius, which was published in 1767, and incurred the censure of the Sorbonne. In 1771, on the death of Duclos, he was appointed historiographer of France. In 1777 he published his Incas, a poetical romance. In the same year he married a young niece of the abbé Morellet. After the death of D'Alembert in 1783, he was elected perpetual secretary to the French Academy, where his employment was to compose éloges on the deceased members, and other pieces to be read in the Academy, both in prose and verse. Under the ministry of Lamoignon, keeper of the seals, he was solicited to draw up a paper upon national education, which was a very elaborate composition; but the commencement of the Revolution prevented the progress of this undertaking. He now sought literary privacy, and employed his time in the education of his children. He lost his appointments and his property on the breaking out of the Revolution, and he removed to some distance from Paris in a state of destitution. In 1796 he became a member of the National Institute; and in 1797 he was elected into the Council of the Ancients, but this election having been reversed after the 18th Fructidor (Sept. 4) in the same year, he retired to Ableville, near Gaillon, in Normandy, where he died in obscurity on the 31st December, 1799. Since his decease his Mémoires, written by himself, have been published, and translated into English. Of his former works the best French edition is that of 1786, 17 vols, 8vo. The latest edition is that of Paris, 1818, 18 vols, 8vo.

MARNIX, (Philip de,) baron de Sainte Aldegone, a distinguished negotiator and writer among the Reformed, was born in 1538 at Brussels, of a noble family originally from Savoy. He was educated under Calvin, at Geneva, where he acquired an intimate acquaintance with the learned languages, law, history, and the sciences. In 1566 he drew up the famous formulary by which several nobles confederated to prevent the introduction of the Inquisition into the Low Countries. When liberty of conscience was entirely suppressed there, he took refuge in Germany, and was made a counsellor in the ecclesiastical council at Heidelberg. Returning to his native country in 1572, he zealously devoted himself to the service of the reformed religion, and was in great esteem with the prince of Orange. Having been taken prisoner at the Hague, the prince, apprehending that the Spaniards might make him an object of punishment, threatened to retaliate on the count of Bossut any ill treatment he might meet with. In 1575 he was one of the deputies sent to request the protection of queen Elizabeth. Three years afterwards he was an envoy of the archduke Matthias at the diet of Worms; and in 1580 he was one of the plenipotentiaries sent by the States into France, to treat with the duke of Alençon. When Alessandro Farnese, duke of Parma, besieged Antwerp, in 1584, Marnix was burgomaster of that city, which he bravely defended. He died at Leyden in 1598, while engaged upon a Flemish version of the Scriptures. He wrote, in Flemish, The Romish Bee-hive, containing stories in ridicule of the Papists, which became very popular. He also published a similar work in French, entitled, Tableau des Différens de la Religion, which was equally successful. He translated the Psalter into Flemish verse; but his version, though better than that in common use, did not obtain admission into the churches.

MAROLI, (Domenico,) a painter, was born at Messina in 1612, and was a disciple of Antonio Ricci; and, on quitting his instructor, he travelled to Venice, and devoted all his attention to that school. He then returned to Sicily, where he acquired the complete art of colouring: the delicate tints of his carnations are exquisite, and the contour of his heads is finely characteristic. His pictures of the Nativity, in Chiesa della Grotta, at Messina, and the Martyrdom of St. Placido, in St. Paolo, express the great powers of this painter. While at Venice, Maroli undertook some pastoral pieces after Giacomo Bassano, which were very highly extolled. This celebrated painter unfortunately suffered under the revolutionary anarchy which spread through Sicily in 1674.

MAROLLES, (Michael de,) abbot of Villeloin, an indefatigable writer, born at Genille, in Touraine, in 1600. He had an extraordinary passion for study, and at the age of nineteen published a version of Lucan. The task of translation was that to which he particularly applied himself; and although his versions could boast neither of correctness, nor beauty of style, they were useful performances at the time. He translated, besides Lucan, Plautus, Terence, Lucretius, Catullus, Tibullus, Virgil, Horace, Juvenal, Persius, Martial, Statius, the Augustan historians, Ammianus, Athenæus, and Gregory of Tours. He also began a translation of the Bible. Marolles was one of the first who collected prints, and his collection, which amounted to 100,000, after his death adorned the king's cabinet. He published two catalogues of them, which are much valued by the curious. He composed his own Mémoires, an edition of which was printed by the abbé Goujet, in 3 vols, 12mo, 1755. He died in 1681.

MAROT, (John,) a French poet, born near Caen, in Normandy, in 1463. He was but in low circumstances when his abilities and good behaviour recommended him to Anne of Bretagne, afterwards wife of Louis XII.; a princess who appointed him her poet. He was afterwards in the service of Francis I., and died in 1523. His poems are to be found in the later editions of the works of his son Clement. (See the following article.)

MAROT, (Clement,) son of the preceding, was a celebrated French poet, and was born at Cahors, in Querci, about 1496. He was page to Margaret de Valois, sister of Francis I. He followed that king in his expedition to Italy in 1521, and was wounded and taken prisoner at the battle of Pavia. On his return he wrote for Diana of Poitiers, the king's mistress. While Francis I. was a prisoner in Spain, Marot was imprisoned at the instigation of Dr. Bouchard, who accused him of being a Protestant. After his release he returned to his former mistress, the duchess of Alençon, now become queen of Navarre by her marriage with John d'Albret. In 1536 he obtained

leave of Francis I. to return; but being again looked upon as a follower of the new opinions, he was obliged to make his escape to Geneva, whence he went into Piedmont, where he died in 1544. Marot, according to an expression of the sieur de Vauprivas, was the poet of princes, and the prince of poets, during his time in France. It is admitted, not only that the French poetry had never before appeared with the charms and beauties with which he adorned it, but that even during the sixteenth century there appeared nothing that could be compared with the happy turn, the native graces, and the wit, that were scattered through his works, and which compose what is called the Marotic style. This has had many imitators, among whom may be reckoned La Fontaine and Rousseau. The French poets are indebted to him for the rondeau; and to him they likewise owe, in some measure, the modern form of the sonnet and madrigal. His works, however, are highly censurable on the score of indecency. He published a poetical version of thirty of the Psalms, about 1540, and dedicated it to Francis I. His translation was censured by the Sorbonne, and the publication of it was prohibited; which, as usually happens in such cases, made it sell faster than the printers could work it off. After he had retired to Geneva, he translated twenty more Psalms, which in 1543 were printed there with the other thirty, together with a preface written by Calvin. Marot's works, with those of his natural son, Michael, have been collected and printed several times. Two of the best editions are those of the Hague, 1700, 2 vols, 12mo; and 1731, 4 vols, 4to.

MAROZIA, a Roman female of patrician rank, was the daughter of Theodora, whose riches, political influence, and levity of conduct, rendered her remarkable towards the close of the ninth century. In 906, Marozia married Alberic, marquis of Camerino; after whose death she gave her hand to Guido, duke of Tuscany, and imprisoned John X. in her fortress, the castle of St. Angelo, where he died soon afterwards. In 931, Marozia, a second time a widow, placed on the pontifical throne her son John XI., then only in his twenty-first year; and in the following year she married Hugh of Provence, king of Italy, who was slain by her eldest son, by whom she was basely shut up in a monastery, where she ended her days.

MARPURG, (Friedric William.) an eminent writer on the theory of music, born in 1718 at Seehausen, in the Marche of Brandenburg. He was secretary to one of the ministers of the king of Prussia; and he afterwards held the office of director of the lotteries at Berlin. Little is known of his personal history. Early in life he passed a considerable time at Paris and Hamburg. He died in 1795. Marpurg is one of the most estimable didactic writers on the subject of music that Germany has produced. "He was, perhaps," Dr. Burney remarks, "the first German theorist who could patiently be read by persons of taste; so addicted were former writers to prolixity and pedantry." He wrote, Manual of Harmony and Composition; Treatise on Fugue; and, History of the Organ.

MARQUET, (Francis Nicholas,) an eminent physician and a botanist, born at Nanci in 1687. He wrote, An Account of Plants in Lorraine; Observations on the Cure of several Diseases; and, Method to learn the State of the Pulse by the Musical Notes. He died in 1759.

MARQUEZ, (Juan,) a distinguished Spanish preacher, born at Madrid in 1564. In 1581 he professed among the hermits of St. Augustine in the royal convent of St. Philip; and he was afterwards chosen prior of the convent of St. Augustine at Salamanca, where he died in 1621. His works are, Los dos Estados de la Espiritual Jerusalem, sobre los Psalmos 125 et 136; this, which is considered as his most eloquent work, was translated into French; Origen de los Padres Ermitanos de San Agustin, y su Verdadera Institucion antes del gran Concilio Laterense; El Gobernador Christiano, deducido de las Vidas de Moysés y Josué, Principes del Pueblo de Dios; this was written at the duke de Feria's request, as a sort of antidote to The Prince of Macchiavelli, and The Republic of Bodin.

MARRACCI, (Luigi,) a learned Italian Oriental scholar, born at Lucca in 1612. He became a member of the congregation of clerks regular della Madre di Dio, and applied himself with distinguished success to the study of the eastern languages, particularly the Arabic. His proficiency in this tongue occasioned his being appointed to the chair of Arabic in the College della Sapienza. Innocent XI. appointed him his confessor, and would have honoured him with the purple, had not the humility of Marracci led him to decline that distinction. He

died in 1700, at the age of eighty-eight. He had a considerable share in editing the Arabic Bible, published at Rome in 1671, in 3 vols, fol.; and he acquired much celebrity by publishing at Padua, in 1698, Alcorani Textus Universus Arabicè et Latinè, in 2 vols, fol. His version is accompanied with notes, a refutation of the Mahometan doctrines, and a life of Mahomet. By the critics in the Arabic language several errors have been detected in the typography of this work.

MARRYAT, (Joseph,) an eminent merchant, and parliamentary speaker on West Indian affairs, was born in 1757 at Bristol, where his father, Dr. Thomas Marryat, an eccentric character and an infidel in principle, practised as a physician. Joseph was bred to the mercantile profession, and in the early part of his life resided in the West Indies and North America. In 1789, returning to England, he became a member of the society at Lloyd's, a banker, and colonial agent for the island of Grenada and Trinidad. He was also member of parliament for Sandwich. He published several clever anonymous tracts; and, with his name, Speech in the House of Commons, on Mr. Manning's Motion respecting Marine Insurances; Observations on the Report of the Committee on Marine Insurance; and, Thoughts on the Expediency of establishing a new chartered Bank. He died suddenly, of ossification of the heart, in January 1824.

MARSAIS. See DUMARSAIS.

MARSDEN, (William,) an eminent Oriental scholar, born in 1754 in Dublin, where his father was an extensive merchant. After going through the usual course of classical education in Dublin, he was sent in his sixteenth year to Bencoolen, in the island of Sumatra, where he became sub-secretary, and soon after principal secretary, to the government. Here he soon mastered the vernacular language of the country, the Malay, and at the same time laid in a large stock of local knowledge. After a residence of eight years at Bencoolen, in 1779 he returned to England, where he soon made the acquaintance of Sir Joseph Banks, and of Solander, Maskelyne, Dalrymple, Rennell, and Herschel. He became a fellow of the Royal Society, and subsequently of almost every learned society in the kingdom. In 1782 he published his excellent History of Sumatra, which has been translated into French and German. In 1795 he became second secretary, and in due course of time secretary, of the Bencoolen government. He afterwards became chief secretary to the British board of Admiralty, with the war salary of 4000*l.* per annum; this office he held for twelve years. In 1807 his health began to suffer from the laborious discharge of the duties of his office, and he tendered his resignation, and retired on a pension of 1500*l.* per annum. In 1812 he published his Grammar and Dictionary of the Malay language. Translations of these works have been made, under the auspices of the Netherland government, both into the French and Dutch languages. In 1817 he published his Translation of the celebrated Travels of Marco Polo, accompanied by a valuable commentary. In 1823 he published the first part, and in 1825 the second, of his Numismata Orientalia, or Description of Eastern Coins, a valuable collection of which had fallen into his hands by purchase. In 1832 he published his Essay on the Polynesian or East Insular Languages, a subject which had long engaged his attention. He was, indeed, the first that pointed out the existence of a considerable body of Sanscrit words in all the cultivated Polynesian languages, and also the singular connexion which exists among these languages themselves, extending from Madagascar to Easter Island. In 1831 he voluntarily relinquished his pension to the public;—an act of liberality and generosity which met, as it well deserved, the warmest applause of the House of Commons. In 1834 he presented his rich collection of coins and medals to the British Museum, and his extensive library of books and Oriental manuscripts to King's College, then newly founded. He died of apoplexy on the 6th of October, 1836, in the eighty-second year of his age, and was buried, agreeably to his own directions, in the cemetery at Kensal Green.

MARSH, (Narcissus,) an eminent Irish prelate, was born at Hannington, near Highworth, in Wiltshire, in 1638, and educated at Magdalen college, Oxford, where he took the degree of B.A. in 1657, and in the following year he was elected fellow of Exeter college. He took his degree of D.D. in 1671. He had been previously made chaplain to Dr. Seth Ward, bishop of Exeter, and afterwards to chancellor Hyde, earl of Clarendon. He was also appointed one of the additional proctors for the government of the univer-

NATIONAL ARCHIVES OF INDIA

sity of Oxford, during Charles II.'s residence there in 1665. In 1673, the duke of Ormond, chancellor of the university, appointed him principal of St. Alban hall. In 1678, by the joint interest of his friend Dr. Fell, and the duke of Ormond, then lord-lieutenant of Ireland, the king nominated him to the Trinity college provostship of Dublin, where he discharged the duties of his high trust with such fidelity and regularity, that his conduct has been held up as a complete pattern to all his successors. In 1683 he was promoted to the bishopric of Leighlin and Ferns, whence in 1690 he was translated to the archbishopric of Cashel, thence to that of Dublin in 1694; and in 1703 he was raised to the archiepiscopal see of Armagh. While he filled the see of Dublin he built a noble library, which he enlarged after he became primate, and furnished with a choice collection of books, consisting of the library of Dr. Stillingfleet, bishop of Worcester, purchased by him and added to his own; and, to render it the more useful to the public, he made a handsome provision for a librarian and sub-librarian, to attend it during certain prescribed hours. He also endowed an hospital at Drogheda for the reception of twelve widows of decayed clergymen, to each of whom he assigned an apartment, and 20*l.* a-year. He likewise repaired many dilapidated churches in the diocese of Armagh, and bought in several impropriations, which he restored to his see. Nor did he confine his generous benefactions to Ireland only, but extended his bounty to the Society for the Propagation of the Gospel, and to other religious and charitable institutions. He also presented a number of Oriental MSS. chiefly purchased out of Golius's collection, to the Bodleian library at Oxford. He died in 1713, in the seventy-fourth year of his age, and was interred in the burial-ground adjoining St. Patrick's cathedral, close to which edifice his library stands. Besides an intimate knowledge of the learned languages, and particularly the Oriental, as well as of the Scriptures, and ecclesiastical history, he had also an acquaintance with the mathematics and natural philosophy; and in his personal character he was pious, amiable, and exemplary. He published, Manuductio ad Logicam, written by Philip de Triou, with the addition of the Greek text of Aristotle; some tables and schemes, and Gassendi's treatise, De Demonstratione, with notes, 1678, 8vo; Institutiones Logicæ, in Usum Juventutis Academicæ, 1681, 8vo.; An Introductory Essay on the Doctrine of Sounds, containing some Proposals for the Improvement of Acoustics, presented to the Royal Society of Dublin, and printed in the Philosophical Transactions of the Royal Society of London, for 1683; and, A Charge to the Clergy of the Diocese of Dublin, 1694.

MARSH, (Herbert,) a learned prelate, was born in London in 1757, and educated at St. John's college, Cambridge, where he greatly distinguished himself as a classical and mathematical student, and was afterwards elected to a fellowship. In 1783 he went to Germany for improvement in modern languages, and resided for several years at Göttingen. On the approach of the French armies he returned home, and resumed his academical pursuits at Cambridge. He took the degree of B.D. in 1792. In 1807, on the death of the Rev. John Mainwaring, B.D., he was elected lady Margaret's professor of divinity, and he immediately engaged in a course of English lectures on theology, instead of the Latin lectures formerly given, according to ancient usage. In 1808 he was created D.D. in pursuance of royal mandate. In 1816 he was promoted to the bishopric of Llandaff; and in 1819 he was translated to that of Peterborough. His attempts to repress Calvinism in his new diocese soon rendered him obnoxious to the evangelical portion of the clergy; and several publications appeared on the subject, which was ultimately brought before the House of Lords, but without any material result. He published, Introduction to the New Testament, by J. D. Michaelis, translated from the German, and considerably augmented with notes explanatory and supplemental, 1792-1801, 4 vols, 8vo; An Essay on the Usefulness and Necessity of theological Learning to those who are designed for Holy Orders; The Authenticity of the five Books of Moses considered; Letters to Archdeacon Travis, in vindication of one of the translator's notes to Michaelis's Introduction, and in confirmation of the opinion that a Greek MS. now preserved in the public library at Cambridge, is one of the seven quoted by R. Stephens; with an appendix containing a review of Mr. Travis's collation of the Greek MS. which he examined at Paris; An extract from Pappebaum's treatise on the Berlin MS.; and an essay on the origin and object of the Valesian readings; A Dissertation on the Origin and Composition of the three

first Gospels; this is incorporated in the second edition of the translation of Michaelis; The Illustration of the Hypothesis proposed in the Dissertation on the Origin and Composition of our three first Canonical Gospels, with a preface and appendix; A Course of Lectures, containing a description and systematic arrangement of the several branches of Divinity; with an account of the principal authors who have excelled at several periods in theological learning; The National Religion the Foundation of National Education; An Enquiry into the Consequences of neglecting to give the Prayer-book with the Bible; History of the Translations which have been made of the Scriptures; A Letter to the Rev. Charles Simeon, A.M., in answer to his pretended Congratulatory Address, in confutation of his various Misstatements, and in vindication of the Efficacy ascribed by our Church to Infant Baptism; Letter to the Rev. P. Gandolphy, in confutation of the Opinion, that the vital Principles of the Reformation have lately been conceded to the Church of Rome; Six Lectures on the Interpretation of the Bible; Reply to the Strictures of the Rev. Isaac Milner, D. D.; Horæ Pelasgicæ, Part I.; containing an inquiry into the origin and language of the Pelasgi, or the ancient inhabitants of Greece; with a dissertation on the Pelasgic or Æolic Digamma, as represented in the various inscriptions in which it is still preserved; and an attempt to determine its genuine Pelasgic pronunciation, 1813, 8vo. Bishop Marsh died in 1839, in the eighty-second year of his age.

MARSHAL, (Walter,) a divine, educated at Winchester School, and at New college, Oxford, of which he was made fellow, and also of Winchester. In 1662 he was ejected from his living at Hursley, in Hampshire, for nonconformity, and afterwards took the care of a Dissenting congregation at Gosport, where he died in 1690. He wrote the Gospel Mystery of Sanctification, 1692, 8vo, reprinted by Hervey, the author of Meditations, in 12mo.

MARSHAL, (Andrew) an eminent anatomist and physician, was born in Fifeshire in 1742, and educated at the grammar-schools at Newburgh and Abernethy, and at the universities of Glasgow and Edinburgh, at the latter of which he devoted himself to theology, and delivered two discourses in the divinity-hall; and from motives of curiosity he began in 1769 to attend lectures on medicine. While thus employed, he was chosen a member of the Speculative Society, where, in 1772, he became acquainted with lord Balgonie, with whom he travelled on the continent. He returned to England in 1774, and applied himself to the study of medicine, and especially anatomy, which he afterwards taught in London, where he died in 1813. After his death was published, from his papers, The Morbid Anatomy of the Brain, in Mania and Hydrophobia, with his Life prefixed, 8vo.

MARSHALL, (Thomas,) a learned divine, was born at Barkby, in Leicestershire, about 1621, and educated there, and at Lincoln college, Oxford. When the civil war broke out, and Oxford was converted into a garrison, he bore arms for the king at his own expense; on which account, in 1645, when he was a candidate for the degree of B.A., he was admitted to it without paying the customary fees. In 1647, upon the approach of the parliamentary visitors, who usurped the whole power of the university, he went abroad, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661 he was created B.D.; and in 1668 he was chosen fellow of his college. In 1672 he was chosen rector of his college. He was afterwards appointed chaplain in ordinary to the king, rector of Bladon, near Woodstock, in Oxfordshire, and dean of Gloucester. He died at Lincoln college in 1685. By his will he gave to the public library at Oxford all such of his books, whether manuscript or printed, as were not then in the library, excepting such only as he had otherwise disposed of, and the remaining part to Lincoln college library. He wrote, Observationes in Evangeliorum Versiones perantiquas duas, Gothicas scilicet et Anglo-Saxonicas; The Catechism set forth in the Book of Common-Prayer, briefly explained by short notes, grounded upon Holy Scripture; these short notes were drawn up by him at the desire of Dr. Fell, bishop of Oxford, to be used by the ministers of his diocese in catechising children; and, An Epistle for the English reader, prefixed to Dr. Thomas Hyde's translation into the Malayan language of the four Gospels, and the Acts of the Apostles. He bestowed great labour in completing The Life of Archbishop Usher, published by Dr. Richard Parr, fellow of Exeter college, London, 1686. Dr. Thomas Smith says that he was extremely well skilled in the Saxon, and in the Eastern tongues,

especially the Coptic, and that he was eminent for his strict piety, profound learning, and other valuable qualities.

MARSHALL, (Stephen,) a Presbyterian divine, of the seventeenth century, was born at Godmanchester, in Huntingdonshire, and educated at Emmanuel college, Cambridge. He became minister of Finchfield, in Essex; but on the triumph of the puritan party he settled in London. Fuller says, "In the late long lasting parliament, no man was more gracious with the principal members thereof: he was their trumpet, by whom they sounded their solemn fasts, preaching more publick sermons on that occasion than any foure of his function. In their sickness he was their confessor, in their assembly their councellour, in their treaties their chaplain, in their disputations their champion." He died in 1655, and was buried in Westminster Abbey. He was one of the authors of the famous Smectymnus, and wrote a Treatise on Justification, &c.

MARSHALL, (Nathaniel) a celebrated preacher, educated at Emmanuel college, Cambridge, where he took his degree of D.D. in 1717. He was lecturer at Aldermanbury church, London, and curate of Kentish-town, in Jan. 1715, when, at the recommendation of the princess of Wales, he was appointed one of the king's chaplains; in 1717 he was made rector of the united parishes of St. Vedast and St. Michael-le-Querne, London; and in 1731 rector of St. Vedast, Foster-lane, lecturer of St. Lawrence Jewry, and of St. Martin, Ironmonger-lane, and prebendary of Windsor. He died in 1729. His principal publications are, The genuine Works of St. Cyprian, 1717, folio; A Defence of our Constitution in Church and State, &c. 1717, 8vo. His Sermons on several occasions appeared in 1730, in 3 vols, 8vo, to which another was added in 1750.—His eldest son was preacher at St. John's chapel, Bedford-row, London, which he opened on the 10th of February, 1722. He died in 1731.

MARSHALL, (William) a writer on agricultural and rural economy. In 1778 he published Minutes of Agriculture, made on a Farm of Three Hundred Acres of various Soils, near Croydon, Surrey; and in the following year, Experiments and Observations concerning Agriculture and the Weather. In 1787 he published Rural Economy of the County of Norfolk, 2 vols, 8vo; and similar works relating to Yorkshire, Gloucestershire, the midland counties, &c. He assisted in the formation of the Board of Agriculture, and made an abstract, or a review, of the Reports published under their sanction. He died in 1818, in the seventy-third year of his age.

MARSHAM, (Sir John) a learned writer, was born in 1602, in the parish of St. Bartholomew, in London, (of which city his father was an alderman,) and was educated at Westminster School, and at St. John's college, Oxford. In 1625 he visited France, and returning to London, entered at the Middle Temple. In 1629 he visited the Low Countries and Paris in the retinue of Sir Thomas Edmondes, ambassador extraordinary to Louis XIII. Resuming his legal studies after his return, he was made one of the six clerks in chancery in 1638. When the civil wars broke out, he followed the king to Oxford; for which conduct he was deprived of his place by the parliament, and suffered greatly in his estate. After the ruin of the royal cause he came to London, made a composition for his property, and followed his studies in retirement. At the Restoration he was elected one of the representatives in parliament for Rochester, was restored to his place in chancery, and was knighted. Three years afterwards he was created a baronet. He died at Bushy-hall, in Hertfordshire, in 1685. Sir John Marsham was eminently learned in the languages, history, and chronology, and published in 1649 his Diatriba Chronologica, in which he examines the principal difficulties occurring in the chronology of the Old Testament. He also wrote the preface to the first volume of the Monasticon Anglicanum, which was begun by Roger Dodsworth, and finished by Sir William Dugdale, and was published in 1655. His principal performance is entitled, Canon Chronicus, Ægyptiacus, Ebraicus, Græcus, et Disquisitiones, fol. London, 1672; reprinted, with corrections, at Leipsic, 4to. 1676, and at Franeker in 1696, with a preface by the editor Menckenius, in which some of his conclusions are questioned. In this work he was the first who proposed to the learned world the hypothesis of four collateral dynasties of Egyptian kings, reigning at the same time over different districts of that country; in order to reduce the extravagant chronology of the Egyptian records to a conformity with that of the Hebrew Scriptures. Sir John supposes that the Jews derived several of their rites from the Egyptians; and he also limits the prophecy of Daniel's

seventy weeks to the reign of Antiochus Epiphanes: both which opinions have been contested by different theologians. He left behind him at his death unfinished, Canonis Chronici liber quintus; sive, Imperium Persicum; De Provinciis et Legionibus Romanis; De Re Nummariâ. The History of Philosophy, by his nephew, Thomas Stanley, was undertaken chiefly at his suggestion, as we are told by Stanley himself, in the dedication of it, to his honoured uncle Sir John Marsham.—Sir John left two sons: JOHN, his successor in the title, who collected materials for a history of England, never published, and wrote a History of English Boroughs; and ROBERT, created a baronet by queen Anne, also a learned man, whose son was created lord Romney by George I., in 1716.

MARSHMAN, (James,) born in 1769, at Westbury Leigh, in Wiltshire, was one of the missionaries despatched to India by the Baptists, in 1799. He settled at Serampore; and for three years he diligently studied the Bengalee and Sanscrit; after which he applied himself to the study of Chinese, and he obtained a perfect knowledge of it, and translated into it the Gospels of Matthew, Mark, and John, the Epistles of St. Paul to the Romans and Corinthians, and the Book of Genesis. He also published, A Dissertation on the Characters and Sounds of the Chinese Language, 4to, 1809; The Works of Confucius, containing the original text, with a translation, 4to. 1811; and, Clavis Sinica; Elements of Chinese Grammar, with a preliminary dissertation on the characters and the colloquial medium of the Chinese; and an Appendix, containing the Ta-Hyok of Confucius, with a translation, 1814. He died at Serampore in 1838.

MARSIGLI, (Luigi Ferdinando, count,) distinguished at once as a soldier and a philosopher, was born at Bologna, of a noble family, in 1658. He was carefully educated, and studied mathematics under Borelli, and natural history and anatomy under Malpighi and other able professors. In 1679 he visited Constantinople, and well employed his opportunities in making observations upon the Turkish armies and their discipline, and in examining, with the eye of a philosophical inquirer, the Thracian Bosphorus and its currents. He returned to Italy in 1680, and in the following year published, at Rome, Osservazioni sul Bosforo Tracio, which he dedicated to queen Christina of Sweden. But the remarks which he had collected respecting the civil and military state of the Ottoman empire were not published till after his death. In 1682, when the Turks threatened an irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. He had the command of a company conferred on him in 1683; and the same year, after a very sharp action at Raab, he fell wounded into the hands of the Tartars, who sold him as a slave to two Turks, from whom he suffered great hardships; but at length, conveying intelligence of his situation to his friends, he was ransomed, and returned to Bologna towards the latter end of 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. In the War of the Spanish Succession, which broke out in 1701, the important fortress of Brisac surrendered to the duke of Burgundy, (Sept. 6, 1703,) thirteen days after the trenches had been opened by the French; and a longer and more effectual defence of the place having been expected, the count d'Arco, the governor, was condemned to lose his head; and Marsigli, the next in command, was stripped of all his honours and commissions, and had his sword broken over him. He afterwards retired to Switzerland, where he published a justification of himself, which competent judges pronounced to be satisfactory, and even the French generals, and Vauban among the rest, exculpated him. In 1709 he was called from his retreat by Clement XI. to be placed at the head of his troops; but he soon finally withdrew from military life. From that time he devoted himself to study; he travelled in France, was numbered among the members of the Academy of Sciences of Paris, and at last returned to his native town, Bologna, to which in 1712 he made a donation of his scientific collections, which were placed by the senate of Bologna in a building allotted for the purpose, and called the Institute of Sciences and Arts. He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Institute, &c." should be printed there at prime cost. It was called "The printing-house of St. Thomas of Aquinas." In 1726 he published his great work on the Danube, Danubius Pannonico-Mysicus, Observationibus Geographicis, Astronomicis, Hydrographicis, Historicis, Physicis, perlus-

tratus ab Aloysio Ferdinando Comite Marsili, socio R. Societatum Parisiensis, Londinensis, etc. (Amsterdam, 7 vols, folio, with handsome plates). In this description of the Danube, in its Hungarian and Turkish course, the writer begins with geographical and hydrographical observations; thence he proceeds to the history and antiquities of all the places washed by its stream; to the mineralogy, zoology, and botany of its borders; and concludes with meteorological and physical remarks, and discussions concerning its waters, and those of some of its tributary rivers, their course, velocity, &c. He returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there; but he was interrupted by the stroke of an apoplexy in 1729, which occasioned his physicians to send him back to his native air, where he died Nov. 1, 1730. He was a member of the Royal Society of London, and of that of Montpellier. His Philosophical Essay on the Sea was translated into French by Le Clerc, and published at Amsterdam in 1725, fol.

MARSOLLIER, (James,) a French historian of slender abilities, born at Paris in 1647, of a family respectable in the law. He took the habit of a canon-regular of St. Genevieve, and was sent, with others of the same congregation to Usez, where he was elected provost of the cathedral; this dignity he resigned in favour of Poncet, afterwards bishop of Angers, and was then made archdeacon. He died in 1724. His principal writings are, L'Histoire du Cardinal Ximenes; Histoire de Henri VII. Roi d'Angleterre, 1697,—this is accounted the author's best piece; Histoire de l'Inquisition et de son Origine; Histoire de l'Origine des dixmes et autres biens Temporals de l'Eglise; La Vie de St. François de Sales; La Vie de Don Rance, Abbé et Reformateur de la Trappe; Entretiens sur plusieurs Devoirs de la Vie civile; Apologie d'Erasme,—this is an attempt to prove the attachment of Erasmus to the Roman Catholic religion, by passages from his works; but those passages have been confronted with others not less conclusive; and, Histoire de Henri de la Tour d'Auvergne, Duc de Bouillon.

MARSTON, (John,) a dramatic writer, who lived in the reigns of Elizabeth and James I. Wood says, that "he was a student in Corpus Christi college, Oxford; but where he was born, or from what family descended, is not known." When he left Oxford, he was entered of the Middle Temple, of which society he was chosen lecturer in the 34th of Elizabeth. He lived in friendship with Ben Jonson, as appears by his addressing to him his Malecontent, a tragi-comedy, in 1604; yet we find him afterwards glancing with some severity at Jonson, on account of his Catiline and Sejanus, in his Epistle prefixed to Sophonisba, another tragedy. "Know," says he, "that I have not laboured in this poem to relate anything as an historian, but to enlarge every thing as a poet. To transcribe authors, quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." Jonson appears to have quarrelled with him and Decker, and is supposed to have ridiculed both in his Poetaster. Marston left several plays, of which the following have been printed separately:—Antonio and Mellido; Antonio's Revenge; Dutch Courtezan; Insatiate Countess; Malecontent; Parasitaster; Sophonisba; Tamerlane the Great; and, What you will. The Dutch Courtezan was once revived since the Restoration, under the title of The Revenge, or a Match in Newgate. In 1633 six of this author's plays were collected and published in one volume, dedicated to the lady viscountess Falkland. Besides his dramatic poetry, he wrote three books of satires, entitled, The Scourge of Villany, which were printed in London in 1599, and reprinted in 1764, by the Rev. John Bowle. We have no account when Marston died; but he was living in 1633. As a specimen of his poetry, Dodsley republished the Malecontent, in his Collection of Old English Plays, vol. iv. Marston was a chaste and pure writer, and avoided all that obscenity, ribaldry, and scurrility, which disgrace the dramas of too many of the playwrights of his time, and much more so those of a later period.

MARSY, (Balthasar and Gaspard,) brothers, two excellent sculptors, were natives of Cambray; the first was born in 1624, the second in 1628. They acquired the principles of their art under their father, and in 1648 went to Paris to perfect themselves. They worked together for improvement for some years, and at length attracted the notice of M. de la Vrillière, secretary of state, who employed them in the decorations of his hôtel, now the Banque de France. This established their reputation, and they were next engaged in the works at

Versailles. They cast in bronze the figures of the fountains of the Dragon, of Bacchus, and Latona: but their most celebrated performance was a group of Tritons watering the horses of the Sun in the Baths of Apollo. Their last work in conjunction was the tomb of John Casimir, king of Poland, in the church of St. Germain des Prés. The younger Marsy then laid aside the chisel, for what reason is not known. The elder, Balthasar, finished several more works alone, which were worthy of his reputation. Among these are, The Dawn of Day, Africa, Mars and Enceladus, in the park at Versailles; the bas-relief of the porte St. Martin; and the group of Boreas and Orithyia, in the garden of the Tuileries. He was received into the Academy of Painting and Sculpture in 1657, was nominated professor in 1659, and chosen rector in 1675. He died in 1681. Gaspar was admitted into the academy in 1673, and died in the following year. Of the two brothers, the elder possessed more science and judgment, the younger more genius and animation. They worked together with the greatest harmony, mutually communicating their designs, and each endeavouring to throw lustre upon the other.

MARSY, (François Marie de,) a modern Latin poet, and miscellaneous writer, was born at Paris in 1714, and entered early into the society of Jesuits. Before he was twenty he published some Latin poems, which gained him credit. His religious opinions being soon found too bold for the society to which he belonged, he was obliged to quit it; and having published in 1754 an Analysis of Bayle, in 4 vols, 12mo, he fell into still greater, and perhaps more merited disgrace. His books were proscribed by the parliament of Paris, and he was confined in the Bastile. The Analysis contains a compilation of the most offensive matter contained in the volumes of Bayle, and has since been republished in Holland, with four additional volumes. He died suddenly in December 1763. His other works are, The History of Mary Stuart; in this he was assisted by Fréron; Mémoires de Melvil, translated from the English; Abridged Dictionary of Painting and Architecture; Rabelais Moderne; The Prince, translated from father Paul; The Modern History, intended to serve as a continuation of Rollin's Ancient History, in 26 vols, 12mo. Marsy has since had a continuator in Richer, who has written with less order, but more profundity of research, especially respecting America and Russia; Pictura, carmen; and, Templum Tragœdiæ, carmen.

MARTEL. See CHARLES MARTEL.

MARTEL, (Francis,) was surgeon to Henry IV. of France about 1590, and gained his master's confidence by curing him of an incipient pleurisy by bleeding, at a time when none of his physicians were at hand to give their advice. He wrote, Apologie pour les Chirurgiens; and, Paradoxes sur la Practique de Chirurgie, 1601.

MARTELIERE, (Peter de la,) a celebrated French advocate in the reign of Henry IV. and Louis XIII. He came to Tours at the time when the parliament of Paris held its sitting there, and, entering at the bar, followed the profession of a pleader during forty-five years. In 1611 he pleaded the cause of the university of Paris against the Jesuits, and pronounced a bitter philippic against the society, embellished with all the flowers of rhetoric then in vogue. His harangue was greatly admired when delivered, and not less so when printed in the following year. He died in 1631. His epitaph made by Tarin, professor of eloquence in the university of Paris, styles him, Princeps Patronorum, et Patronus Principum.

MARTELLI, (Ludovico,) a poet, born at Florence in 1499. He opposed the project of Trissino to introduce new letters into the alphabet. His drama of Tullia is highly commended. He died in 1527.—His brother, VINCENZO, was also a poet, and left Lettere e Rime, published at Florence in 1563. He died in 1556.

MARTELLO, (Piero-Jacopo,) an Italian poet, born in 1665 at Bologna, and educated at the Jesuits' school, and at the university of his native city. He obtained the post of one of the secretaries to the senate of Bologna. He wrote, Gli Occhi di Gesu; La Morte di Nerone; Ifigenia in Tauride; Alceste; and, Cicerone. He also published, Il Secretario Cliternate, and Del Volo. In 1707 he was appointed professor of the belles-lettres in the university of Bologna. He died in 1727. The best edition of his works is that of Bologna, 1723—1735, 7 vols, 8vo.

MARTENE, (Edmund,) a learned Benedictine monk of the congregation of St. Maur, was born at St. Jean de Lône, in the diocese of Langres, in 1654. At the age of eighteen he took the vows in the abbey of St. Remi, at Rheims, whence he was sent to that of St. Germain

des Prés, where he was placed under the instruction of d'Achery. His principal works are, Commentary on the Rules of St. Benedict; De Antiquis Monachorum Ritibus; A Treatise on Ecclesiastical Rites and the Sacraments; Thesaurus Anecdotorum novus; Voyage Littéraire de deux Bénédictins, (Martene et Durand;) Veterum Scriptorum et Monumentorum Ecclesiasticorum et Dogmaticorum, 9 vols, fol. He died in 1739.

MARTENS, or MERTENS, Lat. *Martinus*, (Thierry,) a native of Alost, in Flanders, had the honour of first introducing the art of printing into the Netherlands, and particularly at Alost and Louvain. He died at the age of eighty, in 1553. He was much esteemed by the learned men of the period in which he lived, and enjoyed the friendship of Barland, Martin Dorp, and Erasmus; the last of whom lodged with him, when a troublesome ulcer, which could not be healed at Basle, obliged him, for the sake of a cure, to repair to Louvain.

MARTIAL D'AUVERGNE, an early French poet, born about 1440. He was procureur to the parliament of Paris, and apostolic notary to the Châtelet, and was one of the best writers of his age. He died in 1508. He wrote, Arrêts d'Amour; Les Vigiles de la Mat du Charles VII.; L'Amant rendu Cordelier à l'Observance d'Amour; Les dévotes Louanges à la Vierge Marie. His works were reprinted at Paris in 1724, 2 vols, 8vo.

MARTIALIS, (Marcus Valerius,) a celebrated Latin epigrammatic poet, born about A.D. 40, at Bilbilis, now called Bubiera, a municipal town of the ancient Celtiberia in Spain, now the kingdom of Arragon. He went to Rome when he was about twenty-three, with a view of studying the law; but he forsook that pursuit, and applied himself to poetry. He soon acquired reputation, and was courted by many of the first rank at Rome, where he resided for thirty-five years, under the emperors Nero, Galba, Otho, Vitellius, Titus, Domitian, Nerva, and Trajan. Domitian, whom he grossly flattered, made him a Roman knight, and gave him likewise the Jus trium Liberorum. He was also advanced to the tribunate. He appears to have been intimately acquainted with most of his literary contemporaries, with Quintilian, Pliny the younger, Juvenal, Valerius Flaccus, and Silius Italicus. After the death of Domitian his credit and interest declined at Rome; and in the first or second year of the reign of Trajan he returned to his native place. He died about A.D. 100, or 102. As an epigrammatist, Martial is eminently distinguished, and has been followed as a model by all succeeding wits. All his efforts, however, are not equally successful; and many of his epigrams are perhaps unjustly so called, being merely thoughts or sentiments without applicable point. He offends often by gross indelicacy, which was the vice of the times; but his style is in general excellent, and his frequent allusions to persons and customs render his poems very interesting to classical antiquaries. There are extant of Martial fourteen books, entitled, Epigrammata, of which the thirteenth also bears the particular name of Xenia, and the fourteenth that of Apophoreta. A book called Spectaculorum Liber, which is prefixed to the Epigrams, contains a number of small poems on the shows of Titus and Domitian, and, as some critics suppose, may not be altogether the work of Martial. The whole collection contains above 1500 epigrams. Martial's works were first printed at Venice, as is supposed, in 1470, then at Ferrara in 1471, Rome 1473, and Venice 1475. These are the most rare and valuable editions. The more modern and useful are, that of Aldus, 1501; Raderus, 1627, fol.; Scriverius, 1619, 12mo; the Variorum of 1670; and the Bipont edition of 1784, 2 vols, 8vo. A strange absurdity occurs in the Delphin edition, 1680, 4to, where all the indelicate epigrams are omitted in the body of the work, but are carefully collected at the end. There is an English translation of Martial by James Elphinstone, London, 1782.

MARTIANAY, (John,) a learned French Benedictine of the congregation of St. Maur, born at St. Sever-Cap, in the diocese of Aire, in Gascony, in 1647. He applied himself with great diligence to the study of Greek and Hebrew, and of the Sacred Scriptures. On these he read lectures in different monasteries belonging to his order, and spent a considerable part of his life in endeavouring to illustrate them by his publications. He died in 1717. He was engaged jointly with father Poujet in publishing a new edition of The Works of St. Jerome, in 5 vols, fol.; the first of which appeared in 1693, and the last in 1706. In their notes the authors were unsparing in their censures of some of their contemporaries; by which means they exposed themselves

NATIONAL ARCHIVES OF PRUSSIA

to the severe, and not unjust recriminations of several of them, and particularly of father Simon, and Le Clerc. The latter even maintains that they were miserably deficient in all the qualifications requisite for such an undertaking. Martianay also published The Life of St. Jerome; two learned Treatises in French, of the dates 1689 and 1693, in which he defended the authority of the chronology of the Hebrew text of the Bible, in opposition to Perzon and Isaac Vossius, who contended for the superior accuracy of that of the Septuagint; The ancient Latin Version of the Gospel of St. Matthew, with Notes; Historical Treatises on the Truth of the Inspiration of the Sacred Books; On the Canon of the Books of Scripture; On the Manner of explaining the Sacred Scripture; An analytical Harmony, illustrative of many difficult Passages in the Old Testament; Essays on Translation; or, Remarks on the French Versions of the New Testament; The New Testament with Notes, taken entirely from the Scriptures; and at the time of his death he was engaged in drawing up A Commentary on the whole of the Sacred Scripture, in which it was his design to render it its own interpreter.

MARTIGNAC, (Stephen Algai, de,) born at Brives la Gaillarde in 1620, or, according to Moreri, in 1628, seems to be one of the first French writers who practised the plan of translating the ancient classical poets into prose. He gave versions of Terence, Horace, Juvenal, Persius, Virgil, and Ovid, 9 vols, 12mo. These translations are in general clear and exact, but want elegance, and purity of style. This laborious writer published also lives of the archbishops, &c. of Paris, of the seventeenth century, in 4to. He died in 1698.

MARTIGNAC, (Jean Baptiste Silvère Algay, viscount de,) a French statesman, and minister of Charles X., born at Bourdeaux in 1776. He was educated for the bar. During the Hundred Days, he zealously resisted the efforts of Buonaparte; and after the second restoration of the Bourbons he was made advocate-general of the Cour Royale of Bourdeaux, and received the decoration of the Legion of Honour. In 1821 he was elected a member of the Chamber of Deputies for Marmande, and soon attracted the notice of M. de Villèle, whom he ably seconded in his projects for the restraint of the press, and he was appointed counsellor of state in 1822. In the following year he was made vice-president of the Chamber, which office he held till 1830. He defended the policy of the ministry with reference to the interference with Spain in 1823, and he was deputed to attend the duc d'Angoulême in quality of civil commissioner, when the French troops entered that kingdom. In 1826 he was created a viscount. He took no part in the overthrow of M. de Villèle's administration; but after that event he entered the ministry, and gave good, but unpalatable advice to Charles X., who, to his own undoing, urged Martignac to the adoption of measures by which the minister forfeited his popularity, and then dismissed him from office, to make room for M. de Polignac, at whose trial Martignac eloquently defended him. He also resisted the proposed law of proscription against the family of Charles X. He died in 1832. He published, Essai Historique sur la Révolution d'Espagne, et sur l'intervention de 1823; and, Défense et réplique pour M. le Prince Jules de Polignac, prononcées devant la Cour des Pairs.

MARTIN, (St.) was born in 316 at Sabaria, in Pannonia, and educated at Pavia. From being a soldier he became a convert to Christianity at Amiens in his eighteenth year, was ordained a deacon by Hilary of Poitiers, and in 374 was made bishop of Tours. He founded the monastery of Marmoutier, and is regarded as the apostle of Gaul. His confession of faith, with respect to the Trinity, is still extant. He died in 397.

MARTIN I., born at Tudertum, or Todi, in Tuscany, succeeded Theodore I. in the see of Rome, A.D. 649. He held a council of Italian bishops in the Lateran church, in which the Monothelites were condemned. The emperor Constans II., who favoured the Monothelites, gave orders to the exarch of Ravenna to seize the person of the pope, who was carried to Constantinople, and was banished to the Thracian Chersonesus, where he died in September 655. The Greek church honours his memory as a confessor, 14th of April; and the Latin church as a martyr, 12th of November. He was succeeded by Eugenius I.

MARTIN II., called by some Marinus I., succeeded John VIII. in 882, and died in 884. Under him Photius, patriarch of Constantinople, was condemned. He was succeeded by Adrian III.

MARTIN III., called by some Marinus II., a native of Rome, succeeded Stephen VIII. in 942. He is praised

for having been a great friend to the poor; for his pious zeal in reforming the relaxed manners of the ecclesiastics; for his liberal expenditure in building, repairing, and adorning churches; and for his paternal endeavours to reconcile the Christian princes who were then at war. He died in 946, and was succeeded by Agapetus II.

MARTIN IV., cardinal Simon de Brion, born at Montpencier, in Touraine, succeeded Nicholas III. in 1281. The Sicilian Vespers (29th of March, 1282) having deprived Charles of Sicily, Martin excommunicated Peter of Arragon, whom the Sicilians had elected king, and he bestowed his kingdom on Philip the Hardy of France. He also excommunicated the Byzantine emperor, Michael Palæologus, by which means he widened the breach between the Greek and Latin churches. He died in 1285, and was succeeded by Honorius IV.

MARTIN V., called Ottone Colonna, succeeded John XXIII., who was deposed in 1417 by the council of Constance. His election put an end to the Western schism (after it had lasted for fifty-one years), by the deposition of Gregory XII., the death of the antipope Benedict XIII., and the abdication of Egidio de Mugnos. On the day of his enthronization an extraordinary spectacle presented itself at Constance: Martin, riding through the city in pontifical attire on horseback, was attended by the emperor Sigismund holding his bridle on foot on the right hand, and the elector of Brandenburg on the left, and followed by a crowd of princes and the whole council. Martin having thus obtained possession of the popedom, the council were for proceeding to the work of the reformation of the Church; but the new pontiff showed the same backwardness with his predecessors with respect to that necessary work, and, under the pretext that it required a great deal of time, left it to a council which was to meet at Pavia in the course of five years. After dissolving the council of Constance in April 1418, Martin set out on his return to Italy, to endeavour to terminate the civil war in which the city of Rome and the whole patrimony of St. Peter had been for some time involved. In his progress he visited Geneva, Milan, Mantua, Ferrara, Ravenna, and Florence. In September 1420 he entered Rome, where he was received with great joy by the clergy, the senate, the nobility, and immense crowds of people, who hailed his approach as their deliverance from absolute destruction; for most of the stately edifices in the city were lying in ruins; the churches were quite neglected and dilapidated; the streets covered with rubbish and filth; and the people reduced to the utmost poverty, and the want even of the necessaries of life. To remedy these complicated evils Martin applied himself with a zeal and vigour which do great honour to his memory; and in less than two years he acquired the title of Romulus the Second, by his exertions to promote order and regularity, and to restore the city to its ancient splendour and beauty. In 1423 the council, which Martin had promised at Constance to assemble before the expiration of five years, was opened at Pavia; whence, on account of the plague, it was translated to Sienna, but was attended with no result. It was dissolved in 1424 by Martin, who appointed another to meet at Basle before the expiration of seven years. Having now no rival to contend with, Martin made it his chief business to promote crusades against the Hussites of Bohemia; and there are extant several letters of his to the emperor Sigismund, the king of Poland, the great duke of Lithuania, and other princes, exhorting them to unite either in compelling those heretics to return into the bosom of the Church, or in extirpating them. He died of apoplexy, February 20th, 1431, and was succeeded by Eugenius IV.

MARTIN, a learned Roman Catholic prelate in the sixth century, was a Pannonian, or Hungarian by birth, who, when young, quitted his native country, and travelled into the East for the purpose of visiting Jerusalem. From Palestine he went to the province of Galicia in Spain, where he converted great numbers of the Suevi to the Christian faith. Afterwards he was appointed to fill the see of Braga, in Portugal, and he was present at the second council of Braga in 563, and presided at the third council in 572. According to Baronius, he died in 583. He was the author of Formula honestæ Vitæ; or, as it is entitled by Isidore of Seville, De Differentiis quatuor Virtutum cardinalium, improperly ascribed to Seneca, which is to be found in the tenth volume of the Bibl. Patr.; and of a Latin translation from the Greek of an anonymous collection of the sentences of the Egyptian fathers, entitled, Sententiæ Patrum Ægyptiorum, inserted in Rosweid's Vitæ Patrum, &c. But his most important work is his "Collectio Cano-

his erudition and singularities, discovering an overbearing temper in all his writings, a high opinion of his own merits, and great injustice towards those of others. He published, A Treatise on the Religion of the ancient Gauls, in which he attempts to prove that the religion of the Gauls was derived from that of the patriarchs; and that, consequently, an illustration of their religious ceremonies must tend to throw light on many dark passages in the Scriptures. He also published, An Explication of several difficult Texts of Scripture, 1730; An Explanation of various Monuments, illustrative of the Religion of the earliest Nations, with an Examination of the last Edition of the Works of St. Jerome, and a Treatise on judicial Astrology; Literary Hints relative to a Project for an alphabetical Library; and a French version of The Confession of St. Augustine, accompanied with judicious notes. In his latter years he was much afflicted with the gravel and the gout, which terminated his life in 1751, when he was in the fifty-seventh year of his age. After his death his nephew, D. de Brezilac, published from his MSS. A History of the Gauls, and their Conquests, from their Origin to the Foundation of the French Monarchy, 1754, in 2 vols, 4to, continued by the editor. With all his faults, Martin was one of the most learned writers produced by the congregation of St. Maur, and wanted only a judicious and enlightened friend to correct the eccentricities of his wayward fancy.

END OF VOL. IX.

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